Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

METHODIST MAGAZINE.

Ridley sc

MR. THOMAS YATES,

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR 1804:

BEING A CONTINUATION OF

THE

ARMINIAN MAGAZINE,

FIRST PUBLISHED BY THE

REV. *JOHN WESLEY, A. M.*

CONSISTING CHIEFLY OF

EXTRACTS AND ORIGINAL TREATISES,

ON

GENERAL REDEMPTION.

VOLUME XXVII.

LONDON:

Printed at the Conference-Office, North-Green, Worship-Street: Finsbury-Square;
GEO. STORY, Agent.

Sold by GEO. WHITFIELD, New-Chapel, City-Road, and at the Methodist Preaching-Houses in Town and Country.

THE METHODIST MAGAZINE,

FOR JANUARY, 1804.

BIOGRAPHY.

AN ACCOUNT OF MR. CHARLES KYTE.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

I Make free to send you some outlines of the Life, Character, Labours, and Success of Mr. Charles Kyte, my worthy, deceased Brother, which, I trust, will not only be useful to those amongst whom he laboured, but likewise to many others who may have an opportunity of perusing this short Narrative. It will be given chiefly in his own words, collected from Letters and Papers which he left behind him; as I judge it will be more acceptable to his Friends if communicated in this way, than it would be if it were written by another Hand.

"I was born," says he, "at Middle Tysoe, near Edge-hill, in the county of Warwick, Feb. 15, 1759. My father died when I was between three and four years of age, leaving my mother with six children, of whom I was the youngest. As she was not in affluent circumstances, I was obliged, when very young, to do a little towards my support in life. I have frequently thought, that the following words of scripture were remarkably fulfilled in my father's family, 'Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me."

Thro' infinite Mercy the Lord indulged me with the accomplishment of Agar's wish. He gave me neither riches nor poverty. I adore the goodness of God in this respect, as also that he early manifested himself to me by his Spirit, impressing my mind with solemn thoughts of death and a future state. Hereby I was prevented from falling into the infidelity of the age, as I continually

retained a degree of reverence for the Name of God, and a ſolemn awe of his Power and Majeſty. It was very rarely that I was without theſe diſpoſitions. I felt them from day to day for fourteen or fifteen years, long before I heard one goſpel ſermon. Indeed, I was only four years of age when God firſt influenced my heart by his Holy Spirit; and when I was between five and ſix, about ſeven o'clock one Saturday morning, I was deeply convinced of ſin, while God ſpoke in awful majeſty by thunder and lightning. The miſery I experienced at that time, no language can fully deſcribe. I bleſs God I was preſerved from ſpeaking lightly of divine things from my childhood, which I account an ineſtimable mercy. Frequently the mention of death would make me uncomfortable, and I was not always a willing ſervant of ſin and ſatan. However, the vices of the age were ſometimes predominant over me.

As I grew up, I enlarged my acquaintance in the world, and feeling a ſtrong deſire to excel in what I then called laudable, but now term fatal practices, I was aſſiduous in deviſing ſchemes, and in proſecuting them with the utmoſt vigour. Whatever I engaged in, I determined, if poſſible, to bring to perfection. But upon ſome of my proceedings, I ruminate with exquiſite regret; particularly on my ſquandering away many precious hours at Balls, Cards, and in trifling company. On the ſabbath days I made it a rule to go to Church, at leaſt, once. The remainder of the day I ſpent in ſome profane pleaſure. But as the ways of impiety were attended with painful reflections, I, at times, renounced them, and attended to other things. My father's dying at ſo early a period of my life was the cauſe of my not having an opportunity of getting any learning at ſchool. As I advanced in years, I began to conſider the uſefulneſs of learning, and wiſhed to make ſome proficiency therein. For this purpoſe I procured various books. I read, ſearched, and reſearched for knowledge, in conjunction with my brother. I frequently ſpent half the night in this purſuit, until I had made ſome progreſs. The hours I thus ſpent have not been attended with any remorſe, becauſe I believe they prevented me from falling into many atrocious ſins. For man is an active Being, and will be engaged in ſomething or other. I thought it abſolutely neceſſary to be employed in ſome buſineſs, and accordingly I was bound an apprentice to my brother. For I judged that, with a little learning, and an honeſt trade, I ſhould get thro' the world tolerably well. But notwithſtanding all my ſchemes and engagements, I was often very unhappy. Awful views of death, and dreadful apprehenſions of hell, made me truly miſerable. I was ſometimes tempted to put an

end

end to my wretched life, and, I bleſs the kind Hand of God for preſerving me in this time of ſore diſtreſs.

When about twelve years of age, I reſided ſix months in a public-houſe, which was attended with bad conſequences, as it prepared me for greater wickedneſs, and was a cauſe of my proceeding further into the paths of vice. Little did I then think that God would call me from drawing ſtrong liquor for drunkards, to draw new wine for the children of his Kingdom! How unſearchable are *his* Ways to us ſhort-ſighted mortals! During my abode here, I was viſited with an ague for ten weeks, which brought me very low in body, and prevented me from giving full ſcope to my depraved and wicked inclinations. Here I was taught by experience, how "Evil communications corrupt good manners:" For the ſeeds of evil which were ſown in my heart in this place, produced much ſorrowful fruit! When I returned home again, I ſoon contracted an intimacy with my former aſſociates, and eagerly purſued the prevailing vices of the place, particularly *Sabbath-breaking*, turning the Lord's-day into a day of ſin and vanity. I generally went to bed with a load of guilt upon my conſcience. The darkneſs of the night added to my diſtreſs, and cauſed me to reflect, with bitterneſs upon the actions of the day. I ſaw nothing but miſery before me, and had a ſtrong preſentiment that the wages of ſin would be death. This painful reflexion led me to pray earneſtly for the pardon of my ſins, and cauſed me ſeriouſly to reſolve to amend my life. I believe theſe reſolutions were formed in the ſincerity of my heart, as they certainly originated in the miſery I then felt and feared. And I alſo had a real deſire to forſake ſin, and live to the glory of God. But not being ſenſible of my own weakneſs, nor of the neceſſity of looking to the Almighty for aſſiſtance, the enemy of my ſoul ſoon gained advantage over me, and I remained the ſame weak and miſerable creature I was before. The guilt of my broken vows and promiſes, however, ſtared me dreadfully in the face; and in this wretched and deplorable ſtate, I continued till I had ſpent twenty years in the world.

Altho' arrived at this age, I had never heard one goſpel ſermon from any true miniſter of Jeſus Chriſt. But about the latter end of January 1780, I went to hear the Methodiſt Preachers, at Mr. Ward's in Oxhill. On my entering the houſe, Mr. John Broadbent was in his firſt prayer. Perceiving that the congregation was kneeling, I kneeled alſo. After prayer, Mr. B. read for his text Iſaiah lv. 6, "Seek ye the Lord while he may be found."

I do

I do not recollect in what manner he treated his ſubject, ſave that he quoted many texts of Scripture: As I frequently read the Bible, I was conſcious he ſpoke according to the Oracles of God. In the application of his ſermon, he urged the neceſſity of "ſeeking the Lord," and endeavoured to impreſs it on the minds of all who were preſent, by obſerving, that "A time will come when God will not be found." This awful remark was followed by an account which he gave of the death of a rich ſinner, who had been an enemy to all religion and religious perſons, *eſpecially* to thoſe called Methodiſts. Mr. Broadbent told us that, juſt before his departure, he ſaw, or fancied he ſaw, a diſembodied ſpirit, who ſaid to him, "Send for one of the poor people, whom you have often deſpiſed, to pray with you." One of the Society was ſent for, but he being not at home, they purpoſed ſending for another. But the ſick man ſaid, "Stop." Being aſked his reaſons for ſaying this, he replied, "Here are more devils than one come for me, I muſt go;" and immediately expired. This awful narration made ſome impreſſion on my mind, and induced me to determine to hear again. The next preacher that came was Mr. Cole, of Tewkſbury. He gave us a Lecture on blind Bartimeus. I felt my mind deeply affected while the people were ſinging theſe words:

"Speak, and the deaf ſhall hear thy Voice,
The blind his ſight receive;
The dumb in ſongs of praiſe rejoice,
The heart of ſtone believe."

The next Preacher was Mr. Goodwin; he took for his text, Matthew vi. 33, "Seek ye firſt the Kingdom of God and his Righteouſneſs." I truſt I ſhall remember this opportunity with gratitude to God for ever and ever. I was now fully convinced of my loſt and wretched condition. I acknowledged the propriety and truth of his obſervations, while he deſcribed the many ways in which young people ſeek happineſs; and what he obſerved reſpecting himſelf affected me much. He informed us, that when he was about twenty years of age, he flattered himſelf with hopes of having an happy Summer, but that it pleaſed the Lord, in tender mercy, to convince him, he was then walking in a flowery path that led to deſtruction. Theſe words were powerfully applied to my ſoul by the Spirit of the Almighty; ſo that I both ſaw and felt this was my woeful ſtate. I was made ſenſible that I was a ſinner under the guilt of my ſins, ſtanding upon the very verge of hell! I returned home miſerable beyond deſcription. I then attempted to

pray,

pray, and wiſhed to repeat the prayers my parents had taught me in my infancy; but, however ſtrange it may appear, ſome of them were taken from my remembrance, ſo that I never ſince could recollect them. After having attempted to ſupplicate the Throne of Grace in ſuch words as occurred to my mind, I went to bed in deep diſtreſs of ſoul, awfully conſcious of my deſerts, as a guilty ſinner before God, and aſſaulted with vehement temptations to blaſpheme his ſacred Name. During this ſtate of ſore diſtreſs, I felt as tho' I had been in a fire. I aroſe in the morning with an afflicted body, and a confuſed and diſconſolate mind. I walked into the fields, ruminating on my unhappy ſtate, and ſolemnly vowing I would amend my life. I now went to hear the preaching as often as poſſible, and the word ſpoken was made a bleſſing to my ſoul. April 21, 1780, I went to Banbury on buſineſs: On returning home, I was led to review the actions of my life from the earlieſt period of my recollection. Language cannot deſcribe what I then ſaw and felt, reſpecting the nature and deſert of ſin. Had the Lord withdrawn his Spirit, and left me to have ſunk into hell, under the weight of my guilt, I muſt have ſubſcribed to the juſtice of God in conſigning me to everlaſting miſery! But, alas! I little thought I ſhould again ſo ſoon return to folly.

It was not long before I was captivated by the company of young people, and again allured into my former ways of ſin and folly. With much fear and ſhame did I aſſemble with my old companions again; but, by degrees, I overcame theſe unpleaſant ſenſations and went on in my ſinful courſes. However, I could not get quit of an accuſing conſcience, nor of a ſenſe of my deſert of hell. This I carried with me wherever I went; excepting on one or two occaſions, when I experienced ſuch hardneſs of heart as I cannot deſcribe. I ſcarcely felt one good deſire after God, or divine things, nor one real wiſh to be ſaved. I ſaw nothing in heaven to be deſired, nor in hell to be feared. Bleſſed be God, theſe dreadful ſeaſons did not continue long. About ſix months, however, I remained in this melancholy ſtate, during which time, I frequently went to hear preaching. Some days I prayed from one to ſix times; ſome days not once. Sometimes I ſpent a fortnight together in reading, praying, &c. &c. I then, perhaps, ſpent a whole night with my gay companions. Sometimes I was ſo extremely miſerable in their company, that I was conſtrained abruptly to leave them. Once, in particular, this was the caſe, yet I did not dare to return home till day-light appeared. It may ſeem ſtrange to many, but it is perfectly true, altho' I

knew

knew I was in the way to hell, I have thought within myself on a Saturday night when going into company, "I will now be as wicked as I can." Yet, at the same time, the Lord hath suggested to my mind, "What if you should not live to come home again in the morning!" Astonishing indeed it is, that, after all my provocations, the Spirit of God should strive with me!

While in this wretched situation, I, one Sabbath morning, took a walk into the fields, to see if I could meet with some person or thing that would alleviate my troubled mind. I took with me Mr. Pearce's "Great Concern, or Preparation for dying," thinking I would read an awful passage or two out of it. But as I was going, it was strongly suggested to my mind, "You have promised to meet your companions this day three weeks, at such a place, and to spend some time with them; should you read this book, and pay to God, you may be so powerfully affected, that it will be impossible for you to fulfil your engagement." I readily obeyed the infernal suggestion, laid aside all thoughts of reading and praying, and returned home again. The three weeks being expired, and my promised engagements fulfilled, after a whole night spent in dancing, I returned home in the morning extremely weary in body, owing to the great exertions I had made in the ball-room, added to the want of sleep. As I was walking in the garden, I thought I would endeavour to repose myself in the sun-shine. I lay down, and seriously began to reflect on my base ingratitude to the God of my life. My soul was filled with deep anguish; I seemed to be lying on the verge of hell, and expected the earth would instantly divide asunder and swallow me up. In consequence of this, I could not sleep until the words in Matt. v. 45, occurred to my mind, "Your heavenly Father maketh his sun to rise on the evil and on the good," &c. Hope began to revive, and, altho' I had been evil towards my merciful God and myself in a thousand instances, I believed he would spare me a little longer. I then closed my eyes in sleep. What a mercy I did not open them in the gulph of remediless woe!

About six weeks after this, I forsook the paths of sin and sinful connexions, in the following manner. One Saturday morning about two o'clock, as I was sitting in the ball-room by the person with whom I had been dancing, it was forcibly impressed upon my mind, that, the preceding evening, Mr. Goodwin had preached at Mr. Ward's in Oxhill, the person under whose preaching I was convinced of sin, and that it would have been much more for my benefit, had I spent the night there instead of being in that wicked

place,

place. It was further suggested, that the Lord had striven long and powerfully with me, and that if I died in my present state, I should be lost. For my conscience passed sentence upon me, and I was constrained to acknowledge everlasting misery would be my portion, because that the breach of my many promises and solemn vows, added to the guilt of all my other sins, had justly merited this at the hands of God. However, in the depth of my distress, I came to a resolution, that if the Lord would spare me to get out of that place, I would immediately break off my sinful connexions, and for ever bid adieu to such scenes of dissipation and vanity. The Almighty graciously condescended to regard my prayer, tho' offered up in a ball-room, and gave me grace to fulfil my resolutions, so that, thro' the boundless mercy of Jehovah, I have been preserved to this day. One remark I think it necessary to make here. Frequently, during those days of extreme misery, I complained to God in this manner. "Oh, why dost thou not convince me more deeply, and make me more miserable? Let all the curses of thy broken law, and all the distress it is possible for me to feel, rush upon me, that I may cease to sin against thee." By thus doing, I attempted to exculpate myself, and to throw the blame of my continuing in sin so long, upon the God of my mercies! I never reflect on this without feeling my mind deeply affected.

[*To be continued in the next.*]

DIVINITY.

SERMON.

The PRINCIPLES and PRACTICE of the SECT every where spoken against, impartially considered in a DISCOURSE, delivered at the opening of the METHODIST CHAPEL, at TWICKENHAM, Dec. 14, 1800, by *JOSEPH BENSON*.

ACTS XXVIII. 22.

"We desire to hear of thee what thou thinkest: For as concerning this Sect, we know that every where it is spoken against."

1. SUCH was the just and reasonable language of some of the inhabitants of the greatest city in the world, to a poor, despised, and persecuted disciple of Jesus Christ, who appeared among them with every disadvantage, having been sent to Rome a prisoner, and being at this very time bound with a chain. It is

true, they were not native Romans, as it appears, but Jews, who ſpake thus. But this very circumſtance, one would have ſuppoſed, might have increaſed their prejudices againſt him, as he was known to be an abettor of the cauſe which their Countrymen and the Chiefs of their nation in Judea, had condemned; and a diſciple of the Man whom the Rulers of their people had lately executed as a malefactor upon a croſs. Neverthleſs, altho' appearances were ſo much againſt him, and altho' there were ſo many reaſons why they ſhould give him no countenance, but deſpiſe and perſecute him as their friends in Jeruſalem had done; they had ſo far imbibed the fair and equitable principles of the imperial city where they reſided, that they determined to check every riſing prejudice, and give him a patient hearing, judging it unjuſt to condemn a man, or a party, or a cauſe, unheard. "We deſire to hear of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt."

2. Methinks, my Brethren, their conduct in this matter reflects cenſure and diſgrace upon many in our day, who readily believe and propagate every idle tale that they happen to hear, to the diſadvantage of others, and make no ſcruple to condemn and revile whole Communities of people, whoſe principles and conduct they neither underſtand nor will be at the pains to examine. This, however, I truſt, is not your practice. You, who call yourſelves, and who, many of you, I hope, are Chriſtians, will ſurely have as much juſtice as the Jews or Heathen at Rome. You will patiently hear a cauſe before you judge it, and will not condemn what you have not conſidered.

And, perſuaded that ſpiritual things differ in this from natural, that they cannot be rightly underſtood, but by the teaching of the Holy Spirit, according to the clear and forcible reaſoning of this Apoſtle, 1 Cor. ii. 11, "What man knoweth the things of a man," or the things that belong to human nature, "ſave the ſpirit of a man that is in him? even ſo the things of God knoweth no man but by the Spirit of God;"—perſuaded of this, I ſay, you will ſee the propriety of applying to God in prayer for the illumination of his Holy Spirit, that, as our Church obſerves, in her Collect for Whitſunday, being taught hereby you may "have a right judgment in all things," eſpecially in things of ſuch vaſt moment. Now this is all we deſire. Grant us this, and we aſk no more. If, at any time, after you have heard our meſſage, and endeavouring to diveſt your minds of prejudice, have ſincerely and earneſtly

earneſtly aſked of God to enable you to form a right judgment concerning it, you think proper to reject it, we can do no more. We leave you to God and your own conſciences, only obſerving, for your greater caution, and to prevent your coming to too haſty a concluſion, that theſe Jews at Rome rejected even the meſſage of St. Paul; not, however, becauſe they had diveſted their minds of prejudice, and ſincerely addreſſed themſelves to God in prayer for ſupernatural light; but becauſe they had not previouſly taken theſe neceſſary ſteps.

3. I am glad, my Brethren, for the *Truth's* ſake, that you may believe and be ſaved, that I do not appear before you, in this place, to-day, under ſuch diſadvantageous circumſtances as thoſe, under which St. Paul appeared at Rome. I was not brought to this town a priſoner, nor do I appear before you in chains. I am *free*, and have the ſame right to the privileges of an Engliſhman which any of you have, and to the protection of the good Government under which we live; nor does the Law allow any man to moleſt me, were any minded to do it, in the exerciſe of my office in this licenced houſe. Add to this, that the circumſtance of my profeſſing to be a diſciple of HIM that was crucified in Judea, can excite no prejudice in your minds againſt me, for you profeſs to do the ſame. In theſe reſpects, therefore, I addreſs you with advantages very ſuperior to thoſe which this Apoſtle had in addreſſing the Jews at Rome. But then, I muſt acknowledge on the other hand, that he was a much more able advocate for the truth than I can pretend to be. However, as he did not go to any people confiding in "excellency of ſpeech, or of wiſdom," but "in the demonſtration of the Spirit and of Power," which from time to time accompanied his Word; and as even he allowed that he was not ſufficient of himſelf, for the important office of preaching the Goſpel, but acknowledged that his ſufficiency was of God; ſo the ſame Spirit and Power are free for us: God can ſtill aid the weakneſs of his ſervants, and cauſe us to know, by our own experience, that his grace is ſufficient for us. Relying, then, on the help of this, let us,

1ſt. Enquire what the *Sect* was which is ſpoken of in my text, and what were the *Principles* and *Conduct* of its Members.

2dly. What we may ſuppoſe were the reaſons why it was every where *ſpoken* againſt, and whether they who thus reviled it, acted wiſely, and were juſtified in ſo doing.

I ſhall, then, 3dly, make ſome Application of what has been advanced.

And, 1ſt. We are to enquire what the *Sect* was which is ſpoken of in my text, and what were the *Principles* and *Conduct* of its Members.

I. This Sect, you will recollect, was no other than that, termed by Tertullus,* "the ſect of the Nazarenes," that is, of the Chriſtians, founded by JESUS of Nazareth, "a ring-leader" of which, as Tertullus expreſſes it, was this ſame Paul of Tarſus. And, firſt,

2. As to the Principles of this Sect, it muſt be confeſſed that they differed widely from thoſe, both of the Heathen and the Jews. In oppoſition to the Heathen, who were Polytheiſts and Idolaters; who believed in a plurality of gods, and thoſe gods either the *work of men's hands*, wood and ſtone, or *mere imaginary beings*, that had no exiſtence, or *corrupt* and *evil beings*, that were, in reality, *devils*; the Chriſtians held that there is only *one God*, and that he is Self-exiſtent, and poſſeſſed of all poſſible Perfections. They believed him to be infinite and eternal in all his Attributes; in *Wiſdom* unſearchable, in *Power* Almighty, in *Love* unbounded, in *Truth* inviolable, in *Juſtice* impartial, in *Mercy* unfathomable, and in *Holineſs* unſpotted: That he is preſent every where, acquainted with every thing, even with the ſecrets of men's hearts, and can do whatever he will, whether "in heaven or among the inhabitants of the earth, no creature being able to ſtay his hand, or ſay unto him, What doſt thou?" They viewed him as the original *Creator* and continual *Preſerver* of the univerſe of creatures, as the bountiful *Benefactor*, and righteous *Governour* of the human race, and as the final *Judge* of men and angels, whom, as being formed intelligent, free, and immortal, or, as the Scriptures ſpeak, "after his image," they believed to be accountable to him, and dependent on him for their final doom. They acknowledged, of courſe, that a future ſtate of rewards and puniſhments awaits mankind, and that a future and general judgment will take place, the conſequences of which will be everlaſting.

3. Herein they differed from many among the Jews alſo, even from the whole ſect of the *Sadducees*, whoſe doctrine it was, "that there is no reſurrection, neither angel nor ſpirit" of man, that ſurvives the death of the body; nor indeed any future ſtate whatever; but that this life is the whole of our exiſtence, and carnal pleaſure our chief good. In oppoſition to another part of the Jews, the *Phariſees*, the profeſſors of the day, the Chriſtians be-

* Acts xxiv. 5.

lieved

lieved that man is a fallen creature, "very far gone from original righteouſneſs," from the image of God in which he was made, and that he is by nature a child of wrath, and therefore incapable of juſtifying himſelf by his own works before God: That "there is none righteous" (by nature, or according to the holy and ſpiritual Law of God,) "no, not one, that all are gone out of the way, are together become unprofitable, that there is none that doeth good," viz. from a right principle, and in the manner and degree required, "no, not one:" That man's throat is an open ſepulchre; that with his tongue he uſes deceit; that the poiſon of aſps is under," even when honey is upon "his lips;" that his "mouth is," too often "full of curſing and bitterneſs, his feet ſwift to ſhed blood, that deſtruction" to others, "and miſery" to himſelf, "are in his ways, and the way of peace he has not known."

4. But did they therefore leave mankind without hope, and abandon them to deſtruction and deſpair? By no means. As they taught that God has a Son, an only Son, his eternal *Word* or *Wiſdom*, who "was in the beginning with him, by whom all things were made, and without whom was not any thing made that was made;" ſo they taught, alſo, that God had "ſo loved the world as to give this his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life:" That, altho' he was his *own* and *only Son*, the Father had "not with-held him, but freely delivered him up to become incarnate, to live and die for us all," "had wounded him for our tranſgreſſions, bruiſed him for our iniquities, and laid on him the chaſtiſement of our peace;" had "made him to be ſin," or a ſin-offering, "for us; that we might be made the righteouſneſs of God in him," or might be juſtified and accounted, nay, and even conſtituted righteous, in and thro' faith in him.

5. Hence, they preached *Juſtification* and *Salvation*, preſent and eternal, in his Name, and through his Mediation. "God," declared they, "is in Chriſt, reconciling the world to himſelf, not imputing men's treſpaſſes unto them, and hath committed unto" his ſervants, "the word of reconciliation. Now, then," added they, "we are ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God." For,† "thro' this Man is preached unto you the forgiveneſs of ſins, and by him all that believe, (that believe in, and rely on him, with a faith that "worketh by love,"‡ that "overcometh

† Acts xiii. 38. ‡ Gal. v. 6.

the

the world,"§ and "purifieth the heart,"‖) are juſtified from all things, from which they could not be juſtified by the law of Moſes."

In the ſame way, thro' the ſame Atonement and Grace of Chriſt, they preached *Regeneration*, and entire *Sanctification*, declaring, that "not by works of righteouſneſs, which we have done, but according to his mercy he ſaves us, by the waſhing of regeneration and the renewing of the Holy Ghoſt, which God ſheds on believers abundantly, that, being juſtified by grace, they may be made heirs according to the hope of eternal life." For,

6. They taught that God, who has a Son, has alſo a Spirit, often termed the *Holy Ghoſt*, as being infinitely holy in himſelf, and the one Source of holineſs to us: termed alſo the Spirit of *Truth*, of *Life*, and of *Grace*, becauſe it is his office to guide us into all neceſſary truth, to quicken our ſouls, which, by nature, are dead in treſpaſſes and ſins, to open the life of God within us, to create us anew in Chriſt Jeſus, and, (from day to day,) to help our infirmities. He convinces, they aſſure us, of *ſin*, of *righteouſneſs*, and of *judgment*; and as a Spirit of Adoption, "ſent into the hearts of believers, crying, Abba, Father," "bears witneſs with their ſpirits that they are the children of God." He is, therefore, alſo a *Comforter*, being a never-failing ſource of conſolation, as well as of purity, to God's people, and producing *love*, *joy*, and *peace* in their ſouls, as well as all other fruits of righteouſneſs. This Spirit, they bore teſtimony, muſt not only be believed in and acknowledged, but *received*, and when received, makes mankind the *Temples of God*, or "an habitation of God thro' the Spirit" here, and prepares them to dwell with him hereafter. On the other hand, "If any man have not the Spirit of Chriſt," they uniformly declared, that ſuch an one "is *none of his*," but is ſtill *in the fleſh*, that is, in a carnal and unregenerate ſtate, and incapable of being admitted into the Kingdom of Heaven.

7. One thing more let me obſerve here. As they repreſented theſe bleſſings of juſtification, regeneration, and ſanctification, with the indwelling of the Holy Spirit in his gifts and graces, as *free for all*, without exception, Chriſt having, as they teſtified, "given himſelf a ranſom" abſolutely "*for all*," and "taſted death for *every man*," without the exception of one; ſo they required nothing of mankind in order to their partaking of this ſalvation in all theſe branches of it, but "repentance towards God, and faith in our Lord Jeſus Chriſt," both which bleſſings,

§ 1 John v 4, 5. ‖ Acts xv. 9.

however,

however, they represented as the *gifts of God*, which would certainly be conferred on all that sincerely, earnestly, and perseveringly sought them. "The Kingdom of God is at hand," was their language, even that Kingdom which is "righteousness, peace, and joy in the Holy Ghost,"† "repent ye, and believe the gospel," as the way leading infallibly to it: "Repent and be baptized, in the Name of the Lord Jesus," which certainly implied believing in his Name, "for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children, and to those that are afar off, even as many as the Lord our God shall call:"‡ "Testifying," says St. Paul, "both to Jews and Greeks, repentance towards God, and faith in our Lord Jesus Christ."§ They assured their hearers, however, that all genuine repentance would certainly be productive of fruits worthy of repentance, such as "ceasing to do evil, and learning to do well," in all known instances; and that true faith in Christ and his Gospel would infallibly produce love to God and man, and all those good works which they had ability and opportunity to perform, it being their avowed and constant doctrine, that "faith without works is dead."

Such, then, were the leading principles of the Sect which was every where spoken against: These were its chief doctrines. But,

Secondly. What was the Practice of its Members? This, perhaps, is of more consequence even than the former.

1st. Then, they were, in general, an *innocent* and *harmless* people. They injured no man in his character, property, or person. And no wonder, for it was their constant care, as they were taught and commanded both by Christ, and by his Apostles and Evangelists, to imitate their Master, whom none could ever convince of sin, "who did," nay, "who *knew* no sin, neither was guile found in his mouth; "who was holy, harmless, undefiled, and separate from sinners," and whom his enemies, even Pilate, who condemned him, owned to be an innocent and just man. Indeed, if they had not been innocent and harmless, at least in outward things, as they were continually and earnestly exhorted by the Apostles and their other teachers, to be, they could not have been continued in the Society of Christians, but must have been expelled from it. This appears from sundry passages of the

† Rom. xiv. 17. ‡ Acts ii. 38, 39. § Phil. ii. 15.

New

New Teſtament, in which the Chriſtians are exhorted and required to "look diligently leſt any of them ſhould fail of," or fall from "the grace of God; leſt any root of bitterneſs ſhould ſpring up and trouble them, and thereby others ſhould be defiled; leſt there ſhould be among them any fornicator or prophane perſon, ſuch as Eſau." They are required to purge out the old leaven, that they might be a new lump," and to deliver the offending brother, that would not be reproved and reformed, by a ſolemn act of excommunication, to ſatan, "for the deſtruction of the fleſh, that," being brought to repentance by the grace of God ſanctifying the afflictions wherewith he was viſited, "his ſpirit might be ſaved in the day of the Lord Jeſus." Nay, they were required to have "no fellowſhip with the unfruitful works," or workers, "of darkneſs, but rather to reprove them." "I wrote to you, ſays St. Paul, not to keep company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or idolaters; for then muſt ye needs go out of the world:" As if he had ſaid, They ſurround you in ſuch a manner on all hands, and are to be found in ſuch numbers in all places, that, unleſs you were abſolutely to go out of the world, or to decline tranſacting any buſineſs, or having any intercourſe with ſociety in it, you cannot entirely avoid ſometimes intermixing with, and being in the company of evil doers: "But now," adds he, "I have written unto you not to keep company, if any man *that is called a brother*, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with *ſuch an one, no, not to eat.*" Theſe are ſufficient evidences that evil doers were not ſuffered to enter in, or, if thro' ſtealth, they gained admittance, at leaſt, not to remain in the Society of the Chriſtians, and therefore, that the Members of that Society were an innocent and harmleſs people. Indeed, it appears they were ſuch even by the Teſtimony of the heathen who perſecuted them, and ſought moſt diligently for accuſations againſt them, to juſtify the perſecution. Pliny's Letter to the Emperor Trajan, to ſay nothing of other documents, is a full proof of this. This Letter, at the ſame time that it teſtifies that the Chriſtians were put to death, acknowledges alſo, "that they bound themſelves by an oath, (or mutual covenant,) to allow themſelves in no crime or immoral conduct whatever." But,

2dly. They were a *uſeful Sect.* Their Maſter had been continually employed in "going about doing good," and had exhorted and enjoined all his diſciples to follow his example in this particular,

cular, as far as they had ability and opportunity. "Let your light so shine before men," were his words, "that they may see your good works, and glorify your Father who is in heaven." "Be ye merciful, as your Father in heaven is merciful;" "Bless even those that curse you, do good to those that hate you, and pray for those that despitefully use and persecute you." "Love even your enemies, do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest: For he is kind unto the unthankful and the evil." These and such like precepts of their divine Master, rightly understood, they were careful to observe; for it was only in the way of observing them that they could expect to be acknowledged and received as his disciples in the day of final accounts. Hence it was that the Apostles and Evangelists, and all the other Pastors and Teachers of the Christian Church, which then was, ceased not to exhort all the Members thereof, even all "that had believed in God" aright, and thereby had laid a proper foundation for such a practice, "to be careful to maintain" every kind of "good works;" to "be ready for every good work," and "as they had opportunity to do good unto all men, especially to those that were of the household of faith;" and "never to be weary of well-doing," but to persevere, and "by patient continuance" therein to "seek for glory, honour, and immortality." And as the generality of those that then professed Christianity were in low circumstances, as to this world, and therefore could not distribute "out of their *abundance*" to the relief of the necessities of their fellow-christians, or fellow-creatures; in order that, nevertheless, even *they* might be able, in this way, to comply with the commands of their Lord and his Apostles, and do good to the bodies, as well as souls of men, they were directed and exhorted to "labour diligently, working with their hands the thing that was good, that they might have to give to those that needed;" of which conduct, St. Paul set them a bright example, his hands "ministering to his own necessities," and to those of them that were with him. In which way he "shewed them how, so labouring, they ought to support the weak;" and to remember the words of the Lord Jesus, when he said, "It is more blessed to give than to receive." Nor was this advice given, or this example set them in vain. The members of this sect, altho' every where spoken against, yea, "the multitude of them that believed," were, in that early age of the Church, "of one heart and of one soul," and went to such lengths in their disinterestedness and liber-

ality to others, that "they ſaid not that any of the things which they poſſeſſed were their own; but they had all things in common, and as many as were poſſeſſors of lands or houſes, ſold them, and brought the prices of the things ſold, that diſtribution might be made unto every man, according as he had need." But,

3dly. As they were an *harmleſs* and eminently *uſeful*; ſo they were a remarkably *pious* ſect, living, not only *ſoberly* and *righteouſly*, but *godly* in the preſent world; influenced continually by the fear and love of Jehovah, and "walking in his ordinances and commandments blameleſs." They ſpent much of their time in prayer and praiſe, in hearing and reading the Word of God, in meditating thereon, in attending the Supper of the Lord, and in other acts of private, ſocial, and public worſhip. "They continued ſtedfaſtly in the Apoſtle's doctrine and fellowſhip, and in breaking of bread, and in prayer;" and not only aſſembled frequently in each other's houſes, but "were daily in the temple, with one accord, praiſing God;" and "whatever they did in word or deed," it was at leaſt their endeavour to "do all in the Name of the Lord Jeſus, giving thanks to God, even the Father, thro' him."

Nor, 4thly, was their piety ſeparate from *holineſs*, but they were conſecrated and conformed to the God they worſhipped. They no longer "walked as the" unconverted "Gentiles" or Jews "walked, in the vanity of their mind," attached to, and ſeeking happineſs in the earth and in earthly things, "having the underſtanding darkened, and being alienated from the life of God, thro' the ignorance that was in them;"—but they had learned Chriſt, ſo as to "put off, concerning the former converſation, the old man, were renewed in the ſpirit of their minds, and had put on the New Man, which, after" a reſemblance of "God, is created in righteouſneſs and true holineſs." Thus, being in Chriſt, they were "new creatures: Old things," with them, "were paſſed away, and all things were become new." They were, therefore, become "followers," μιμηταὶ, imitators "of God, as his dear children, and walked in love, as Chriſt had loved them." Knowing that, when they were "all dead, Chriſt died for them all, and thereby had bought them with a price, and that they were not their own, it was their continual care and endeavour to "live to him that had died for them," and to "glorify God in their bodies and ſpirits," which they knew were his, and which they dedicated to and employed for him from day to day.

But,

But, 5thly. Were they not a gloomy, morose, ill-natured, and melancholy sect? No: but quite the reverse. They were a kind, loving, friendly, affectionate, and happy people; disinterestedly and unweariedly pursuing, as we have seen, the good of others, and that in many respects, even to the neglect of themselves, and benevolently and kindly sacrificing their own interest, and honour, and ease, and health, nay, and also their liberty and lives for the temporal and spiritual profit of their fellow-creatures. All the accounts which have reached us concerning them, conspire to prove that this was the fact. Like their great Master and Leader, they "pleased not themselves," but rather denied themselves for the sake of others, and like St. Paul, one of their principal teachers, "sought not their own profit, but the profit of many, that they might be saved." As they were continually advised and directed, they had "put on, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, bearing with and forgiving others, if any man had a complaint against any;—and above all, they had put on love, the bond of perfectness, and the peace of God ruled in their hearts," while their life was a life of continual thankfulness. Yea, while they "rejoiced evermore, and prayed without ceasing," they "in, and even for every thing, gave thanks," knowing perfectly, that "every thing would work for their good." Hence, they feared not death itself, with any slavish or tormenting fear. And why should they? To them "to live was Christ, and to die was gain." They were, therefore, "confident and willing rather to be absent," by death, "from the body, and present with the Lord;" or, as the Apostle elsewhere expresses it, "to "depart and be with Christ," than to continue here. Such were the Principles, and such the Disposition and Conduct of the Members of the Sect, which was "every where spoken against."

[*To be concluded in the next.*]

SYSTEMATICAL DIVINITY.

Extracted from a late AUTHOR.

INTRODUCTION.

On the STUDY of DIVINITY.—Sketch of the following Design.—Importance of a right Knowledge of Man.

THOUGH *Theology* is a Science, and must be studied, to be understood: Tho' it is the noblest of all Sciences, whether we

conſider its object or its end; and one to which all others have been taught to ſerve as handmaids and aſſiſtants: yet we ſee it unhappily much neglected in our *Public Education*; and as an elegant Latin Writer, well ſkilled in his ſubject, obſerves, too little regarded by, too little inculcated on, the profeſſed candidates for the ſacred function. From this fountain evidently flows that ignorance of divine things diſcernable in many, who have aſſumed the arduous office of inſtructing their fellow mortals: Who ruſh, raw, and undiſciplined from the roſtrum to the pulpit: and vent wild and indigeſted harangues, to their own great diſcredit, and the ſore vexation and diſappointment of their hearers.

As ſuch an omiſſion in our public ſeminaries, is rather the *misfortune*, than the fault of young men; they deſerve our pity, and not our contempt. And it ſhould give us pleaſure, while we lament the evil, at the ſame time to remark that, notwithſtanding this, ſome able and excellent divines have extricated themſelves from the inconveniencies of their education: And ſuperior to all the difficulties and improprieties of their *academic* inſtructions, have ſhone, in all times, as ornaments of the Religion which they profeſs, and of the Church or Community to which they miniſter.

Another ſource of evil to *Theology*, is that ſtrange but univerſal contempt, which hath been thrown on *ſyſtems*, and on the ſtudy of divinity in a *ſyſtematical* way. This aroſe from the dry and improper attention given to ſyſtems in a former age: A blind deference to which, is doubtleſs attended with many ill effects. And generally, the abuſe of a thing, tho' excellent in itſelf, and meriting high commendation, tends to the diſgrace, and ſometimes to the utter diſuſe of the thing itſelf. This hath happened with ſyſtems of divinity. Perhaps we may add further, that the *inelegance* and *crudeneſs* of many of thoſe ſyſtems, not to mention their party attachments, co-operated to their contempt and rejection.

It is certain, however, that if we deſire to be adepts in *Theology*, the regular and the proper way is to ſtudy it *ſyſtematically*:—Not with an implicit and mean deference to the ſentiments of others, remembering always, that the *Scriptures* are the only infallible directors of our faith;—but purſuing a general and well connected plan; and gaining a thorough acquaintance with the whole chriſtian *fabric*, before we commence delineators of its architecture, or attempt to point out its ſymmetry and beauties.

Upon theſe conſiderations, it is determined, in the further progreſs of this Publication, to purſue a general plan: Not with the fond hope, that we ſhall be able to rectify the evils, whereof we

complain;

complain; but rather with a view to point out some leading principles, which may serve as general hints or notices to the students in that sacred science: and which may give a *sketch*, however imperfect, for others to improve and finish.

We propose, first, to view that which is nearest to us;—to consider *Man*, or human nature, as we read it in our own breasts, as we see it, *within* or *without*. And having gained some knowledge of our state, we design to survey the several doctrines, of Philosophers and others;—to examine their pretensions;—to search after the true Religion;—and to that end to weigh the *evidences* in behalf of the Jewish and of the Christian.—This done, we will endeavour to delineate all the great doctrines of the latter;—to explain its sublime morals;—to enforce its solemn function;—and to omit nothing which may tend to establish our faith, confirm our hope, and animate our love.

We choose to begin with a Survey of *Man*, because upon the right knowledge of human nature depends the right knowledge of Religion. *Know thyself*, was an advice full of wisdom, considered in every respect. And indeed the Christian Religion is so perfectly connected with this knowledge, that while strangers to it, we must be strangers to the high and important doctrines of that Religion. Nay, the whole dispute between *Christians* and *Deists* lies here: The one asserts *Man* to be in a state, whence particular *wants* and *duties* arise: The other asserts him to be in a different state, as free from those *wants*, as of consequence he is from the obligation of those *duties*. So that on this hinge the whole controversy may well be said to turn, and therefore of high importance it is, truly and perfectly to understand the present nature and condition of *Man*.

"The difference, (says a late Lord Bishop of London,) between a true *Deist* and a *Christian*, arises from the doctrine that *Christ came to save sinners*. They both equally believe the Being and Providence of God: And the obligations of Morality are equally admitted on both sides. The necessity of a virtuous life, in obedience to these obligations, is no matter of dispute: At least there is no reason why it should be matter of dispute between them. The Deist has no room to doubt in this case: For he has no other hope than in his obedience, which of necessity therefore must be so perfect, as to render him acceptable in the sight of his equitable Judge: And if the Christian builds so far on other hopes, as to neglect the weighty matters of the law, he deceives himself, and abuses the Gospel of his Saviour.

But

But then in other respects they differ widely: The *Deist* reckons himself and the rest of mankind, to be in that state of *nature* in which God created them, and therefore capable of obtaining by the present powers of nature, the end designed by God for man: in consequence of this, as he owns the duty of obeying God, so in right of his obedience, he claims his favour and protection. The *Christian* is persuaded, that man has fallen from the state of *innocence* in which he was created; that being a *sinner*, he has no claim upon God by his obedience, but stands in need of pardon: And that being now weak thro' sin, he stands in need of grace and assistance to enable him to perform the conditions on which the pardon of God is suspended." And he believes that God has indeed offered pardon to mankind, and reconciliation, being thereunto moved by the obedience and the sufferings of Jesus Christ his Son: And that he hath promised, and will surely give his grace and assistance to all that sincerely ask it, to enable them to repent and believe the Gospel in order to their forgiveness.

It is obvious to remark from hence, that nothing can be more opposite than the Religion of a *Christian* and that of a *Deist*: since the blessings and privileges which the former estimates at the highest rate, and values as his greatest happiness, are considered by the latter as mere delusions and non-entities: As vanities, which have no existence; or could bear no price, if they did really exist. And this essential difference is founded on the different sentiments they embrace, with regard to *Man*, his present *state*, and true *condition*. For undoubtedly the doctrines of salvation by Christ, of pardon, repentance, reconciliation, and faith, are the veriest contradictions and absurdities, supposing *Man* to be in a state of primitive innocence, unstained by guilt, and uncorrupted by vice. But, supposing Man to be in the contrary state, then miserable indeed must be the hope of the Deist and Unbeliever in *Redemption*.—Since no doctrine but that of Redemption can comfort the desponding sinner, or support the conscious transgressor's hopes.

It follows, then, that a knowledge of the true nature and state of *Man* is indispensably requisite towards attaining a knowledge of the true Religion: And therefore this shall be the subject of our enquiry in the next Number of our Periodical Work.

[*To be continued.*]

The

The Doctrine of the NEW TESTAMENT, respecting Military Duty.

By *Alexander Knox*, Esq.

St. Paul has told us, in the 13th chapter of the Romans, that the civil government of countries is *an ordinance of God*; and that it is graciously instituted, for the preservation of public tranquility, and the defence of the quiet, against the violence of the wicked.

He therefore describes the Magistrate, whether he be supreme or subordinate, as a *minister of God*;—"an *avenger*," appointed by divine authority, "to *execute wrath* against him that doth evil." As such he is to *bear the sword*, and, it is added, "*not in vain*;" which implies, that it is not only his *right*, but his DUTY, to take away even the *lives* of the unruly, when public peace and personal safety cannot otherwise be secured.

To the Magistrate, or Ruling Powers, *as thus described*, the Apostle requires obedience to be paid, under a penalty the most awful and alarming. "They that resist," says he, "shall receive to themselves condemnation." And again, "Ye must needs be subject, not only for wrath, but also *for conscience sake*." And why? Because, says he, "He that resisteth the" [ruling] "power, resisteth the ordinance of God."

Here then is plainly; 1. The power of the ruler; 2. The duty of the subject; and, 3. Both are clearly and expressly sanctioned and enjoined, as parts of the supreme, immutable law of Christ. The simple question then, is,—Does this power of the ruler authorize him to use the sword which he bears, as well against an invading enemy, as against a domestic robber? And does the Christian Duty of the subject bind him to obey the ruler, when called upon, in such an exigence, to arm, and resist the foe?

Let common sense decide this question.—The *divine* duty of the magistrate is, *to protect person and property*; and, in order to this, he is armed *with the sword*; that is, as before observed, he is to *take away life itself*, if public or personal safety makes it requisite.—I ask then, If person and property are to be protected, *by the sword*, against a single robber, or a band of robbers, at home; is it not equally, and *consequently*, the right and the *duty* of the ruler, to use the same sword against ten or twenty thousand robbers coming from another country?—Will the robbery be less destructive, or less dreadful, because it is perpetrated by thousands? Or have

foreign

foreign robbers and murderers any privilege to plunder and deſtroy, more than the domeſtic houſe-breaker, or common highway man. ?

The only plauſible ſcruple could be, whether perſon and property are to be kept ſecure, at the expence of the *lives* of the aſſailants? But this ſcruple St. Paul removes in the firſt inſtance, by that one expreſſion, "He beareth not THE SWORD *in vain;*" i. e. the ruler bears the ſword expreſsly, that he may, where neceſſary, actually cut off the murderer or robber. Is then the ruler to ſhed blood without ſcruple, where private injuries are to be prevented; and to ſtop and ſheath his ſword, where the evil is multiplied ten thouſand fold, and where *nothing but the ſword* can avert it? Or can that method of defence, which is allowed and commanded by the Almighty, in the caſe of private and ſingle wrongs, ceaſe to be lawful when the providential neceſſity has become infinitely greater?—Surely, if it be lawful for the ruler to put any number of ruffians to death, who ſhould ſtart up one by one in ſucceſſion, the juſtice of the caſe cannot be altered by thouſands coming forward together. To preſerve the peace and ſafety of the country, is the end of rulers being appointed. It is for this the ſword has been committed to them; and were they to heſitate in uſing it, in the very caſe where the neceſſity is moſt extreme, it would be hard to ſay which would be greater,—their diſobedience to GOD, or their ſenſeleſs infatuation.

But if the duty of the ruler, in repelling invaſion, by the ſword, be thus clear, what is the duty of the Chriſtian citizen? "Ye "muſt needs be ſubject," ſays St. Paul, "and that not only for "wrath, but alſo for conſcience ſake." "Put them in mind," ſays he to Titus, "to be "*ſubject to principalities and powers*, to "*obey magiſtrates;*" and again, St. Peter no leſs ſtrongly enjoins, "Be ſubject to *every ordinance* of man for the Lord's ſake; whether "to the king, as ſupreme, or to governors, as thoſe that are ſent "by him, &c. for ſuch is the will of GOD, that by well-doing "ye put to ſilence the ignorance of fooliſh men."

Now, I aſk this plain queſtion, If GOD has given to the ruler a truſt which he is to diſcharge, and a power which he is to exerciſe, are not they whom GOD has made *ſubject*, and enjoined to be *obedient* to the ruler, bound by this very ordinance to do every thing, at the command of the ruler, which is neceſſary in order to his fulfilling his providential duty. What is *ſubjection*, and what is *obedience*, if they do not imply ſuch aſſiſtance and co-operation?

A ruler

A ruler is "an avenger to execute wrath on him that doth evil;"—but in no case could he do this, without ready and obedient aid from those who are under him:—"He beareth not the "sword in vain."—But he would bear it *in vain*, even against individual malefactors, if he had not a right to use the hands of others, and of as many as the occasion may require. How should the magistrate seize on a robber or a murderer;—how should he bring him to prison or to punishment, if there were not subordinate officers of justice; and if others, where there was need of greater force, were not ready to assist? Where God expressly appoints any thing, he thereby commands every thing, which that appointment makes necessary. Consequently, when St. Paul declares magistracy to be the appointment of God, he thereby obliges Christians, on their allegiance to their Almighty Sovereign, to do every thing which the due maintenance of magistracy requires. It is, of course, a part of their *religious* duty to assist the magistrate, whenever he calls upon them, to exert their utmost bodily strength, and even under his direction to use the sword itself, for the preservation of public order and personal safety. This, I say, is unquestionably implied in St. Paul's directions; inasmuch as without this, the providential ends of government cannot be accomplished.

Will it be supposed then, that the magistrate has not the same right to demand assistance, in order to repel an army of plunderers, as he has for apprehending an individual felon? What actual difference is there between the two cases, except this, that the necessity of protection against invaders, and the consequent duty of the ruler to provide such protection, rises above all comparison.—It will follow of consequence, that St. Paul's and St. Peter's command to subjection and obedience, do even more strongly enjoin the co-operation of Christians with their rulers, in resisting and repelling invasion, than in any of the other cases to which the same injunctions can possibly be applied.

Let pious men of sense and candour weigh this reasoning, and see how the conclusion can be avoided; nay, let any one find how he will justify himself, in omitting to assist his ruler, when in such an emergency his aid is solemnly demanded. Will he quote our Saviour's command of non-resistance in the Sermon on the Mount? On such a supposition, this command would prove by far too much, for it would tie up the hands of every bailiff, constable,

ſtable, jailor, and executioner, juſt as much as of a ſoldier; and then what would become of magiſtracy and law? Our Saviour's words, therefore, cannot have a meaning which would counteract and annul the whole divine ordinance of government. They cannot be pointed againſt the ſword of the magiſtrate, becauſe it is God who has placed it in his hands. They therefore muſt be confined, (as to every intelligent and unbiaſſed reader, the very ſenſe and purport of the paſſage will confine them,) to caſes of private paſſion and violence; the indulgence of which is, in every inſtance and degree, forbidden by our divine religion. And by doing ſo, our Lord has not more adhered to the ſpirit of his own heavenly doctrine, than he has conſulted the good order of civil ſociety.

It is not, then, *every* kind of *reſiſtance of evil*, which our Lord prohibits; ſince it is by effectually *reſiſting evil* that rulers become the Miniſters of God for good. He evidently has in view, that *private* and *perſonal* reſiſtance only, in which *paſſion*, and not *reaſon*, operates.—Magiſtracy takes reſiſtance out of private hands; and, by doing ſo, reſtrains *paſſion*, and preſerves the rule of *reaſon*.—The *reſiſtance of evil*, therefore, which the magiſtrate exerciſes, is as right and neceſſary, as that which private paſſion would ſuggeſt, is wicked and pernicious. But *defenſive war*, under the direction of the magiſtrate, has no more to do with *private paſſion*, than the public *adminiſtration of juſtice* has. It is, in fact, a great branch of that very *adminiſtration of juſtice*, reſting on the ſame principles, neceſſary for the ſame purpoſes, and equally of that deſcription of *regular and rational reſiſtance*, "againſt which there is no law," becauſe without it there could be no Society.

[*To be continued.*]

THE WORD OF GOD ILLUSTRATED.

INTRODUCTION, extracted from a Work on Studying the SCRIPTURES. By H. L.

SECTION I.

WHAT is ſaid of the Revelation of John in particular, is true of the whole Scripture in general, *Bleſſed is he that readeth, and they that hear the words of this Book.* But as there, the bleſſing is not promiſed to all that read, but to thoſe that read, ſo as to keep the things that are written therein; ſo it is not *any* reading of the Scripture, which will make a man happy, but ſuch

an

an attentive, diligent reading, as doth ſearch out the hidden treaſures of wiſdom that are to be found therein, and lay them up in the heart, that, having the Word of God dwelling richly in us, in all wiſdom, we may be able to improve it to the benefit and advantage of our own, and others ſouls. And to perſuade us to ſuch a reading of it, Firſt, let us conſider the *Author* of it. "All ſcripture is given by inſpiration of God," 2 Tim. iii. 16. And "holy men of God ſpake as they were moved by the Holy Ghoſt," 2 Pet. i. 21. Yet it is neceſſary that we here obſerve, that every part of Scripture, conſidered as to the matter of it, was not firſt inſpired by God, that is, he did not firſt inſpire every word recorded in Scripture, when it was uttered by the Author; for there are many things recorded in Scripture, which were wickedly ſpoken by wicked men, and many other things which were weakly and paſſionately ſpoken by good men: yet the things *formally* conſidered, are of God, that is, it was by God's ordination and appointment, that theſe things were recorded in Scripture for our uſe. When, therefore, we read the ſpeeches of wicked men, we are not to eſteem them as the counſels or oracles of God, unleſs God himſelf do teſtify his approbation, or inſpiration, as in the prophecies of Balaam and Caiaphas, John xi. 51. And many ſpeeches of good men likewiſe, or of thoſe who may in charity be thought ſuch, as Job's friends, Gamaliel, and others, are not immediately to be received, as inſpired by the Spirit of God; but are to be tried by other ſcriptures, which are undoubtedly ſo inſpired, as, the Commandments which were written by the Finger of God, the Sermons of Chriſt, and ſuch Sermons and Meſſages of the Prophets and Apoſtles, as they delivered by a divine commiſſion.

Again, altho' "holy men of God ſpake as they were moved by the Holy Ghoſt," he did not ſo move them as to offer any violence to their natural genius, whereof they have left ſome tincture in their ſeveral writings, as the liquor favours of the veſſel wherein it is contained. This is evident even in the Prophets themſelves, who were moved more ecſtatically, and had ſtronger raptures than the Apoſtles, who received Divine Revelation with more calmneſs. Let us conſider David, as one naturally addicted to muſic; Iſaiah, as a courtier and of a noble deſcent; Amos, as an herds-man; Luke, as a phyſician; John, as the boſom friend of his Maſter; Paul, as one brought up at the feet of Gamaliel; and we ſhall find that they all write like themſelves, and that there is ſomewhat of their own genius in their ſtyle; tho' nothing of ſinful

infirmity. Yea, the Spirit of God so uses and works by the natural powers of men, that the things which are written in Scripture by some of the penmen thereof, seem to be the genuine fruit and product of their own reason and understanding. Solomon in his writings, speaks as a man delivering prudent advice and counsel, like a wise understanding man, when, nevertheless, his wisdom was at first given him of God, (1 Kings iii. 12,) and when the Apostle, (Heb. xii. 5, 6.) cites his words, he cites them rather as the words of God himself, than of Solomon. It is probable, therefore, that when the Apostle seems to give his *advice* only, as one that was faithful, not pretending to any command from God, intended only to signify that there was no command already extant in the Scripture about such things; or that he had received no especial injunction on the subject: But yet that he spake as one guided by the Spirit of God, which is a *Spirit of understanding, and wisdom, and counsel.*

Now this consideration, that God is the AUTHOR of the SCRIPTURES, should be a great inducement to a diligent, attentive study of them. For first, God hath sovereign power and authority over us, and this is the foundation of all our obedience. Hence, God grounds all the precepts of the moral law upon this, *I am the Lord thy God.* Secondly, He is a God of infinite Wisdom, and therefore we should more diligently attend to what he speaks. Job being a man of great repute for wisdom in his generation, with what earnest expectation did they wait for his words? And with what reverence and inattention did they hearken to him? If we should hear of a book published by some person of great eminency for parts, learning, and wisdom, how earnestly would we long for a sight of it! If we had only heard of the wisdom of Solomon, by what is recorded in the first book of Kings concerning him, what would we have given for a book of his Proverbs! Had we likewise only heard concerning Christ, that he was so admired for his doctrine, that the officers who were sent to apprehend him, came, and told the Governours, that *he spake as never man spake.* Should we not at any price have purchased some of his sermons? Many bewail the loss of the writings of the Sibyls, and those of learned men: Here we have that which is of greater importance and authority, dictated by a more infallible and divine Spirit; a Book dropt from Heaven, in which we have a display of the manifold wisdom of God. But such is the vanity of our minds, that we admire what we want and cannot obtain, and neglect what we have, tho' far excelling what we so much admire.

[*To be continued.*]

PHYSICO or NATURAL-THEOLOGY:

Or, A Display of GOD's Works.

Extracted from sundry Authors.

Introduction.

WHILE we admire the *wit* and the *wiſdom* of many *worthies* in the heathen world, we are aſtoniſhed to obſerve that deep ignorance and blindneſs, which reigned almoſt univerſally amongſt them, reſpecting the great Lord of the univerſe, the *Creator* and *Ruler* of all things. The very view of whoſe ſtupendous works, we reaſonably think, is ſufficient to lead to the knowledge of him; is ſufficient to inform us of the exceeding Power and Wiſdom of the Work-maſter. But, alas, this was the caſe with a ſmall number of *them* only; while of the generality, St. Paul's declaration is evidently true, that *they became vain in their imaginations, and their fooliſh heart was darkened; profeſſing themſelves to be wiſe, they became fools*,—ignorant of God, tho' the *inviſible things of Him from the creation of the world are clearly ſeen, being underſtood by the things that are made.*

The matter is ſo plain to us, in our preſent ſtate; ſo manifeſt is the Deity in his *creation*, to our underſtanding; that we are at a loſs to account for this darkneſs in men, certainly endowed with ſagacity and ſenſe equal to our own; and are obliged to join the ſon of Sirach, in his fine reaſoning on the topic. "Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are ſeen, know Him that is: Neither by conſidering the works did they acknowledge the Work-maſter: But deemed either fire, or wind, or the ſwift air, or the circle of the ſtars, or the violent water, or the lights of Heaven, to be the gods which govern the world. With whoſe beauty, if they, being delighted, took them to be gods, let them know how much better the Lord of them is; for the firſt Author of Beauty hath created them. But if they were aſtoniſhed at their power and virtue, let them underſtand by them, how much mightier He is that made them. For by the greatneſs and beauty of the creatures proportionably the Maker of them is ſeen."

"There were ſome men, known by the name of philoſophers, (ſays Fenelon in his "Reaſons why men do not diſcover God in the Univerſe, when he exhibits himſelf to them as in a faithful mirror,")

mirror,") whoſe heads were turned with their own thoughts, and who converted every thing to the uſe and ſervice of their own vanity. By mere dint of ſubtle reaſoning they overſhot the mark, and loſt ſight of an obvious truth, which every man finds naturally and ſimply in himſelf without the aid of philoſophy.

"Others, intoxicated by their paſſions, lived in a perpetual diſtraction and diſſipation of thought. In order to perceive God in his Works, it is neceſſary, at leaſt, that we ſhould conſider them with attention. But paſſions blind men to ſuch a degree, not only the wild and ſavage, but even thoſe nations which ſeem to be the moſt civilized and polite, that they do not ſo much as ſee the very light that enlightens them. In this reſpect the Egyptians, the Greeks, and the Romans were not leſs blind, or leſs brutal, than the moſt rude and uncultivated Indians. Like theſe ſavages, they were wholly ſunk and buried in ſenſible things, without aſcending higher. They cultivated their intellectual faculties only to indulge themſelves in ſofter ſenſations, not regarding the Source from whence thoſe enjoyments flowed. It is in this manner that men in general wear away the time they live on earth. If you ſay nothing to them, they think of nothing, except of ſuch ſubjects as flatter their vanity, or their groſs paſſions. Their ſouls grow ſo heavy and unwieldly, that they cannot elevate themſelves to any incorporeal object. Whatever is not palpable, or which cannot be ſeen, taſted, heard, felt, or related, ſeems to them altogether chimerical. This weakneſs of ſoul, when it improves into infidelity, they conſider as ſtrength of mind, and freedom of thought. Their vanity applauds itſelf for that perverſeneſs, which conſiſts in oppoſing that which naturally ſtrikes and affects the reſt of mankind. In this they have juſt as much reaſon as a monſter would have, who ſhould pride himſelf that he was not formed according to the common laws of nature; or a man born blind, who ſhould triumph in his incredulity, with regard to light and colours, which he was aſſured that other men ſaw and diſtinguiſhed.

A PRAYER to GOD.

"O My God! if there are ſo many men, who do not diſcover thee in this beautiful ſpectacle, this proſpect which thou giveſt them of univerſal nature, it is not becauſe thou art far diſtant from any of us: Every one of us doth, as it were, touch thee with his hand: But the ſenſes and paſſions which they excite, engroſs all the attention of our minds: Thus, O Lord, thy Light ſhineth in darkneſs, but the darkneſs comprehendeth it not,

ſo

ſo thick and gloomy are its ſhades. Thou ſheweſt thyſelf every where, and every where inattentive men neglect to perceive thy preſence. All nature ſpeaks of thee, and reſounds with thy holy Name. But ſhe ſpeaks to men that are deaf, and who owe their deafneſs to the noiſe and diſtraction they raiſe about themſelves. Thou art near, thou art even within them. But they wander out of themſelves, are fugitives from their own breaſts. O thou ſweet Light! thou eternal Beauty! thou Ancient of Days, yet ever young! thou Fountain of chaſte delights! thou pure and happy Life of thoſe who truly live! they would find thee, they could not miſs thee, if they did but ſearch for thee within themſelves. It is only by loſing themſelves that the impious loſe thee. Alas! thy very gifts, which viſibly flow from thy bountiful Hand, amuſe them to ſuch a degree, that they ſee not the Hand which beſtows them.- It is from Thee they live, and yet they live without thinking of thee; or rather, they die in the midſt of life, for want of nouriſhing themſelves with thy preſence. For what death can there be more deplorable, than the being ignorant of thee? They fall aſleep in thy tender and paternal boſom; and while they are full of the deceitful dreams which agitate them in this ſtate of abſence, they are inſenſible of the powerful Hand that ſupports them. If thou wert a barren, impotent, and inanimate body, like a flower that fades away, a river that runs to waſte, a houſe ready to fall with the decays of age, a picture conſiſting only of a maſs of colours to ſtrike the imagination, or an uſeleſs piece of metal that only glitters; they would perceive thee, and ſecretly aſcribe to thee the power of giving them true pleaſure; though in fact, pleaſure, of which thou art the true and only ſpring, cannot proceed from inanimate things which have it not in themſelves. Yes, O Lord, if thou wert but a groſs, frail, lifeleſs being; a lump of matter, without virtue or power, and the mere ſhadow of exiſtence, thy vain, fantaſtic nature would employ their vanity, and thou wouldſt be an object proportioned to their groveling and brutiſh thoughts. But becauſe thou art too intimately * within them, and they never enter within themſelves, thou art to them an unknown God. For while their imagination roves abroad on external objects, the deep receſs of their own minds is, of all things, the moſt remote from their view. That order and beauty which thou ſpreadeſt over the face of thy creatures, are like a veil that conceals thee from their diſtempered eyes. How, Lord, is this?

* Aug. Intimior Intimo noſtro.

Does

Does the very light, that ſhould illumine, ſerve only to dazzle and ſtrike them blind? Do the rays of the ſun hinder them from perceiving the ſun himſelf? In fine, becauſe thou art a Truth too pure and too elevated to paſs thro' the medium of our groſs ſenſes, men having debaſed themſelves to a level with the beaſts, cannot deceive thee. And yet thou daily, tho' man diſregards it, giveſt them ſuch inſtances of thy power and wiſdom, as the evidences of ſenſe could not demonſtrate to him. For thoſe divine virtues have neither ſound, colour, odour, taſte, figure, nor any ſenſible quality. Why then, O my God! do men doubt rather of thee, than of thoſe other very real and manifeſt things, whoſe exiſtence they receive as a certain truth, in all the moſt ſerious affairs of life, and which, nevertheleſs, as well as thou, eſcape their ſenſes? O miſerable ſtate! O hideous night, that involves the children of Adam! O monſtrous ſtupidity! O wretched deſolation of God's whole image! Man hath eyes to behold only ſhadows, and Truth appears to him as a phantom. That which in itſelf is nothing, is to him every thing; that which, in truth, is all, ſeems to him as nothing. What do I ſee in the whole ſurvey of nature? *GOD.* GOD every where, GOD ever preſent, and ſtill only GOD. When I think, O Lord, that all exiſtence is in thee, all my thoughts are exhauſted and ſwallowed up in thy contemplation, O thou Abyſs of Truth! I know not whither I ſoar, nor what I become. All, that is not Thou, diſappears, and myſelf ſcarce ſo much remains, as to diſcover to me, that I am. He who ſees not thee, hath ſeen nothing. He who doth not feel thee, is a ſtranger to all true ſentiment: He exiſts as tho' he exiſted not, and his life is no more than a dream. Ariſe, O Lord, ariſe! Let thy enemies melt like wax, and vaniſh like ſmoke before thy face. Woe to the impious ſoul, who, remote from thee, is without God, without hope, deſtitute of eternal conſolation! Happy already is he, who ſearches after thee, who pants and thirſts to enjoy thee! But completely happy is he, upon whom the light of thy countenance ſhines, whoſe tears thou haſt wiped away, and whoſe deſires thy love has already accompliſhed! When, O Lord, will that time come? O glorious day, without cloud, without end! Thou thyſelf ſhalt be the SUN to enlighten it, and thy emanations ſhall flow thro' my ſoul in a torrent of delight. In this pleaſing hope my bones ſhiver, and cry out, *Who is like unto thee, O Lord? My heart melts, and my fleſh faints, O God of my ſoul, and my eternal Portion.* AMEN."

The

The Jews, separated from the rest of mankind to preserve the knowledge of the true God, were commanded, by their almighty Lawgiver, to set apart the *seventh* day, for his worship, and in commemoration of his ceasing from the great work of creation. And accordingly amongst them, that day was always dedicated to a serious review of the works of omnipotent goodness in creation.—With a view to which many of the Psalms of David are composed,—who, charmed with the prospect, beautifully exclaims, "How manifold are thy works, O Lord! in wisdom hast thou made them all: The earth is full of thy riches!"

As it is a *pleasing*, so it is a *rational* service, to contemplate the *Works*, and adore the goodness of the beneficent Father of mankind. Nor can the mind fail to be warmed with becoming devotion, when it remarks the various, the infinite instances of his good-will to his creatures, manifested throughout creation. No creature endued with the least spark of *reason*, who considers the scene before him, can doubt of the existence of a God: And indeed *Atheism* is exploded so perfectly, under this view, that the man who professes it, would be contemned no less for want of *Understanding* than for want of *Religion*. The most cursory and general observation demonstrates a Deity.—But when we come to survey matters more minutely, and to examine the nice coherences of things; when we trace the manifold marks of design, and of exuberant goodness; when we behold the stupendous provision of Providence, for human wants, as well as for the wants of the inferior creation:—In short, when with a *philosophic* attention, we read the great volume of *Nature*, we must derive from every page in the sacred code, arguments of faith and dependence; of gratitude and love.

We purpose, in each future *Number* of our Work, to pursue this pleasing speculation; to lay before our Readers, first, a general, and then, a more particular account of the gracious provisions of Providence, of the wisdom and design of the Creator, and to lead from the admirable *works* to the more admirable and adorable *Work-Master*.

[*To be continued in our next.*]

HISTORICAL ACCOUNTS and ANECDOTES, designed to illustrate the *Providence* of GOD.

"THERE are two ways," says FLAVEL in his Mystery of Providence, "whereby the blessed God condescends to manifest

manifest himself to men,—his *Word*, and his *Works*." Of the written Word we must say, it is the most transcendent and glorious medium of divine manifestation: 'God hath magnified his Word above all his Name,' Psalm cxxxviii. 2.

But the manifestations of God by his works, whether of Creation or Providence, have their value and glory. And the prime glory and excellency of his Providential works consists in this, that they are the fulfilling of his written word. By a wise attention to this, we may clear the Mysterious Occurrences of Providence, and find our faith in the Scriptures strengthened, and our knowledge of them increased. And, doubtless, this is one of the best efforts men could make against Atheism, to shew, not only how Providences concur in a most obvious way to confirm this great conclusion, 'Thy Word is Truth;' but how they sometimes extort an acknowledgment of God and of the Truth of his Word, from those very tongues which have boldly denied them.

Many thousand seals hath Providence forced the enemies of God to set to his truth, which must greatly tend to our confirmation therein; and especially to see how the Word and Providence of God cast light on each other, and how the scriptures contain all those events, both great and small, which are disposed by Providence in their seasons; and how not only the promises of the Word are in general faithfully fulfilled to the Church in all her distresses, but in particular to every member of it; all being furnished by Providence with multitudes of experiences to this use and end.

And as the profit, so the delight and pleasure resulting from the observation of God's Providence, is exceeding great. It will doubtless be a part of our entertainment in heaven, to view with transporting delight, how the designs and methods were laid to bring us thither: And what will be a part of our blessedness in heaven, may well be allowed to be a prime ingredient in our heaven upon earth. To search for pleasure in observing the dispensations of Providence, is to search for water in the ocean; for Providence doth not only ultimately design to bring you to heaven, but also to bring much of heaven into your souls in the way thither.

How great a pleasure is it to discern how the most wise God is providentially steering all to the port of his own praise and his people's happiness, whilst the whole world is busily employed in managing the sails, and tugging at the oars, with a quite opposite design! To see how they promote his design by opposing it, and

fulfil

fulfil his will by resisting it, enlarge his church by scattering it, and make their rest to become more sweet, by making their condition so restless in the world. This is pleasant to observe in general: But to record and note its particular designs upon ourselves, with what profound wisdom, infinite tenderness and incessant vigilance it hath managed all that concerns us, is ravishing and transporting!

O what an history might we compile of our own experience, whilst, with a melting heart, we trace the footsteps of Providence all along the way it hath led us to this day; and set our remarks upon its more eminent performances for us, in the several stages of our life!

Here it prevented, and there it delivered: Here it directed, and there it corrected: In this it grieved, and in that it relieved! There was the poison, and there the antidote! This Providence raised a dismal cloud, and that dispelled it: Here a want, and there a supply: This relation withered, and that springing up in its room! Words cannot express the high delights a gracious heart may find in such employments as this.

O what a world of rarieties are to be found in Providence! The blind, heedless world makes nothing of them: They cannot find one sweet morsel, where a gracious soul would make a rich feast. Plutarch relates very exactly how Timoleon was miraculously delivered from the conspiracy of two murderers, by their meeting, in the very nick of time, a certain person, who, to revenge the death of his father, killed one of them, just as they were ready to give Timoleon the fatal blow, tho' he knew nothing of the business, and so Timoleon escaped the danger. And what did this wonderful work of Providence, think you, yield the relator? Why, tho' he was one of the most learned and ingenious among the Heathen sages; yet all he made of it was this, "The spectator, (said he,) wondered greatly at the artifice and contrivance which fortune uses!" This was all he could see in it. If a spiritual and wise Christian had had the dissecting of such a work of Providence, what glory would it have yielded to God! What comfort and encouragement to the soul! The bee makes a sweeter meal upon one single flower, than the ox doth upon the whole meadow, where thousands of them grow."

In the *Historical Accounts* and *Anecdotes*, which we shall insert in this Department of our Work, we shall have a continual eye to this important point, viz. to display the Divine Providence over mankind, and especially over his own people, and shall gladly

receive communications from any of our Readers, on this ſubject. Till theſe arrive, and till we can find room for our intended Sketch of Univerſal Hiſtory, prefaced by an Eſſay on the Importance of Hiſtoric Information, we ſhall lay before our Readers an Extract from that authentic and well-written Hiſtory of the Iriſh Rebellion, publiſhed by Mr. George Taylor, in the year 1800. Few Accounts afford, in a leſs compaſs, more remarkable inſtances of the interpoſitions of Providence, or are better calculated to promote our Deſign.

An Extract from Mr. George Taylor's Account of the Riſe, Progress, and Suppression of the Rebellion in the County of Wexford, in the Year 1798.

FOR ſome years previous to the late Rebellion of 1798, there were partial diſturbances in the county of Wexford, by certain bodies of men, who ſtyled themſelves White-Boys, at other times Steel-Boys, Oak-Boys, Right-Boys, and Defenders; until at length they were all drawn into that great vortex *United Iriſhmen*. This being a general term, and their pretended view, only Reform in Parliament, and Catholic Emancipation, attracted perſons of almoſt all perſuaſions, but chiefly thoſe of the Roman catholic religion.

The White-Boys, who were the firſt diſturbers of this once peaceable county, made their appearance in 1774. Theſe being of the church of Rome, occaſioned, for ſome time, a very ſerious alarm; but by the activity and perſeverance of the magiſtrates and many loyal inhabitants, they were ſoon quelled, and two of the ring-leaders, viz. Owen Carrol, and John Daggan, being found guilty of ſome heinous offences, were executed near Newtonbarry, on the 28th of September, 1775. Their manner was to aſſemble in the night, dreſs themſelves in white ſhirts, which were thrown over their clothes, ſeize all the horſes they could, then ſet off full ſpeed, in great bodies to the deſtined place, perhaps the diſtance of ſeveral miles; dig up the paſtures, burn houſes, barns, and ſtacks of corn, drag out the proctors, cut off their noſes and ears, horſe-whip them till juſt expiring, and ſometimes bury them alive; and all this to prevent their gathering the *tithes*.

The diſturbances which prevailed at this time, and the want of military force in the country, gave riſe to the volunteer aſſociations, of which the county of Wexford is ſaid to have been the birth place.

From

From 1775 to 1781, many corps of volunteers, both cavalry and infantry, were raiſed in the county;—they appointed their officers, purchaſed their own uniforms, and with the aſſiſtance of perſons properly qualified, aſſembled regularly on parade, to acquire a knowledge of the military art. In the year 1781, the volunteers of Ireland amounted in number to 40,000 men. It was ſuſpected that the combined fleets of France and Spain were in the channel, and menaced the kingdom with immediate invaſion, which might have been attempted with ſucceſs, (the eſtabliſhed force of the nation having been called away on foreign ſervice,) had not the volunteers from all quarters ſtepped forward, and offered their aſſiſtance to government. The fleets of the enemy, alarmed at our military preparations, beheld the banners of defiance, and fled precipitately from our coaſts. For this never-to-be forgotten ſervice, theſe corps received the thanks of both houſes of parliament.

In the year 1793, a body of men ſtyling themſelves Defenders, whoſe principles were inimical to the government, and whoſe practice was contrary to all law, made their appearance in this county, committed many outrages and occaſioned great uneaſineſs. The town of Wexford in particular, that year, witneſſed the cruelty and treachery of thoſe public diſturbers, and the juſtice of Heaven in their puniſhment. The following is an impartial account of that melancholy affair.

In the beginning of July 1793, the town and vicinity of Enniſcorthy, were greatly alarmed at their appearance, their numbers amounting to about 1000, armed with guns, pikes, &c. but thro' the activity of the neighbouring gentlemen, they were diſperſed, and two of the moſt active amongſt them were made priſoners, committed to Enniſcorthy caſtle, and the following day were tranſmitted, under a ſtrong guard, to the jail of Wexford. The Defenders, diſſatisfied at the treatment their aſſociates had received, were determined to interpoſe, and reſcue them by force, if not ſurrendered freely. On the morning of the 11th, an anonymous letter was received by an inhabitant of Wexford, deſiring him to apply to the chief magiſtrate of the town, to have the priſoners releaſed; that in caſe of refuſal, a body of upwards of 3000 would arrive, and reduce the town to aſhes. This threat was taken little notice of; nor did the inhabitants appear in the leaſt alarmed, not imagining they would be ſo bold, as to make an attack on the town, which at that time was garriſoned by a detachment of the 56th regiment of infantry, commanded by Major Valotton, an officer of great merit and amiable character, and

who

who had been firſt aid-du-camp to Gen. Elliott, at the ſiege of Gibraltar. About two o'clock the ſame day, an expreſs arrived, informing the magiſtrates that the Defenders were approaching, that they were then a quarter of a mile from the town, and that they had retained as their priſoner and hoſtage, Lieutenant Buckby, who was quartered in Taghmon, and had been in Wexford that day, alone, on military buſineſs. The alarm was now ſpread, and it was judged expedient to order out the military, at the ſight of whom, it was imagined they would diſperſe. Accordingly about 50 ſoldiers, with three magiſtrates, headed by the brave Valotton, marched out to meet the Defenders, who were now at the upper end of the town, on the great road leading to Taghmon, in number about 2,000, armed with guns, pikes, ſcythes, &c. The humane diſpoſition of Major Valotton would not allow the military to act, without his firſt expoſtulating with the mob, and while he was in the act of haranguing them, and adviſing them to diſperſe quietly, and let the officer go to his command, one of the rebels preſented a muſquet at him, which the Major parried off with his ſword, and for that time ſaved his life. As the piece went off, the Major attempted to ſeize the villain; and while he was engaged with him, another rebel, with a ſcythe faſtened on a pole, made a blow at the Major's head, which laid it open, and brought him to the ground, and at that inſtant he was ſtabbed with a pike in the thick part of his thigh, ſo deeply as to extend to the groin, and enter into the cavity of the abdomen. The ſoldiers ſeeing their beloved commander fall, fired without the order of the magiſtrates, and advancing on the rebels, put them to flight, after leaving nearly eighty of their aſſociates dead on the ſpot, beſides a number who afterwards died of the wounds they had received. Lieut. Buckby happily eſcaped, and in the confuſion, joined the military. Many of the Defenders were made priſoners, five of whom were found guilty at the following aſſizes, and within two days after were executed.

The loyal inhabitants of Wexford were deeply affected with the tragical end of Major Valotton, and to ſhew their reſpect for his memory, erected a monument for him in the church.

The Defenders were headed that day by a man of a very reſolute and undaunted diſpoſition, named John Moore, a farmer, within a few miles of New-Roſs. This man, on the firſt fire from the military, had both his legs broken; yet ſo very zealous was he in the cauſe, that he fought on his ſtumps, till he was left alone,

and

and was ſhot by the military. There was alſo a prieſt killed, in whoſe pocket were found the articles of the popiſh faith.

As the corporation of Wexford erected a monument to the memory of Major Valotton, ſo the friends of Moore, the rebel leader, raiſed a tomb in the grave yard of Carnagh, near Roſs, to his memory, bearing the following inſcription:

" Underneath this ſtone doth lie
The remains of that Noble Boy,
Who by his deeds and actions brave
In Wexford his body was brought to the grave.
Now each Chriſtian for him ſhould pray
And to Heaven ſtraight direct his way,
As on his oath that day in truſt did die,
'Its there he fought moſt manfully:

John Moore, ſon to James Moore, and Margaret White, of Robin's-town, who was killed by the army, 11th July, 1793, aged 22 years.

Lord, have mercy on his ſoul."

After this eventful day, a meeting of the freeholders of the county was called by the high ſheriff, who formed themſelves into an aſſociation, and opened a ſubſcription for the purpoſe of offering rewards for the apprehenſion, and proſecuting to conviction, thoſe daring violators of their country's peace. The Defenders were ſo diſheartened at the defeat of their aſſociates, and ſeeing that the loyal inhabitants were determined that the laws of the country ſhould not be trampled upon, that they never attempted afterwards to aſſemble in any number, tho' many felonious acts were afterwards committed.

[*To be continued.*]

An Inſtance of ſingular Dependence on the Promises of GOD.

To the Editor of the Methodist Magazine.

Sir,

I Have to requeſt that, with a view to encourage perſons, in the loweſt ſituations, to do good as they have opportunity and ability, you will inſert in your uſeful Miſcellany, the following well authenticated Anecdote, recorded lately in a periodical Publication. It illuſtrates God's providential care of his People, and

and is one proof, among thouſands of others, that none ever truſted in HIM and were confounded.

I am, your's, affectionately,

A CONSTANT READER.

A Woman ſervant, who was paſt the prime of life, in an inferior ſtation, but much reſpected for her well known piety and integrity, had ſaved a little money from her wages, which, as her health was evidently on the decline, and there was reaſon to think ſhe could not long ſupport the fatigues of her ſituation, would probably ſoon be required for her own relief. Thus circumſtanced, ſhe heard that her aged parents, by unavoidable calamity, were reduced to extreme indigence, and at the ſame time ſhe had reaſon to fear they were ſtrangers to the comforts of true religion. She accordingly obtained leave to viſit them; and making the beſt uſe of the opportunity, both ſhared her little with them, and uſed her utmoſt endeavours to make them acquainted with the conſolations and ſupports of the Goſpel; which ſhe did apparently with ſome ſucceſs. She was afterwards remonſtrated with by a religious acquaintance, who obſerved, that, in all probability, ſhe would herſelf ſoon ſtand in need of all the little ſhe had laid by. But to this ſhe replied, that ſhe could not think it her duty to ſee her aged parents pining in want, while ſhe had more than was needful for her preſent uſe, and that ſhe truſted God would find her ſome friend, if he ſaw good to diſable her for ſervice.

According to her faith, ſo it proved to her. She continued to aſſiſt her parents till their death: Soon after which event, ſhe was ſo entirely deprived of health as to be utterly incapable of labour. But when nothing but a work-houſe was in proſpect for her, God, in a wonderful manner, raiſed her up friends where ſhe leaſt expected them. For nine years ſhe has now been very comfortably ſupported in a way ſhe could never have conceived, and circumſtances have at length been ſo ordered, that her maintenance, to the end of life, is almoſt as much enſured, as any thing can be in this periſhing, uncertain world. So remarkably hath God verified to her his gracious Word,—"Truſt in the Lord and do good; ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed," Pſm. xxxvii. 3.

The

FRANCE.

ACCORDING to the report of the Prefect of the Police at Paris, to the Grand Judge, during the laſt republican year, ending September 23, four hundred and ninety men, and one hundred and ſixty-ſeven women have committed ſuicide at Paris; eighty-one men and ſixty-nine women have been murdered, of whom fifty-five men, and fifty-two women were foreigners, ſtrangers, or have not been owned. Six hundred and forty-four divorces have taken place. One hundred and fifty-five murderers have been executed. Twelve hundred and ten perſons have been condemned to the gallies, to the pillory, or to chains; ſixteen hundred and twenty-ſix to hard labour, to longer or ſhorter impriſonment. Sixty-four have been marked with hot irons. Amongſt the criminals executed, were ſeven fathers, who had poiſoned their children; ten huſbands who had murdered their wives; ſix wives who had poiſoned their huſbands, and fifteen children who had poiſoned, or otherwiſe deſtroyed their parents. During the ſame period, twelve thouſand and ſeventy-ſix public women, or ſtreet-walkers, have been regiſtered, and have paid for the protection of the police. Fifteen hundred and fifty-two kept miſtreſſes are noted and known at the Prefecture of Police; and three hundred and eight public brothels have been privileged and licenced by the Police-Prefect at Paris. Since the war with England, of four hundred and ſeventy privileged gambling houſes, one hundred and twenty have been ſhut up, and the revenues of the Conſular government, from the republican lotteries, are three millions (£120,000 ſterling) leſs the three laſt ſix months, than the ſix months preceding. The account adds, that the two latter *deficits* are occaſioned by the abſence of the Engliſh.

[*From the Daily Advertiſer and Oracle, October* 20, 1803.

The GRACE of GOD MANIFESTED:

In a ſhort Account of Mrs. ELIZA BYRON. Written by her Huſband.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

MANY friends, who viſited my dear wife in her laſt affliction and death, and who were witneſſes of the gracious words that proceeded from her lips, and of her triumphant end, deſired that

that some account of her experience might be drawn up. Accordingly I wrote the following short Narrative, which my good friend, Mr. Longley, read to the sympathizing congregation, after the Funeral Sermon, on the evening of interment. It pleased the Lord so to bless it to the congregation, that they requested it might be read again the next Lord's-day, and that it might be transmitted to you with a view to its being inserted in your useful publication. To their request I have consented, and if you shall think proper to publish it, I pray God it may be made a blessing to as many of your numerous readers as shall please to peruse it.

I am, dear Sir,

Your afflicted but affectionate brother,

James M. Byron.

MY very dear and amiable wife was born at Helston, in Cornwall. Her grand father, Mr. Hitchens, and his Family, were some of the first fruits of our Rev. Father Mr. Wesley's preaching in that county, more than sixty years ago. Mr. Hitchens had four sons, uncles to Mrs. Byron, who were all brought to the saving knowledge of God, and preached the death by which they lived. They erected a large Chapel where thei nhabitants of that populous country might hear the word of Life, and it became the House of God and the Gate of Heaven to many souls. In a word, having believingly and affectionately embraced the truth, they walked according to it. They supported it with their property, they faithfully and acceptably preached it, and they suffered a severe season of the most brutal persecution for it; taking, as St. Paul writes, "joyfully the spoiling of their goods, knowing in themselves, that they had in Heaven a better and enduring substance." But my dear wife's honoured parents have not seen divine things in the same light. They attend the worship of God, however, in the Established Church, live in good report among their neighbours, and occasionally give the gospel, as preached among us, an hearing. May they know it to be the power of God to their salvation!

My late and dear partner had, from her early years, the fear of God before her eyes, and an earnest desire to serve the Lord to the best of her knowledge. This, with the preventing grace of God, saved her, from running into those sins and follies which ensnare many. But it was not until she was fourteen years of age, that she was deeply convinced of the sinfulness

of

of her heart and life, and of her need of a new and ſpiritual birth. It is true ſhe had not a ſingle ſin, in the eye of the world, to be convinced of, nevertheleſs ſhe was made truly ſenſible that mankind are fallen creatures, unholy, and unhappy, and that nothing ſhort of divine Power and Grace can reſtore them, to either the favour or the image of God. But how to attain this end, ſhe at firſt knew not.

She had regularly attended divine worſhip with the Family, in the Church of England: Beſides hearing, ſhe had attentively peruſed the ſacred volume, had uſed frequent and fervent prayer, and retirement from the buſtle and vanity of her young companions: But all, as yet, apparently to little purpoſe. She forgot to eat her neceſſary food, and ſleep departed from her eyes. Her language was, in the morning, "would to God it were evening," and at even, "would to God it were morning." As muſt be expected, her diſtreſs of mind brought on her not only the eye, but the cenſure of thoſe around her. Some attributed her trouble to melancholy, and expected, if ſhe perſevered, it would end in madneſs. And every one began to preſcribe for this religious diſeaſe, as it was called. Some adviſed her to have recourſe to amuſements, as the moſt likely means to cheer her troubled mind: Others recommended company to cure her, and others again change of air. But alas! They were all phyſicians of no value; and their advice came far ſhort of what ſhe wanted. The good ſhe ſought was not to be gained by theſe things. In this diſtreſs ſhe was at a loſs where to go, or what to do. At length it pleaſed God to direct her ſteps to the Methodiſt Chapel, in St. John's, near Helſton. There ſhe heard a plain man, a local preacher of that Circuit, who pointed her to the Sinner's Friend. Light now ſhone into her mind, hope ſprung up in her ſoul; and thro' the advice of a female friend ſhe embraced the privilege of meeting with a company of pious women, who aſſembled weekly to converſe reſpecting their experience as chriſtians, and to help each other on in the way to Heaven. Here ſhe learned what are the privileges enjoyed by believers; and by continuing to ſeek, ſhe found a manifeſtation of the divine favour to the joy of her ſoul. She now had as clear a ſenſe of the pardoning love of God as ſhe had of her exiſtence, and took great delight in all the means of grace. The ways of the Lord became pleaſant, and his paths peace to her.

" Her doubts and fears were done away,
" She liv'd in conſtant joy and light,
" She walk'd with God throughout the day,
" And ſlept with him in peace by night."

At this time ſhe began to pay peculiar attention to her walk with God, and took minutes of her experience in divine things. Sorry I am that, at preſent, I cannot procure theſe memorandums, as they would render this account much more edifying and conſolatory. That a real work of Grace was wrought in her ſoul, is certain from the fruits that followed.

She now ſaw that the whole world lieth in wickedneſs; that all are by nature in a diſordered ſtate, and that the wicked one rules in the hearts of the children of diſobedience. She was convinced, therefore, that to follow the cuſtoms and maxims of the world is the ſure way to miſery and ruin here and hereafter. Hence, ſhe became crucified to the world, and the world unto her. She at once renounced its ſpirit, cuſtoms, and ways, chooſing Chriſt with his Croſs, and his deſpiſed people, for her portion. This is not an eaſy taſk, in any place or under any circumſtances; but in ſome ſituations it is much more difficult than in others. Such was the ſituation of my dear departed wife when ſhe was firſt brought to God.

Helſton, the town of her nativity, is allowed to be one of the vaineſt towns in Cornwall. There are a ſet of gentry there, that do little elſe but ſtudy to kill their precious time by different inventions. Theſe have ſo eſtabliſhed their vanity, as it were, by cuſtom, that it is conſidered to be a crime to purſue a different track. Yet even here, in the name and ſtrength of the Lord, ſhe dared to be ſingular. Her change of life did not long paſs without oppoſition from thoſe that were, in other reſpects, kind friends to her. She ſoon found the truth of St. Paul's words, " All that will live godly in Chriſt Jeſus ſhall ſuffer perſecution." Nor does perſecution come moſt commonly from the profligate or profane part of mankind. Theſe care little about divine things, nor do they trouble themſelves with the people of God, unleſs when they are made tools of by their betters. But more frequently perſecution ariſes from ſuch as are wiſe and prudent in their own eyes;—from the moral and ſelf-righteous, who are ſtrangers to the power of divine grace, and to the love of God;—from the learned and honourable of this world, who live in the ſpirit and according to the cuſtoms of it, and do not chooſe to be reformed;—and from bigots of all denominations; who ſuffer

their

their paſſions and prejudices to prevail with them to reject the Truth of God. My dear wife was ſurrounded with a number of theſe for ſome years. Some at firſt ſtrove to laugh her out of her enthuſiaſm as it was called: then they mocked; then threatened; then promiſed; then perſuaded; and then ridiculed the people of God. But the Grace of God enabled her to withſtand all, and, like Moſes, to chooſe "to ſuffer affliction with the people of God, rather than to enjoy the pleaſures of ſin for a ſeaſon, having reſpect unto the recompence of reward."

During the ſhort ſpace I was bleſſed with her company, I was a witneſs of her poſſeſſing thoſe gracious diſpoſitions and affections which are certain proofs of the reign of Chriſt in the heart of man. Her meekneſs, gentleneſs, and patience, under various trials and provocations, often aſtoniſhed me. Her love to the Lord and his deſpiſed people, and her humility of mind were manifeſt in her whole conduct. She never preferred herſelf before the meaneſt follower of the Lamb:—rather ſhe eſteemed every one better than herſelf; and thought every thing ſhe received better than what ſhe deſerved. She had learned, alſo, in whatever ſtate ſhe was therewith to be content; and, from a conſcious ſenſe of the goodneſs and mercy of God, ſhe was always bleſſing and praiſing him; and the fruit of this was peace and joy in the Holy Ghoſt. Her faith in the providence of God never failed her at any time. Many, very many, were our trials; ſome occaſioned by unkind friends, and others ſuch as are inſeparably connected with an itinerant life; but ſtill her pious language was, "We are ſerving the Lord. He has delivered, and he will deliver: He has provided, and he will provide." And this bleſſed grace, abundantly increaſed until her happy ſpirit returned to the God that gave it. One grace more, which ſhe poſſeſſed in an eminent degree, I cannot, in juſtice omit mentioning here, I mean her inviolable attachment to Truth, which always held a moſt ſacred empire over her tender and pure conſcience. I have reaſon to believe ſhe would not have uſed equivocation on any ſubject, to have gained the whole world.

She was not deſtitute of gifts any more than of grace. She was made the leader of a band of young women, very ſoon after her admiſſion into Society, and was of ſingular uſe to them. She prayed with great fervour and propriety in any ſelect company of her ſex, and would ſpeak in the defence or elucidation of the truth, and to the edification of thoſe preſent, when

when an opportunity offered. But the mean opinion she had of herself, and the views she had formed of the proper province of her sex, with her increasing weakness, and the affairs of her family, prevented her from taking so active a part in the outward means of grace as, perhaps, otherwise she might have done. Her family, in particular, engaged her attention, and her time was very fully employed in guiding her house, taking care of her children and overseeing her servants:—all which she performed with pleasure, with wisdom, and with love, as long as she was able. From the 26th of October 1802, until her removal to glory, which was near nine months, she was confined either to her room or bed. During this time, many were the pious and useful sayings which dropped from her lips, the tenth part of which it would be impossible for me to remember, but a few, which I can recollect, I shall here put down.

[*To be concluded in the next.*]

LETTERS.

The following Letter was written by the late Rev. JOHN WESLEY, twenty-nine days before his death, and is supposed to be the last that he wrote to America.

(From the Rev. Mr. Wesley, to the Rev. E. C. of Philadelphia.)

My dear Brother, Near London, Feb. 1, 1791.

THOSE that desire to write, or say any thing to me, have no time to lose, for time has shaken me by the hand, and death is not far behind. But I have reason to be thankful for the time that is past: I felt few of the infirmities of old age for four-score and six years. It was not till a year and a half ago that my strength and my sight failed. And still I am enabled to scrawl a little, and to creep, tho' I cannot run. Probably I should not be able to do so much, did not many of you assist me by your prayers. I have given a distinct account of the work of God, which has been wrought in Britain and Ireland, for more than half a century. We want some of you to give us a connected relation, of what our Lord has been doing in America, from the time that Richard Boardman accepted the invitation, and left his country to serve you. See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men, that the Methodists are one people in all the world, and that it is their full determination so to continue,

"Tho'

"Tho' mountains rise, and oceans roll,
"To sever us, in vain."

To the care of our common Lord I commit you, and am, your affectionate Friend and Brother, JOHN WESLEY.

RELIGIOUS INTELLIGENCE from America, by a Letter from Mr. FRANCIS ASBURY, to Dr. COKE.

Pennsylvania, near Little York, from Philadelphia 100 miles.

My very dear Brother, July 28, 1803.

TO whom I wish Grace, Mercy, and Peace, in life and death. This will probably be the last Letter I shall write you till the General Conference. Brother Whatcoat and myself, since April, have had a tour of 1300 miles from Baltimore thro' Maryland, Delaware, Pennsylvania, Jersey, New-York, Connecticut, Massachusets, Northamptonshire, and Vermont. I am now, after three days recess, setting out on a new rout to the New State of Ohio, and to Kentucky. I purpose then to recross the Alleganny mountains to the South, that I may be at the Conference in Augusta, January 1, 1804. Our seven Conferences are so appointed, that it will require between 4 and 5000 miles riding to attend them all; and the journies must be completed in less than ten months. You will see by our returns that our number is increased above 17,000 this year; and, considering that many have died, and removed, we have certainly added above 20000. As to the northern and eastern churches, I fear they are as lukewarm as any churches in the whole world, a few ministers and people, however, are roused from their lethargy: and our prospects become more pleasing daily in those parts. We have sent three choice young men as missionaries into Lower Canada. In many parts of Maryland, Delaware, and Virginia, it seems as if there would never be a cessation of the work of God; but that we should spread and grow continually as in days past. In the heat and haste, I cannot write largely. I am, with the same friendship as ever, your's,

FRANCIS ASBURY.

Brother Whatcoat is under a serious affliction thro' the gravel. I shall leave him to rest in Maryland, till the General Conference. I go on, sick or well, lame or blind, sometimes not able to mount or remount without help, in my rheumatic complaints. But we must be at home every where, if it be under a tree, and prepared to meet death at any place with pleasure, thro' grace. I thought once, should I live to see preaching established in all the States, and one hundred in Society in each of them, I should be satisfied. Now, I want millions where millions are. Farewell! farewell! My love to all you please to mention my name to in Great-Britain, by word or letter.

The following lines, having undergone very little alteration, were addressed by Mr. Woty, to the Authors of one of the best Periodical works that ever appeared in this country; we dare not affirm that they are applicable to ours: But it shall be our endeavour that they may not be thought quite inapplicable.

TO instruct and to enlighten human kind,
And sow the seeds of virtue in the mind,
Teach it with early piety to shine,
And warm its withes with a flame divine;
To bid each sinner leave the dark abode
Of rebel vice, and call him to his God;
For this great end your Volume ye display,
And who can err, when thus ye point the way,
When thus the truths of Scripture ye declare,
Strong as the noon-tide blaze, and as the morning fair?
Warm'd by your page, behold the heirs of sin,
The' immortal race of happiness begin!
With fancy's eye I see them weep their tears,
Hear them renounce the vice of former years;
See them to virtue's fane their path pursue,
While Angels stand transported at the view;
See each exert the impatience of his soul,
And strive who first shall reach the sacred goal.
How must it please the man of pious mind,
Friend to himself and friend to all his kind,
To see these words exemplified on earth,
"*Death* unto *sin*; to *righteousness new birth*."
'Tis this alone that satan's power defies,
And wafts the spirit to its kindred skies!
Proceed you then, instructions to instil:
Let sound Divinity direct your quill,
Bid the soul mount to Paradise above,
And taste the fountain of eternal love.
Ages unborn shall plaud your good design,
And own, with thanks shall own, the work divine.
Nature thro' all her labyrinths ye trace
O'er all her broad circumference of space,
And while your hands untwist her heavenly clue,
Her face still fairer rises to the view.
Now with more lustre glows the sacred Page
To light the present and the future age:
Contemplated by you Death drops his sting,
And to the convert lends an Angel's wing.
Each little scruple of contending men,
Bends to your clear, elucidating pen:
Nor here alone good precepts do we find;
But bright example dictates to the mind.
No bigot sentiments the work control,
No rage enthusiastic warps the soul, [whole!
But uniform concordance forms the perfect
Such is th' importance of your great design,
Such the rich gems of your celestial mine:
Nor unrewarded have ye vainly strove,
Success is yours; for Christians shall approve;
Each in return contributes to the Plan,
And proves that gratitude still dwells in man.
Oh! may they all; but most each reverend sage,
Join every effort to reform the age,
Promote the work, design'd to overthrow,
The reign of Satan in our world below!

WINTER.

By a Youth under sixteen Years of Age.

HARK! 'twas dark Winter's sullen voice,
That told the glooms that reign'd,
That hide the plains no more rejoice,
And all the waves be chain'd!
And see great Autumn dies away;
The pallid Sire is come!
The Plains his shivering rules obey,
And every wave is dumb!
Yet still with cheerful heart I pace,
The whiten'd vale below;
And smile at every printed trace,
I leave upon the snow.
Thus (soft I whisper to my breast,)
Man treads life's weary waste;
Each step that leads to better rest,
Forgot as soon as past!
For what is life and all its bliss?
The splendour of a fly;
The breathing of the morning's kiss;
A Summer's flushing sky.
Dismantled lies the gaudy fly;
Morn droops at Evening's frown;
And summer, tho' so gay her eye,
Tempestuous Terrors crown!
Yes, Lord; but shoots no gladd'ning day
Thro' this nocturnal scene?
Decks not one gem of lively ray
Griefs darksome wave unseen?
How sweet the evergreen beguiles
The gloom of yonder snow!
Thus virtue cheers with endless smiles,
Life's wintry waste of woe.
Howl then, ye storms; ye tempests, bea
Round this unthinking head!
I know a sweet, a soft retreat,
In virtues peaceful shed!
Drive down, ye hails; pour snows & wind
Pale terror where I stray!
My foot a path, yet verdant finds,
Where virtue smooths the way!
O thou, by whose all gracious hand
The cherub Mercy stands,
Smiling at each divine command,
With fondness o'er the lands;
O let me ne'er with marble eye
Pale thiv'ring want reject, [fi
Where mourns the long, the deep drawn
The anguish of neglect!
While lordly Pride and cushioned Ease
Petition's tear despise;
O let this hand the mourner raise,
And wipe her streaming eyes.
When death shall call me to my Lord,
To bow beneath his throne;
His praise be the divine reward,
That charity has won.
There, where no wintry storms affright,
No tempests shake the pole;
No gloomy shades of dreary night
Appall the waking soul.
There let me ever hymn, adore,
And love the' immortal King,
Love, while dread Winter breaks no m
The' Eternity of Spring!

METHODIST MAGAZINE

Ridley sc

DR JOHN LONGSTER,

THE METHODIST MAGAZINE,

FOR FEBRUARY, 1804.

BIOGRAPHY.

AN ACCOUNT OF MR. CHARLES KYTE.

[*Continued from page* 9.]

I NOW began to seek the Lord in public and private; but the shame I felt is not to be described. I sometimes went to the side of the house, in which the servants of God were assembled to sing and pray; but such were my feelings, I could not enter. I looked upon myself as unworthy of their notice, and seemed, in some respects, to resemble Cain, "a vagabond," and outcast from God and his people. From this time my experience was different from what it had been before. When I first heard the Word preached, my soul was powerfully affected; but I now seemed to myself to be shut up in darkness, insensibility, and impenitence. When I attempted to pray, to read, or hear the word preached, I was unmoved. For about six months I continued in this uncomfortable state. Sometimes, if one tear could have purchased heaven, I had no such offering to bring. What induced me to attend so long on the means of grace, remains a mystery to me. The first time my heart was really broken, was on Good-Friday 1781, while I was reading the Life of John Janeway, particularly that part of it which treats on his triumphant death. I was also deeply wounded under a sermon preached by Mr. John Goodwin, on Psalm xxxii. 1, 2, "Blessed is the man whose transgression is forgiven," &c. But the first time I found any consolation, was while he was preaching from Isaiah xii. 1, "O Lord, I will praise thee, for tho' thou wast angry with me," &c.

About this time I had nearly destroyed my health. It was customary for me to travel on a sabbath-day about 20 miles, without taking

any refreſhment, (a mouthful or two of bread excepted,) until 7 o'clock in the evening. And frequently, during the heat of the day, I quenched my thirſt with cold water. This brought on a violent cold, attended with an obſtinate cough, ſo that my friends judged I was rapidly going into a deep decline. On the Saturday evening, previous to my going ſo far to hear preaching, I promiſed the Lord in prayer, if he would awake me in the morning, I would riſe and ſpend the day in a little wood. On the ſabbath morning, about a minute before four o'clock, I awoke with theſe words, "Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light," Eph. v. 14. I aroſe, took my Bible, Hervey's Meditations, with Watts's Hymns, and repaired to the wood. All around ſeemed to be marked with ſolemnity: But nothing appeared ſo ſolemn and awful as the ſtate of my mind. I attempted to pray, but could find neither confidence nor comfort. I left the wood juſt as the ſun aroſe. The beauty of nature, and the ſinging of birds but added to my diſtreſs, and rendered me ſtill more wretched. I again endeavoured to pray, but thought I was kneeling, as it were, over hell, and it ſeemed as tho' the flames aroſe towards me. I roſe from my knees, expecting my day of grace was paſt, and that there was no mercy in God for me. The Lord, however, kindly interpoſed, and ſaved me from entire deſpair, by applying to my mind the words of David, Pſal. xxvii. 14, "Wait on the Lord: Be of good courage, and he ſhall ſtrengthen thine heart: Wait, I ſay, on the Lord."

In conſequence of the violent cold I had taken, I was much indiſpoſed, and incapable of attending preaching. One Friday evening during my affliction, while I was ſitting in a window, reclining my head on a part thereof, and ſeriouſly ruminating on my unhappy ſtate, being filled with ſhame and remorſe for the ſins of my paſt life, I exclaimed, "What will become of me!" It was immediately ſuggeſted, "Why ſit you here reaſoning thus? Retire to ſuch a place, and plead with the Lord for the pardon of your ſins." I thought it was the voice of God's Spirit, and accordingly I obeyed the divine injunction. And I had not been long on my knees, before I felt a moſt bleſſed change take place in my heart. My prayer was turned into praiſe, and I felt the truth of thoſe words, "Oh! to grace, how great a debtor!" &c. I magnified the Lord, and went to reſt in a comfortable ſtate of mind, wondering at the love of God to me, ſuch an unworthy creature. After this, however, thro' fear of being deceived in a matter of ſuch moment as the ſalvation of my ſoul, I fell into

unbelieving

unbelieving reaſonings, doubts, and fears, and could only confide in God while the light of his countenance ſhone upon me. In this ſtate I continued for ſome months, having little more religion than what was ſufficient to make me unhappy. I ſaw, however, that there was nothing to be obtained by turning back again, and therefore determined to purſue the paths of righteouſneſs.

In 1781, Mr. George Story was appointed for our Circuit. The firſt time I heard him, he ſpoke particularly on the hardneſs of the human heart, and his ſermon was made a great bleſſing to my ſoul. Soon after, he preached on the Nature of Sanctification, obſerving, that it was our privilege to be ſaved from ſin, and made entirely holy. I gave full credit to what he aſſerted, and was determined to ſeek this great ſalvation with all my heart, clearly perceiving my ſoul's ſanctification to be of greater moment than any thing in the preſent world. Being diſengaged from every creature, and having to do only with God, the Author of my ſalvation, I gave myſelf up to ſeek him in good earneſt. I heard the word preached, read the Scriptures, uſed public and private prayer with every other means of grace. Private prayer, in particular, was more precious to me than my neceſſary food. I thus went on with much ſatisfaction and delight, until about the beginning of the year 1782, when I felt my mind much affected reſpecting preaching the goſpel to my ſinful fellow-creatures. I was introduced into this bleſſed work in the following manner. My brother, being indiſpoſed in body, requeſted me to meet his claſs. I went according to his deſire, but ſeveral perſons being preſent who did not belong to our Society, I was induced to hold a prayer-meeting. After two of our friends had engaged in prayer, I took my Bible, read Iſaiah xxxv. and made ſome remarks thereon with much liberty of ſpeech. Afterwards, however, I was truly miſerable for ſome time, my mind being agitated beyond deſcription. This aroſe, I believe, from the ſtate of ſuſpence I was in, reſpecting the will of God; whether he had called me to this important work or not; for I was awfully afraid of running before I was ſent of the Lord. I thought, the being confounded before the people was a trivial matter, compared to my attempting to preach his goſpel, if he had not called me to it. In this ſtate of ſuſpence, I felt his Word as fire in my bones, and had but little reſt day or night. I frequently thought that all the powers of darkneſs were let looſe upon me, and was ſorely tempted to diſbelieve even the Being of a God. One morning in particular, I went out of doors before day-light, the heavens wore a tremendous aſpect; horror

appeared in every part of them; but all this seemed but little compared with the dreadful sensations I experienced in my own mind. At that time I felt a desire to pray to God: It appeared strange to me, that I should be inclined to pray, when I was tempted to doubt whether there was such a Being or not. However, I attempted to raise my voice to Heaven in the best manner I could; but I found no relief. The same day, in the evening, I went five miles to hear Mr. Joseph Cole preach. His text was, "The Lord God is a Sun and Shield," &c. Psal. lxxxiv. 11. Under the sermon my soul was delivered from that horrible temptation; and I went home rejoicing in the God of my salvation. Some time after, I fell into doubts respecting the authenticity of the Scriptures; and after that, unbelieving reasonings harrassed my mind concerning the Divinity of Jesus Christ. This last temptation followed me for many years. I read and searched various authors upon the subject, before I could be fully satisfied thereupon. I was also tempted to believe I was reprobated to eternal misery. In this deplorable state I sat down in a secret place, seriously to meditate on my awful condition. I said to the stones in the wall, there is more feeling in you, than in my heart; and I was ready to draw this conclusion, that all I had known of the goodness of God, was only designed to make my eternal misery the more complete. I believe this terrible temptation chiefly arose from my reading Mr. Toplady's Works on Reprobation: But I was mercifully delivered, the same evening, in a prayer-meeting.

After what I had suffered during these dreadful temptations, I was brought into the painful school of self-knowledge. I was made to see and feel the depravity of my nature, in a degree that words cannot describe. I therefore prayed earnestly and sincerely to the Almighty to afflict me, or use any means he thought best, so that I might be brought to resemble Him, and recover his image. And I ardently intreated him to show me his will concerning me in all things. In mercy he heard my petitions, and kindly sent a light affliction; during which visitation, my soul was refreshed in a wonderful manner. One Monday evening, about ten o'clock, as I was lying in bed, and seemed to myself to be in an expiring state, in a moment, the Lord revealed himself to me in a glorious manner. I felt a divine assurance, that should I die that moment, I should go triumphantly to heaven, and if I should live, I believed it would be to God's glory. From that time I began to live by faith, and every day and hour could call Him, "My Father, my Lord, and my God." The next

Lord's-day

Lord's-day I began to ſpeak in his Name. I read Iſaiah xxxii. 1, 2, and diſcourſed thereon with much liberty of ſpeech and ſatisfaction. The Wedneſday evening following, I ſpoke again, but it was a time of darkneſs and embarraſſment. I was aſhamed and grieved, and ſpent the greateſt part of the night in ſorrow. I aroſe in the morning, and opened my Bible on theſe words of Chriſt, "If ye know theſe things, happy are ye, if ye do them." This afforded me ſome conſolation; but I was not delivered wholly from the diſtreſs I experienced until the evening, when certain of my friends informed me how remarkably ſome perſons were refreſhed under the diſcourſe, altho' I was ſo miſerable in myſelf. This freed me from all the pain I had felt, and cauſed me to cry out, "O Lord, how unſearchable are thy ways!" After this deliverance, I perſevered until the day called Aſcenſion-Day, or Holy Thurſday. This was a time of deep waters: I was, if poſſible, more wretched about preaching than ever I had been before. I was powerfully tempted to leave the country, and thought I could then give up preaching, and be comfortable. I was ſtrongly tempted againſt the travelling preachers, as it was by their advice and encouragement, I had perſevered therein. However, that evening I went five miles to preach. By the way, I brought matters to a concluſion in my own mind, and ſaid to the Lord, "If I have no liberty this evening, I will ſpeak no more in thy Name." The merciful God condeſcended to my great preſumption, and bleſſed me in my own way. It was not ſufficient for me to ſee the whole congregation in tears while I was preaching; this had been the caſe frequently in prayer-meetings. Hence I inferred this could not be an indubitable mark of my being called of God to the miniſtry. I was in a ſtate of ſuſpenſe, therefore, reſpecting my call, until ſeveral perſons were convinced of ſin under my preaching, and others converted to God. I was then eaſy and ſatisfied in my mind, reſpecting being called of the Lord to that important work.

I now went on my way rejoicing in the Lord, as "my God and my Redeemer." His Ways and Work were my conſtant delight. When I was a local preacher, I, in general, travelled by myſelf from place to place. Many times, while walking alone, I have felt as much of the preſence of God as my frail frame could bear. On my return in the evening, my ſtrength, humanly ſpeaking, has been nearly exhauſted, while all my powers were abſorbed in God. In thoſe days I lived, much of my time, as if there

there were no devil, no sin, nor temptation in the world. When I drew near to God in secret, I experienced such freedom with the Lord Jesus, that I could speak to him with as much simplicity and confidence, as I could with the most intimate friend I had on earth. The first thing that hurt my mind was a declension of the Work of God in our Society. For two years, I think, we were all of one heart and one soul. We never assembled in any of the means of grace without receiving some blessing from the Lord. The causes of the declension, I believe, were these two. First, the young people began to be attached to each other, instead of cleaving to the Lord with their whole heart. Secondly, evil-speaking took place amongst some, which made a breach in our unity; the Spirit of the Almighty was grieved, and the Work of God from that instant began to decline. What a happy thing it is to retain our first Love!

June 1783, Mr. John Barber, then travelling in the Northampton Circuit, sent for me to supply his place while he went to London, to beg money for Whittlebury Chapel. When I returned, Mr. Story asked me whether I was willing to be an Itinerant Preacher? I replied, I was not anxious concerning it, but should give myself up to him and the Conference, to act with respect to me, as they judged best. I have many times been thankful I was not admitted on trial that year. I hereby obtained a longer time wherein to hear the gospel, and made a little more improvement before I entered entirely upon an itinerant life. In consequence of the Work of God being at so low an ebb among us, I thought of removing to some other society, but did not dare to do it until I had a full conviction of its being the Will of God. Not long after, the Lord made my way plain, and removed every scruple from my mind respecting it by a powerful application of these words: "Come out from Jerusalem, for they will not receive thy testimony concerning me." From that time I had no doubt on my mind about leaving home. January, 1784, I went to reside at Middleton, near Banbury, where I tarried about three months. I then removed to Banbury, where I continued till Conference. During my residence there, the Lord began to revive his Work. I had four or five places to attend to, which I did, with alacrity and delight, and God was with me of a truth. Mr. Christopher Watkins, the Assistant Preacher, warmly solicited me to travel. Mr. Jonathan Cousins, likewise, urged me to devote myself wholly to the Work. But I gave myself into

the

the hands of the Lord, being perfectly resigned either to travel or abide as I was. I can sincerely say, I felt no will of my own in the business. I thought, if I should be called out, and meet with many trials, it would be some consolation to me to know, that it was not my own seeking.

At the Leeds Conference, this year, I was admitted on trial as an itinerant preacher. My appointment was for the Devonshire Circuit, with Mr. John Mason, Mr. William Ashman, and Mr. R. Empringham. When I received a Letter from Mr. Watkins, and found I was appointed to a Circuit, my mind was deeply affected from two considerations; First, the importance of the Work; and, Secondly, my great inability. I therefore slept but little that night; but spent the time in earnest prayer to the Lord, intreating him to be my constant helper in so arduous an undertaking. During one week, I settled my temporal affairs, bought a horse, saddle, bags, &c. preached my farewell sermon to my kind and weeping friends, and then set out for my Circuit. I entered upon my itinerant labours at Axminster in Devonshire, and the people received me with affection. This was an eight weeks circuit: The journies were long, the congregations small, and there was but little of the life of God in the Societies in general. My mind was often much embarrassed, as I had but little opportunity for retirement. From the day I first became really devoted to God, I spent much of my time in private; but now being almost deprived of opportunities and places suitable for this blessed employment, my mind, at seasons, was greatly depressed. This caused me frequently to retire into the fields to meditate and pray. When I had been in my circuit about eighteen weeks, I took the small-pox in the city of Exeter. Perceiving I had caught the infection, I judged there was very little probability of my surviving the disorder: But, glory be to God, I felt no anxiety about life or death. I began to sicken for them in Collumpton, where I was detained, in consequence of the Quarterly-meeting being held there the day before. This I always considered to be the kind hand of Providence in my favour, Collumpton being the best place I could have been at in the whole Circuit. The eruption increased from Tuesday until Saturday, and there was every indication that my dissolution approached. The physician gave me over. These were the best tidings I could have heard. The thoughts of death were transporting beyond description. Mr. John Baker, who was then Steward of the Collumpton Society, came to see me. On his entering

my

my room, these words were powerfully impressed on his mind, "This sickness is not unto death, but for the glory of God." By the advice of Mr. William Roberts, of Tiverton, I took Dr. James's Powders. In a few hours there was a visible change for the better. My sufferings were great, but I believe the Powders, in the hand of God, were the means of saving my life. In about nine weeks I was able to take my circuit again, and continued travelling in it, till Conference, with pleasure and satisfaction. During the affliction, the Lord raised me up many friends, some of whom never saw my face before. May my God reward them for the kindness they manifested towards me!

I believe my labours were blest to some persons in this circuit. One circumstance I think it expedient to mention, as it shews how easy it is for persons to be deceived, while they sit under the preaching of the gospel; Mrs. H—, of Collumpton, solemnly declared to me, that she had attended the preaching for thirty-five years, had been in Society part of the time, had professed to be a believer in Christ, and a child of God, and fully expected when she died, to go to heaven; and yet, all this time, had not been so much as convinced of sin. The second Sabbath evening I preached in Collumpton, she was deeply awakened to a sense of her wretched state, and saw herself to be the chief of sinners. In about seven weeks after, she received a sense of the divine favour thro' the redemption which is in Jesus, and continued to live and walk as becometh the gospel, from that time forward.

[*To be continued in our next.*]

DIVINITY.

SERMON on ACTS XXVIII. 22.

[*Concluded from page* 19.]

II. WE come now to consider the Reasons why the Christians were "every where spoken against; and whether they, who spoke against them, acted wisely, and were justified in so doing?

I. On this head I observe, 1st. CHRIST, whose Prescience was infallible, had repeatedly and clearly foretold that his followers would be reproached, reviled, and persecuted; and therefore it was with certainty to be expected. "Remember," says he,* "the

* John xv. 20.

word

word that I said unto you: The servant is not greater than his Lord. If they have persecuted me, they will also persecute you: If they have kept my saying, they will also keep yours. But these things will they do unto you, for my name's sake, because they know not him that sent me. If they call the master of the house Beelzebub, how much more those of his household! They will put you out of their synagogues: Yea, the time cometh, when *whosoever killeth you, will think that he doeth God service.* And these things will they do unto you, because they have not known the Father nor me." Again,* "They shall deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my Name's sake." At the same time, however, that the Lord Jesus forewarned them that they should meet with such usage, he failed not to fortify their minds against it, by such declarations and promises as were well adapted to support and comfort them under it.

2. But why were they to be persecuted? for what cause? For I hardly need to observe, that the predictions uttered by our Lord, however infallible, were not the cause why they were persecuted: Nor would they have been less persecuted, if no such predictions had been uttered. In other words, they were not persecuted because these predictions were delivered, but these predictions were delivered because the Lord Jesus foreknew that they would be persecuted, and that it was proper and necessary that they should be forewarned of these trials of their faith and patience, and thereby prepared to meet them. I observe, therefore,

2dly. The Heathen persecuted them, because they testified, and that wherever they came, by word and writing, in private and public, boldly and resolutely, that the gods which they worshipped were *no gods*, but either devils, or "the work of men's hands, wood and stone," or *mere imaginary beings*, that had no existence, save in the fancies of their worshippers. Another reason why they persecuted them was, they knew that the Christian doctrine, in all its branches, had a direct tendency to overthrow, and, as far as it prevailed, must overthrow their superstition, polytheism, and idolatry: For it revealed and proclaimed *one only living* and *true God*, and *one Mediator between God and man*; it called mankind to the worship of this one God, in and thro' this one Mediator, by one Holy Spirit, and in the most clear and express terms

* Matthew xxiv. 9.

prohibited the worſhip of any other being, real or imaginary, good or evil. Add to this, that inaſmuch as their falſe and corrupt Theology was interwoven with their *conſtitution* of *Government*, in their ſeveral countries, and with their *maxims of Policy*, on the one hand, and with all their *vices* and *pleaſures* on the other, while it was a *ſource* of *gain* to many; it is natural to ſuppoſe that the religion of Jeſus to be erected on the ruins of this Superſtition and Idolatry, would meet with the moſt determined oppoſition from all ranks and conditions of men. All that like Demetrius and his ſilver-ſmiths, by that idolatry and image worſhip, or by thoſe feſtivals and pleaſures, which it ſupported, had their wealth or maintenance, with all the votaries of *Bacchus*, of *Venus*, or of *Mars*, or of their other drunken, lewd, or cruel deities, would certainly oppoſe and perſecute the abettors of a Religion, which, if it ſhould prevail, would infallibly dry up all the ſources of their wealth and pleaſure, and leave them, perhaps, in declining years, deſtitute of a maintenance.

3. The Jews oppoſed and perſecuted them, becauſe they preached a Meſſiah very different from him whom their nation looked for. The expectations of their countrymen were full of a temporal Meſſiah, who, they hoped, would appear in a ſtate of ſplendour, power, and glory, and exalt their nation to honour and dignity among the kingdoms of the earth, and raiſe it to a widely extended, if not to univerſal empire. But this weak and deſpicable ſect of Chriſtians proclaimed a Meſſiah that was ſpiritual, who profeſſed to confer only ſpiritual bleſſings, and who acknowledged that "his kingdom was not of this world," a poor, mean, deſpiſed, and perſecuted man, and one who had been executed as a malefactor on a croſs. This ſo contradicted all their preconceived ideas and carnal prejudices, and was in ſuch direct oppoſition to all their worldly views and proſpects, that it cannot appear ſtrange that they ſhould reproach and perſecute the perſons who thus robbed them of their hopes.

4. The Jews, in general, were either Sadducees or Phariſees. The Sadducees, whoſe avowed ſentiment it was, as we have ſeen, that there is no life after this, and who were ſtrenuous to propagate that doctrine, hated and perſecuted the Chriſtians, becauſe they teſtified that there is an inviſible, ſpiritual, and eternal world; that the ſouls of men ſurvive the death of their bodies, that even their bodies ſhall be raiſed again, and made incorruptible and immortal, and that all mankind muſt appear and take their trial before the judgment ſeat of Chriſt. Concerning this

point

point the ſacred hiſtorian gives us clear as well as authentic information. Acts iv. 1, we read, "As they, (viz. the Apoſtles,) ſpake unto the People, the Prieſts, and Captain of the Temple, and the Sadducees came upon them, *being grieved* that they taught the people, and *preached*, thro' Jeſus, the *reſurrection of the dead*, and they laid hands on them, and put them in hold until next day." Again, Acts v. 12—17, "By the hands of the Apoſtles were many ſigns and wonders wrought among the people, and believers were added to the Lord:—Then the High Prieſt roſe up, and all that were with him, which is the ſect of the Sadducees, and were filled with indignation, and laid their hands on the Apoſtles, and put them in the common priſon."

3. In the mean time the Phariſees oppoſed, and reproached them on very different grounds. According to St. Luke, (Acts xxiii.) their principles differed widely from thoſe of the Sadducees: They confeſſed both that there will be a reſurrection of the body, and that there are in exiſtence angels, and human ſpirits departed. They, therefore, did not perſecute the Chriſtians for entertaining and propagating theſe ſentiments: But the *Doctrines of Grace*, were thoſe which they chiefly hated and oppoſed. Being ignorant of the ſpirituality, extent, and obligation of the Law of God, they were alſo unacquainted with their own ſinfulneſs and guilt, their depravity and weakneſs, in conſequence of which they "went about," and took infinite pains "to eſtabliſh their own righteouſneſs, and would not ſubmit themſelves to the righteouſneſs of God;" nor could bear to hear that men muſt be ſaved, if ſaved at all, "by grace thro' faith." Hence aroſe their murmurings againſt Chriſt, in the days of his fleſh, that "he received ſinners and ate with them;" and their continual efforts to prevent the Apoſtles from ſpeaking to the ſinners of the Heathen, in order to their ſalvation,* and their violent and outrageous exclamation againſt St. Paul, when he mentioned the commiſſion given him to preach to the Gentiles, recorded Acts xxii. 21, "They gave him audience unto that word," ſays the Hiſtorian, "and then lift up their voices, and ſaid, Away with ſuch a fellow from the earth, for it is not fit that he ſhould live." The doctrine of the Apoſtles, therefore, "That every mouth muſt be ſtopped, and all the world be acknowledged guilty before God;—that by the deeds of the Law ſhall no fleſh be juſtified in God's ſight;—that as all have ſinned and come ſhort of the glory of God, we can only be

* 1 Theſſ. ii. 14,—16.

juſtified freely (δωρεαν) by a free gift thro' the redemption which is in Jeſus Chriſt: "—This doctrine, I ſay, was an abomination to the ears of theſe ſelf-righteous phariſees. The conſequence was, that while the abandoned ſinners of the Gentiles, who formerly "had not followed after righteouſneſs," having had neither thought nor care about it, "attained to righteouſneſs, even the righteouſneſs of faith:" Theſe phariſees, "who had "followed after the Law of righteouſneſs, did not attain to the Law of righteouſneſs," and that for the evident reaſon the Apoſtle aſſigns; "they ſought it not by faith, but by the works of the Law, ſtumbling at that ſtumbling-ſtone, as it is written, Behold, I lay in Zion a ſtumbling-ſtone, and rock of offence, and whoſoever believeth on him ſhall not be aſhamed."

4. It muſt be acknowledged, however, that it was not any matter of doctrine which was the *ſole*, if even the *principal* cauſe of the enmity of the Phariſees and Sadducees among the Jews, or of the Gentiles againſt this ſect. There was another, and (perhaps I may ſay,) yet more powerful cauſe of this oppoſition, and that was, the lives of theſe Chriſtians differed much from, and were a continual reproach to their lives. The Chriſtians were temperate and chaſte: But their Perſecutors were generally drunken and debauched: The Chriſtians were true and juſt in all their dealings; the Jews and Heathen were in general, falſe, perfidious, and fraudulent. The Chriſtians, as they had opportunity, did good unto all men: But their enemies did evil to many. The Chriſtians lived in the fear and love of the only living and true God, regarded his all-ſeeing Eye, revered his Majeſty, confided in his Mercy, praiſed him for his Benefits, ſubmitted to his Diſpenſations, obeyed his Commands, and lived to his Glory: But thoſe that reviled them, on the other hand, either denied his very being, and were, in every ſenſe without God, (ἄθεοι, *Atheiſts*,) in the world, which was the caſe with the Heathen: Or, if *Jews*, their faith in him was dead, and did not produce any good fruit. They profaned his ſabbaths, ſlighted his ordinances, diſobeyed his laws, and trampled under foot his authority. Nay, as the Apoſtle teſtifies, "The Name of God was blaſphemed" thro' their ungodly, unrighteous, and wicked conduct, "among the Gentiles." On this account, neither Jews nor Gentiles could bear theſe Chriſtians, becauſe their lives were a continual reproof of their ungodlineſs, unrighteouſneſs, and intemperance. Add to this, that the Chriſtians went ſtill further: They not only, like Noah of old, "condemned the world" by their conduct: But like him, they

were

were, alſo, all, more or leſs, "Preachers of righteouſneſs," in their generation. They bore teſtimony againſt the evil deeds of all among whom they lived, or with whom they converſed, and therefore ceaſed not to diſturb the peace and quiet of every family, village, town, city, or country in which they reſided or ſojourned. And in doing this, they feared the face of no man, "neither counted they their lives dear unto themſelves." They braved all reproach, perſecution, and affliction, which they might meet with in the execution of this office: They proclaimed war againſt all the world, and were only anxious about the word of their teſtimony, that they might be faithful to him that had called them, and to the ſouls of their fellow-creatures.

5. This brings me to the chief cauſe of this enmity and oppoſition, and that is the *Carnal Mind*, which is in every man by nature, and is "enmity againſt God" and his Work; againſt his Nature, his Attributes, his Word, his Ways. In conſequence of this, "they that are born only after the fleſh, will, moſt aſſuredly, "perſecute thoſe that are born after the Spirit." And they that lie in wickedneſs," or, as the Greek, *εν τω πονηρω*, means, "the wicked one," and are under his influence, will, in this, as in every thing elſe, do his will and perform his work. "If the world hate you, ſaid Jeſus,† ye know that it hated me before it hated you. If ye were of the world, the world would love its own: But, becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you." All this is ſtill but too applicable to the carnal part of mankind, and to the oppoſition they ſtill make to the genuine followers of Jeſus, even to all that, like him, are *not of the world*. Obſerve this well, my Brethren, and ſee that none of you be influenced by their ſpirit, or imitate their example in this particular. For if, as was alſo propoſed,

6. We enquire, Whether thoſe perſons, who ſpoke againſt and perſecuted this Sect of the Nazarenes, at the head of which was Jeſus of Nazareth, and a "ring-leader" in which, was St. Paul, acted wiſely, and were juſtified in ſo doing, we ſhall be compelled to acknowledge, that they did not act wiſely, and cannot be juſtified in ſuch a conduct. For they either ſpoke againſt theſe Chriſtians *ignorantly*, as probably many of the Heathen did, not being acquainted with their principles and conduct; or, which was certainly the caſe with many of the Jews,

† John xv. 18.

whether

whether Pharisees or Sadducees, they reproached them, notwithstanding, and in spite of their *better knowledge*. Now, in either case, they were highly to blame, and, indeed, without excuse. If they persecuted the Christians *ignorantly*, they were inexcusable, because they might easily have obtained true and full information concerning them, if they would have endeavoured to obtain it, which it was certainly their duty to do. The Christians were become a numerous body of people. Many of them were persons of learning and influence, and were in offices of civil trust in the countries where they resided. They openly professed to believe in, and ground their faith upon very extraordinary facts, on wonderful miracles wrought by a very extraordinary person, who they affirmed had risen from the dead, and had ascended into heaven in the sight of many of them. They boldly and continually bore testimony to these things, and taught publicly in places of concourse. They published books in different languages, and these books were open to the inspection of mankind. They themselves confirmed or professed to confirm their testimony by divers extraordinary operations, giving sight to the blind, hearing to the deaf, speech to the dumb, health to the sick, and even life to the dead. They suddenly spoke, or professed to speak languages which they had never learned, and predicted events which, they testified, afterwards came exactly to pass. None of these things were done in a corner. They were open to the examination of mankind; and surely they were of such importance as to merit, and even demand examination. They, therefore, that spoke against them *ignorantly*, were without excuse. Every circumstance shews that it was the indispensable duty of mankind, in every country which the Christians visited, or in which they were found, to enquire diligently into the principles and conduct of this extraordinary and rapidly increasing Sect.

7. But, there is reason to believe, that many, if not the greater part of those among the Jews, at least, who spake against this people, did it in contradiction to their better knowledge. The Doctrine, Life, and Miracles of Jesus had been so public; such prodigies had attended his death; there had been such accumulated evidence of his resurrection; and his disciples were persons of such unblemished lives, and were endowed with such extraordinary powers, that many of the Jews, especially those who had been spectators of these things, could not be ignorant of the doctrine or practice of the Christians, nor that they had the countenance of Heaven. They, therefore, in speaking against and persecuting them,

them, muſt have been influenced by an high degree of malice againſt God and his people, and therefore muſt have been more guilty than, if, like St. Paul in his unconverted ſtate, they had done theſe things "ignorantly in unbelief." Their ſin, it ſeems, muſt have, at leaſt, bordered upon that charged by Chriſt himſelf upon the Phariſees, I mean, the *Blaſphemy againſt the Holy Ghoſt*. For that ſin, according to the Evangeliſts, conſiſted in their aſcribing, contrary, it ſeems, to their better knowledge, the miracles wrought by the Holy Ghoſt, to the devil, and, on that ground, rejecting Jeſus, as one poſſeſſed of and aſſiſted by the devil. Now, as Miracles were commonly wrought in the Apoſtolic age, and that in the face of multitudes, and as the operations and fruits of the Holy Spirit were very apparent in the doctrine and lives of the firſt Chriſtians in general, they who, contrary to the conviction of their own minds, maligned and reproached them, certainly did, more or leſs, malign and reproach that Spirit, which, at that time, "wrought ſo mightily in thoſe that believed."

III. 1. But, (which will bring me, 3dly, to an Application of what I have advanced,) it will be enquired here, "What is all this to us? What concern have we in theſe things? We do not ſpeak againſt, nor are we oppoſed to Chriſtians, nor do we diſapprove of their principles or practice." In anſwer to this, I obſerve, I ſincerely hope, my Brethren, that you do not, but, on the contrary, that you cordially approve of Chriſtianity itſelf, and deſire it may be exemplified in yourſelves, and in every inhabitant of your village. If ſo, you and we, who, this day, open this Chapel, and who together worſhip the *one, living, and true* GOD, therein, *thro' the Mediation of his Son*, and *by the aid of his Spirit*, ſhall be quite agreed, and ſhall act in perfect harmony. For we open it for the *one, ſole end* of promoting the progreſs of this Chriſtianity; of ſpreading the knowledge of and faith in ſuch doctrines, as, it has this day been ſhewn, the firſt Chriſtians held and propagated; and of inculcating ſuch a practice as that for which they were ſo conſpicuous.

2. It is allowed, my Brethren, that, in places like this, where the people called Methodiſts are but little known, and where few that are connected with us reſide, a very different idea may be entertained of us, in conſequence of the idle reports, which however void of foundation, and deſtitute of truth, are but too generally and induſtriouſly propagated concerning us. You may perhaps have heard, and ſome of you may have believed, that we

are

are *Heretics*, or *Schiſmatics*; that we hold very erroneous opinions, which we induſtriouſly propagate, and that we have nothing in view but to draw people away from the Eſtabliſhed Church, or from other Communities of Chriſtians, and to raiſe a Sect or Party for ourſelves: That we have ſiniſter and unworthy ends in view, ſuch as gaining money, and enriching ourſelves at the expence of thoſe whom we can draw over to our party. Perhaps you have even heard it inſinuated, that we are enemies to our King and Country, and are employed in ſecretly undermining that excellent Conſtitution of Government under which we live. In anſwer to all this, I ſhall now content myſelf with obſerving, that none can poſſibly form any ſuch judgment of us, who have, altho' but occaſionally, heard us preach, or have read, with any attention, altho' but a part of the various Writings which are continually circulated among us, and which certainly manifeſt what kind of principles we wiſh to propagate. Theſe Writings, it is well known, are chiefly thoſe of the late Rev. John and Charles Weſley, and John Fletcher, than whom his Majeſty never had, nor, perhaps, will have more loyal ſubjects, nor the real Church of England truer friends. Nor do I think we can be viewed in that light by any that have ſeen and conſidered the ſundry Minutes of our yearly Conferences, which Conferences have been held, and the Minutes of them publiſhed annually ſince the year 1744, that is, during a period of almoſt ſixty years; or who have attended, were it only to the Rules of our Societies, the obſervance of which, eſpecially in all their great and leading points, is the term of Communion with us.

3. You will eaſily ſee, my Brethren, that it would not be poſſible, at this time, to enter upon the proof of what I advance reſpecting our *Doctrine* and *Practice*. After having already detained you, perhaps, much too long, it would be, indeed, quite unſeaſonable to enter upon ſo large a field. Suffice it to ſay, that, in delineating the doctrine and practice of the firſt Chriſtians, in the former part of this diſcourſe, I did no more than deſcribe the doctrine which we firmly believe, and the practice which we wiſh daily to copy in our converſation and behaviour, with the exception of *one ſingle point*, in which we are not convinced that we are called to imitate them, and that is, reſpecting the having *all things in common*. As to all other points, ſuch as their *harmleſſneſs*, their *uſefulneſs*, their *piety*, their *holineſs*, it is our continual ſtudy and endeavour to follow them as far as we conceive they followed Chriſt.

But if you will be at the pains of reading our writings, particularly the Sermons and Journals of the late Rev. John Wesley, or his "Appeals to Men of Reason and Religion," or some of his smaller Tracts, such as "The Principles of a Methodist," "The Character of a Methodist," "The Nature and Design of Christianity," or, a Book I have lately compiled and published, termed, "An Apology for the People called Methodists," in which you will see clearly stated, "the Origin and Progress, Doctrine, Discipline, and Designs" of this People, (for I will not call them a *Sect*,) so generally spoken against, you will gain sufficient information to enable you to form a true judgment concerning us.

4. Or, if this should be too much trouble, if you will be pleased to attend here, or at any of our other Chapels in Town or Country, a few times, you will easily learn the *nature* and *tendency* of the Doctrine which we preach. And if you will observe, with an unprejudiced mind, the *evident change* wrought in the *spirit* and *conduct* of those that receive our doctrine, and become Members of our Society, you will receive still further satisfaction: For I hope that the same effects will be produced here, as have been produced elsewhere, by the divine blessing, upon our preaching and labours. I trust that, in many instances, the drunkards will become sober, the lewd chaste, the false and perfidious true and just in all their dealings, the covetous and hard-hearted liberal, compassionate, and kind; the idle and slothful, the lukewarm and negligent, diligent in business, fervent in spirit, serving the Lord; that the profaners of the Day and Name of the Lord, and the neglectors of divine worship, will be rendered devout and pious, "fearing an oath," and "remembering the sabbath-day to keep it holy," and "not forsaking the assembling of themselves together, as the manner of too many is." If you will then be pleased to pursue such a method as this, and methinks I am not unreasonable in requesting you to pursue it, I doubt not but you will see sufficient reason, if not to unite with us in christian fellowship, and assist us, in our endeavours to reform the nation, and spread genuine, scriptural Christianity thro' the land; yet, at least, to entertain a favourable opinion both of our Principles and Designs, and to wish us good luck in the Name of the Lord. This, we certainly think, we are entitled to, conceiving our doctrine to be, in every point, the very doctrine of the New Testament, and of our Church, and that whoever objects to it, must also object to that of the Scriptures and of the Church of England.

If

If we are miſtaken in theſe views, we ſhall be exceedingly obliged to any individual or number of individuals that will be at the trouble of ſhewing us our miſtake. For if we were convinced that our doctrine is unſcriptural in any point, we certainly ſhould alter it. And as to our *Practice*, ſuffice it to ſay, that it is a firſt principle in our Diſcipline, to admit into and retain in our Societies, only ſuch as attend to, at leaſt, the three leading points contained in our Rules, 1ſt. To ſhun all known ſin, eſpecially the ſins moſt commonly practiſed in the neighbourhood where they live: 2ndly. To endeavour to do good to men's ſouls and bodies according to their abilities: And, 3dly. To attend upon all the ordinances of God, or means of grace both public and private. If you ſay, "But this is your own account of yourſelves: Would you have us to take all you are pleaſed to affirm, for granted?" I anſwer, No: I would not have you take anything for granted. Only take the ſteps I have recommended, and you will ſee with your own eyes, and have all the evidence you can reaſonably expect or deſire, as to theſe points.

5. But, perhaps, you will ſay, Why do you come hither? Why do you intrude into our village? I anſwer, With the ſame views and on the ſame deſign, wherewith we go to other places, and wherewith our bleſſed Lord, his Apoſtles, Evangeliſts, and firſt Diſciples went to different Towns and Villages, and that is, *ſimply* and *only* to ſpread *true* and *genuine Chriſtianity*;—to promote, as far as we are able, the Kingdom of God on earth, that Kingdom, that vital and genuine religion, which is "righteouſneſs, peace, and joy in the Holy Ghoſt;" or, "Love, the end of the commandment, out of a pure heart, a good conſcience and faith unfeigned." This and only this is our object. Leſſer matters, ſuch as thoſe which reſpect points of uneſſential doctrine, modes of worſhip, forms of church government, and other circumſtantials of religion are, with us, of little importance. But the Chriſtianity deſcribed above appears to us of infinite moment, and therefore we labour to diffuſe it far and wide; and we doubt not but we ſhall be juſtified in ſo doing, and even commended by all that underſtand its nature, and are apprized of what infinite conſequence it is to mankind. As to thoſe, in whoſe eyes it appears as a *trivial* and unimportant matter, and who therefore muſt conſider our *zeal* in its ſervice as *enthuſiaſm*, and our *labours* and *ſufferings* to promote it, as *folly* and *madneſs*, we would recommend

mend them to weigh well the following enquiry of the Author of the Epiſtle to the Hebrews: "If the word ſpoken by angels," the Law delivered from Sinai, by their miniſtry, "was ſtedfaſt, and every tranſgreſſion" of that law, and act of "diſobedience" to it, "received a juſt recompence of reward, how ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by thoſe that heard him; God alſo bearing them witneſs with ſigns, and wonders, and divers miracles, and gifts of the Holy Ghoſt, according to his own will."

As for us, when we conſider how much ſuperiour the SON of GOD, the immediate Author of the Goſpel, was to Moſes, the Giver of the Law, and with how much greater apparatus of grace and mercy, and more illuſtrious diſplays of love and power, the Chriſtian Covenant was introduced, than thoſe wherewith the Jewiſh was attended:—When we reflect on the *Incarnation*, *Life*, and *Death*, the *Doctrine* and *Miracles*, the *Reſurrection* and *Aſcenſion* of the Lord Jeſus, and the aſtoniſhing effuſion of his Spirit, in gifts and graces, on the firſt Chriſtians, with the amazing diſplays of divine power for the propagation and defence of this religion, in early ages, and the ſignal vengeance that came on the Jews and other nations that rejected or ſlighted it, we cannot but ſee that Chriſtianity is infinitely dear to God, and that, ſpeaking after the manner of men, he has its progreſs infinitely at heart. Whatever others do, therefore, we dare not think lightly of or neglect it. We dare not prefer other things to it. We conſider it as our indiſpenſable and principal duty, and chief intereſt in life, to attend to it, and that above every thing elſe in the world, and to take care both that we be chriſtians ourſelves, and that not in name only, but in deed and in truth, and alſo that we be "workers together with God," in endeavouring to make as many others Chriſtians as poſſible. May the Lord grant that in this, as well as in every thing elſe, that is excellent and praiſeworthy, you may be like-minded with us, that, when Chriſt "ſhall be revealed from heaven with his mighty angels," and ſhall recompence tribulation to ſuch as trouble his people, he may impart to you, with us, and as many as are ſpoken againſt, and troubled, reſt in his eternal preſence and kingdom!

SYSTEMATICAL DIVINITY.

Extracted from a late Author.

CHAP. I.

On the true Nature of MAN.

THOUGH nothing, one would imagine, ſhould be better known to *Man*, than his own *nature*; yet, if we are to judge from the ſpeculations of philoſophers, there is nothing to which Man is more a ſtranger. Some would elevate him to a divinity: others would degrade him to a brute. Some would perſuade him that he is conſummate in knowledge and virtue! Others that he is as blind to the former, as he is defective in the latter. While, captivated with the pleaſing imagination, ſome proclaim him a *finiſhed link*, in that ideal chain, which reaches, they ſuppoſe, from *Deity* to *nothing*; and aſſure him, that he is as *perfect*, as the place he bears in the great Creator's regular ſucceſſion of beings, will admit.*

That Man is not a *Divinity*, his irregular appetites too ſenſibly prove: That he is not a *brute*, his *reaſon* and *virtues* as evidently declare. That he is not conſummate in *knowledge* or *virtue*, his ignorance of ten thouſand things, and frequent deviations from right, to his own great affliction, bear teſtimony: That he is not wholly deficient in both, witneſs the improvements of ſcience and benevolence. That he is not in a ſtate of *perfection*, in the preſent world, his *death*, and aſpirations after *future* exiſtence ſeem clearly to tell: And tho' *fancy* may pleaſe herſelf with the notion of a ſucceſſive gradation from God to non-entity; yet *reaſon* can never admit an hypotheſis, *incapable* of proof; and which *revelation* will be found abſolutely to diſclaim.

Did men pay leſs deference to the deciſions of others; leſs attach themſelves to favourite hypotheſes; and regard with more diligence and attention, what paſſes in their own breaſts; they would ſooner arrive at a true knowledge of Man: And an impartial ſurvey of themſelves, would ſoon inſtruct them in their own real nature. Quickly would they learn, that a *two-fold* principle ſways and influences the human ſoul: That *reaſon* and *paſſion*, nature and grace, are at variance within him; that, in ſhort, he would be an

* See Pope's Eſſay on *Man*.

angel,

angel, were it not for the *brutal* and *corrupt* part: And were it not for the *rational* and *ſpiritual*, he would be a *brute*.

Conſider Man, in whatever point of view, and you will plainly diſcern this *two-fold* principle.

Look at him in his *birth*; and what *animal* is brought into the world in ſo helpleſs and miſerable a condition! Almoſt all other creatures ſeem in this reſpect to have the advantage of him. But then in his *faculties* he hath the advantage of all other creatures. "The actions of the Lamb the very hour it ſees the light, are equal to any future inſtance of its ſagacity. So that the whole creature is at once produced. But when the body of Man is brought forth, in this weak, defenceleſs ſtate; his better part, is, in a ſenſe unborn; and the light of his underſtanding, (how ſuperior to the animals!) is, as it were, to be enkindled."

Look at him in his *death*; and what animal ſeems to endure ſo much, from the tyranny of diſeaſe; the tedioufneſs of ſickneſs; the torment of pain! But on the other hand, what elevated hopes, (if he be pious,) what bold expectations, what ſoaring ideas, raiſe him above the ſufferings of mortality, ſooth his ſorrows, aſſuage his anguiſh, ſupport his ſoul! He can look beyond the grave, and contemplate unconcerned the diſſolution of a corrupted frame; while he anticipates immortality, and defies the dart of death!

But, more than in *birth* or in *death*, doth this *two-fold* principle ſhew itſelf, in the actings of his life. With reſpect to his general eſtimate of *virtue*, he approves it, even then when he moſt contradicts it: *Vice*, tho' eagerly purſued, is, perhaps, never really applauded; and the cool voice of *reaſon* ſtill diſſents from the loud and prevailing clamour of *paſſion*. * Happineſs is the end continually purſued; yet, like a phantom, it flies from the embrace, and continually mocks the *mind*; tho' never failing to fill it, when it is ſought in God its true ſource.

* St. Paul in his Epiſtle to the Romans, ſpeaking in the character of *unaſſiſted human nature*, obſerves, *That which I do, I allow not; what I would, that I do not; but what I hate, that I do*, &c. vii. 15; very ſimilar to which is the account given us by an heathen poet, of the combat between *reaſon* and *paſſion*,—

Sed trahit *invitam* nova vis; aliudque *Cupido*,
Mens aliud ſuadet. *Video* meliora, *proboque*;
Deteriora *ſequor*.—

My *reaſon* this, my *paſſion* that perſuades:
I *ſee* the right, and I *approve* it too;
Condemn the wrong;—and yet the wrong purſue.

Truth

Truth is the object of his moſt ardent deſires; but while he perceives, that he knows too much to *doubt* with the *ſceptic*; he alſo finds, that he knows too little, to *pronounce* peremptorily with the *dogmatiſt*. He is forced to reſt in probabilities; and anxious for truth, finds much uncertainty. Things are too *great* or too *ſmall*, for his comprehenſion; he can neither ſoar to the immeaſurable boundaries of ſpace: Nor conceive the inexpreſſible minuteneſs of the laſt *living* atom, the laſt diminutive in nature.

Tho' he is truly *great*, whether you conſider that amazing power of *thought*, which diſtinguiſhes him from the reſt of the creation: Or that *immaterial ſoul*, from whence proceeds a glorious conſciouſneſs of this pre-eminence; or that *high deſire*, which longs for the general eſteem and regard of Men, and the approbation of God;—yet is he not leſs *vain* and *mean*, in that he is not wont to be content with real virtue; but is deſirous of leading a fictitious life of fame in the idea of others, while he is ſtrangely negligent of the life he might poſſeſs in himſelf! Strangely forgetful of the preſent, while always living to the future or the paſt; making a nothing of *eternity*, and an eternity of *nothing! Weak* and *corrupt*, he would be *great* and *immortal:* And while he is a ſlave to *concupiſcence* and *pride*, he would poſſeſs all the pleaſures of the intellectual nature, and ſoar to an union with the Fountain of Exiſtence.

Conſcious, that God is to be loved above all things; he loves all things, and *himſelf* eſpecially, preferable to God. Conſcious that time is to be improved for eternity, he ſeeks, by every method, to diſſipate time, and give celerity to its tedious motions. Conſcious that ſelf-reflection is indiſpenſably requiſite to true wiſdom, he flies from himſelf with all the rapidity of diſſatisfaction: And either plunges into the hurry of buſineſs, or treads in the pleaſurable paths of diverſion; eſteeming that his greateſt good, which is in reality his greateſt evil; is well pleaſed to be miſled and beguiled; and is weak enough to be entertained with the groſſeſt of abſurdities, and the meaneſt of follies. †

In ſhort, view him in whatever light you pleaſe, conſider him in what ſtate or character ſoever: and you will find *greatneſs* and *meanneſs; virtue* and *vice; high* and *low deſires*, ſo wonderfully blended; that, you will be ſatisfied; either, that Man, if originally

† A well known Poet, ſpeaking of the follies of MAN, ſays, that

He *(Man)* plays ſuch fantaſtic tricks before high Heaven,
As make the angels weep.

ſo

ſo created, is the moſt unaccountable creature; or that he is in a fallen ſtate, deprived in part of his original excellence, and degraded from that primitive rectitude to which his reaſon ſeems at preſent to aſpire! "For had Man never fallen into corruption, he would proceed in the enjoyment of truth and happineſs, with an aſſured delight: And had Man never been in any other than this corrupted ſtate, he would have no idea of truth and happineſs. And as the *greatneſs* and *miſery* of Man are alike conſpicuous, it is neceſſary that the true Religion ſhould declare, that he contains in himſelf ſome noble principle of greatneſs, and at the ſame time, ſome profound ſource of miſery. For the true Religion cannot anſwer its character otherwiſe, than by ſearching our nature to the bottom, ſo as to diſcern all that is great, and all that is miſerable in it, together with the reaſon of the one, and of the other. Religion is farther obliged to account for theſe aſtoniſhing contrarieties, which we diſcern in us. If there be but one Principle or efficient Cauſe, one Author of all things, and himſelf the end of all things; the true Religion muſt teach us to make Him alone the object of our worſhip and our love. But ſince we find ourſelves under an inability, as well of adoring Him, whom we know not, as of loving any thing but ourſelves: The ſame Religion, which enjoins theſe duties, ought alſo to acquaint us with this *inability*, and to inſtruct us in its cure. *

What Religion will be found anſwerable to this character, we ſhall ſee hereafter.

* See Monſieur Paſcall's Thoughts. To which we deſire to refer our readers, for full ſatisfaction on theſe points, which our compaſs will allow us only to *touch* upon. That great and acute *writer* hath in the moſt ample manner, diſplayed human nature; and they who can any longer doubt of *Man's* true ſtate, when they have read his obſervations, will hardly be convinced by any human compoſitions.

[*To be continued.*]

The Doctrine of the NEW TESTAMENT, reſpecting Military Duty.

[*Concluded from page* 26.]

IT was evidently no part of our bleſſed Saviour's deſign, to unſettle in any reſpect or inſtance the providential order of ſtates and nations. To interpret, therefore, any of his commands in a manner which could tend to ſuch a conſequence, would be to miſrepreſent

misrepresent the divine wisdom of the Gospel. It so happened, that our Lord never had occasion to refer directly to the military duties of subjects to their rulers; but it is easy to prove, that, in the view of Infinite Wisdom, those duties were not in any respect inconsistent with our Saviour's rule of life: Had they been so, John the Baptist never could have sanctioned them; his express mission was "to make ready a people prepared for the Lord;" and we have our Redeemer's own divine authority, for the perfectness with which he fulfilled that trust. When, therefore, we hear this divinely commissioned forerunner of our Saviour, answering the soldiers question, "What shall we do?" not with any intimation against their calling, but with an exquisite compendium of their professional duty, we have the clearest demonstration, that the being military servants of an earthly ruler, implied no unfitness for that spiritual kingdom of the Messiah, to which the Baptist's preaching was so immediately preparatory.

And suitably to this we see, that, amongst all who believed in Our Saviour, none rose higher in the strength and efficacy of faith than a soldier. It is remarkable that this highly honoured centurion, even in the humble and pious language which he uses to Our Lord, intimates the exactness with which he attended to military discipline. "I am a man," says he, "in authority, having soldiers under me; and I say to this man, go, and he goeth; and to another, come, and he cometh." But does Our Lord's reply intimate any disapprobation, either of the calling itself, or of its being thus mingled, as it were, with the mysteries of His spiritual Kingdom? On the contrary, is not the most entire approbation and complacency manifested in Our Lord's answer? "I say unto you, I have not found so great faith, no, not in Israel."

The case of this military officer naturally leads us to think of that other, who was honoured by being chosen as the first of the Gentile Christians. The circumstances of Cornelius's life had been no obstacle to his eminence in piety and goodness, and therefore neither did it prevent the highest distinction being conferred on him, that could, at that time, have been given to mortal. Would it not even seem, that this and the last mentioned instance had been ordered by the Great Lord of all, for this, amongst other reasons, that the prejudices, possible to arise amongst sincere Christians, against military duties, might be most effectually anticipated and guarded against? To have approved of war *expressly* in the Gospel, might have led to many abuses, and, perhaps,

would

would have been inconsistent with that loving, tranquilizing spirit, which reigns throughout the Christian scheme, and, thro' its glowing influence, is one day to reign throughout the earth. To intimate permission, therefore, of necessary war, without affording encouragement to ambitious war, and to sanction the duties of the case, so as not to countenance the crimes, seemed to be the point of wisdom. And how could this be more happily accomplished than by a divine arrangement, that the very highest honours in the Christian church, next to the apostleship itself, should fall to the lot of two military men; one the most approved believer in Christ, while he was on earth; the other the first adopted of God's Gentile children?

Having, I trust, sufficiently met any objection that could be brought from our blessed Saviour's divine doctrine or ministry, I shall proceed to shew that the sanction of military duties, contained in St. Paul's view of magistracy, and subjection to it, (as quoted above,) is expressly exemplified and illustrated in that apostle's own history, as recorded in the Acts.

When St. Paul addressed his Epistle to the Romans, he was on his way to Jerusalem. The Holy Ghost had already testified to him that bonds and afflictions awaited him; and therefore he solicits the earnest prayers of his Roman brethren, that he may be delivered from the unbelieving Jews. The prayers thus desired, and doubtless continually offered up by himself also, were not in vain. God, for wise reasons, permitted his servant to fall into great perils, but not without adequate provision for his deliverance. *The minister of God to him for good*, in this great instance, was Claudius Lysias, a Roman military magistrate. "As "this man," says Lysias, in his letter to the governour, "was "seized by the Jews, and about to be killed by them, I came "with *an army* and rescued him."

What would have been the consequence, if this magistrate had not had soldiers under his command? The rage of the Jews against St. Paul was only to be resisted by force; but whence could Claudius Lysias have obtained such force, if he had not had a military body to employ for that purpose? Can we suppose that St. Paul disapproved of the measures used on this occasion,—or could doubt the providential appointment of that instrument of magistracy which was thus made the means of his almost miraculous escape?

But this is not all; the next day he is again in jeopardy; and again the ſoldiers, at the command of their tribune, go down, pluck Paul from among thoſe who are ready to tear him in pieces, and brought him ſafely into the caſtle.

On the ſucceeding night, the Lord himſelf appeared to Paul, and thereby ſhewed him who was the great worker in his deliverance. "Fear not, Paul," ſaid he, "for as thou haſt teſtified "the things concerning me at Jeruſalem, ſo thou muſt teſtify at "Rome alſo." This conſolation was graciouſly fitted to the apoſtle's neceſſity; for before many hours, he was apprized of the Jews having formed againſt his life the moſt determined and deſperate conſpiracy.

After the aſſurance of divine protection, which has been juſt mentioned, he could not heſitate to regard the tribune and his ſoldiers as the *miniſters of his God*. To Claudius Lyſias, therefore, he has recourſe againſt the new danger. On receiving the intelligence from his ſiſter's ſon, "Calling one of the Centurions, "he ſays to him, Take this young man to the chief captain, for "he hath ſomething to tell him." Who will deny, that, by this act, St. Paul directly and completely ſanctioned the uſe of a military force? Was it not that the Jews might be reſiſted, that St. Paul gave this intimation; and to what means of reſiſting them did he look, but to that which he had experienced already, the army of the chief captain?

The application was not in vain.—How could it, when God had determined that Paul ſhould be delivered? He is ſent off by night from Jeruſalem, under an eſcort of ſeventy horſe, and four hundred foot. Theſe were not the guards of a priſoner, they were for the protection of an innocent man againſt thoſe who ſought his life, they were the ſafeguard of an apoſtle, and, of courſe, in a moſt peculiar manner, *God's miniſters for good*. Here, however, no conflict took place; the promptitude and ſecrecy of their departure happily eluded the vigilant malice of the Jews; but we ſee that preparation was made for the ſame exertions which had twice before been called for, and which, in caſe of an attack, had now been more neceſſary than ever. We ſee, alſo, that that neceſſity was felt by St. Paul, and that he did not heſitate to avail himſelf of that method of ſecurity, which God had provided for him. No man was more grateful than St. Paul to his earthly benefactors; but *here* it is God, whom he ſupremely views and acknowledges.—"For theſe things," ſays he to Agrippa,

"the

"the Jews having seized me in the temple, attempted to kill "me with their own hands; but having obtained help *from* God, "I continue till this day."

Let us now lay all these particulars together;—the sanction of military duty by our Lord's forerunner;—the high praise of a military commander by our Lord himself;—the singular honour conferred upon Cornelius;—the divine committal of the *sword* to rulers;—the necessity of their committing that sword to subordinate instruments;—their right of multiplying instruments as emergencies increase;—the necessity of *military* force, even for the domestic purposes of magistracy;—the benefits accruing to St. Paul from such a *military force*, and his *direct resort* to it for renewed protection, in a case of renewed danger;—the strict identity of principle between judicial punishment and defensive war;—the substantial sameness between the robber and the invader;—the equal right of repelling both, but the infinitely greater necessity of repelling the invader;—the consequent duty of rulers to use the sword against the invader, as well as against the robber;—and the inevitable obligation on the subject to co-operate in this instance, no less than in the suppression of private wrongs. I say, let us combine all these particulars, and then pronounce whether the New Testament gives the smallest countenance to those, who would withhold this co-operation on the ground of religious scruples; and whether the obedience required in scripture is not as indispensable *here*, as in any other conceivable case.

What then, finally, is the duty of Christian subjects, on such an occasion as that which *now* presses? Was there ever a greater necessity for powerful preparation on the part of rulers; and, of course, for general and zealous co-operation on the part of all loyal subjects? Have either our domestic or foreign enemies any more right to attack us, than the wicked Jews had to attack St. Paul?—and is not our government as much bound to defend the innocent thousands, who are liable to become the victims of invasion or rebellion, as Claudius Lysias was bound to defend the apostle? If they did otherwise, would they not *bear the sword in vain*, and be no longer *the ministers of God to us for good?* But if it be their duty to defend us, can it be less our duty to assist them? Is not refusal, in such a case, equivalent to *resistance?* And whether we consider St. Paul's doctrine, or his own venerable example, is not the conclusion inevitable, that these, who in such a case resist, shall receive to themselves *condemnation?*

Let Christians, then, feel what their duty is, and let them do honour to their holy profession; let infidels also, who have accused our divine religion of a passiveness inconsistent with civil society, see the folly of the accusation, and blush, (if they can blush!) at the injustice of the calumny.

Lastly, let such religious persons, as now take arms, be careful, above all things, that, amid, their new occupations, they lose nothing, either of their inward piety, or their outward strictness. That these are not only compatible, but congenial with the duties of a soldier, the examples adduced from scripture fully demonstrate; and additional instances might be multiplied from later times, of Christian piety adding new splendour to martial magnanimity. Let, then, those whose lot it is command, take for their pattern the two centurions of the New Testament; the military exactness of the one,—the active benevolence of the other,—the deep piety of both; and let those who serve in the ranks recollect that mention is also made in the New Testament of a DEVOUT SOLDIER;* an expression which, alone, is, to military men, a clear *sanction*, and a most impressive *instruction*. It justifies what they are doing; and it tells them what they *may*, and *should be*, even in the midst of their busiest and most spirited exertions.

* Acts x. 7.

The WORD of GOD ILLUSTRATED.

INTRODUCTION, extracted from a Work on Studying the SCRIPTURES.

[*Continued from page* 28.]

SECTION II.

NEXT after the *Author* of the Scriptures, the *matter* of them is to be considered. Such is the innate desire of knowledge in man, that we find in the first and second chapters of Ecclesiastes, that Solomon first applied himself to the study of Wisdom; but not finding that satisfaction therein which he expected, he gave himself to enjoy pleasures: But the contentment which he found therein, fell so far short of what he found in the study of wisdom, that he returned to that again. There is certainly no book in the world which can more fully satisfy this desire in man than the Scriptures, which abound with things, such as different men, according

ing to their varied genius and inclinations, are delighted with. Some delight to search into ancient records. Now, all other books are but of yesterday compared with the Scriptures, which go farther back than any other authentic History by at least two thousand years, and give us a clear account of things which happened in the early ages of the world, which the most ancient of all other Historians can inform us nothing of. For delightful narratives of strange and remarkable providences, of noble and daring atchievements, the various fortunes which many have experienced, and the strange disasters and difficulties, which they have passed thro', and at length arrived at the height of honour and greatness, or at some good issue of all their adventures and dangers, there is no book can furnish us with more eminent instances than the Scriptures. What history can equal the stories of Joseph, of Moses, of the Children of Israel, dwelling in Egypt, going out thence, and entering into the Land of Canaan? of Sampson, David, and his Worthies? of Solomon, Elias, Elisha, Esther, Job, Daniel, the three Hebrew Children, Nebuchadnezzar, and many others? As to Rhetoric the whole Scripture abounds with Tropes and Figures; and contains such a mixture of sublimity and simplicity as becomes the Author and matter of it. We may boldly affirm, with some of the best judges, that the flower of Grecian Oratory is not to be compared with the eloquence of the Prophet Isaiah.

But thirdly, that which should induce us more especially to a diligent study of the Scriptures, is the necessity and usefulness of them to our salvation: They are *no light thing, they are our life*, (Deut. xxxii. 47.) The world without them, is but a *dark place*, (2 Pet. i. 19,) wherein we are apt to lose our way, *to stumble and fall*. But the Scriptures are a light to us, (Psal. cxix. 105;) and "able to make the man of God perfect, and to furnish him thoroughly for every good work." There we find precepts, promises, threatnings, types, similitudes, examples of the use of all which, we shall have occasion to speak. The philosophers in vain sought after happiness by the light of nature. But we may say, as St. Paul, in a like case, what they ignorantly seek after, that the Scriptures declare to us. And we may observe that those, who, neglecting the Revelation of God in his word, attend only to the light of nature, are led thereby to an heathenish religion, attaining indeed to some degree of morality, wherein yet they have been excelled by many heathens; but they, with the Greeks, (1 Cor. i. 23,) account the doctrine of the Cross of Christ foolishness. One that loves knowledge, and wishes to satisfy his mind respecting

ing the Theory of Phyſic, may with pleaſure hear a phyſician diſcourſe of the nature, cauſe, and cure of a diſeaſe; but a patient, that is ſick of that diſeaſe, and conſults him in order to obtain a cure, attends more diligently to what he ſaith, and is more affected with it. The excellency of the matter contained in the Scriptures, may invite ſome to read them, to ſatisfy their curioſity, and increaſe their knowledge; and the angels who are leſs concerned in them than we, delight in the contemplation of the wiſdom and goodneſs of God, which are ſo conſpicuous therein; but ſinners ſhould give more earneſt heed to them who have nothing elſe, that is to be depended on, to direct them in the way to heaven, and who know that "in them they have everlaſting life," John v. 39.

Another thing which may perſuade us carefully to attend to the Scriptures, is the *truth* and *certainty* of them. Every man is a liar, either thro' weakneſs or wickedneſs: So that there is no other writing wherein we may not ſuſpect ſome error or miſtake: and it abates much of the pleaſure and ſatisfaction which we ſhould have in reading of any author, when we cannot but ſuſpect that we may be deceived by him: whether he be relating matters of fact, or preſcribing rules and direction for our conduct. But in reading the Scriptures we are ſecure, and free from all ſuch ſuſpicion, having to do with a God that cannot deceive, or be deceived.

[*To be continued.*]

The WORKS of GOD displayed.

PHYSICO, or NATURAL-THEOLOGY.

[*Continued from page* 33.]

ALTHO', as we have ſignified in our laſt Number, the generality of the heathen world, with all their boaſted wiſdom, knew not God; but remained ignorant of him, notwithſtanding that they were ſurrounded by thoſe works of his hands, which ſo clearly diſplay his inviſible nature and attributes, his eternal power and godhead; yet this was not the caſe with all. There were a few, who from the things formed, learned, in ſome meaſure, to know their Maker, and from the wonderful proviſions made for the good of all creatures, eſpecially of man, in the viſible creation, inferred the infinite wiſdom, power, and goodneſs, and the ſuper-

intending

intending Providence of the Creator. The Arguments which Cicero puts into the mouth of Q. Lucilius Balbus, the Stoic, in proof of the Being and Providence of God, are worthy of obſervation in this point of view. Addiſon, in the Spectator, Vol. 2, No. 121, ſays of this Treatiſe, "Cicero has given us an admirable ſketch of Natural Hiſtory, in his 2d Book, concerning the Nature of the Gods, and that in a ſtyle, ſo raiſed by metaphors and deſcriptions, that it lifts the ſubject above raillery and ridicule, which frequently fall on ſuch nice obſervations, when they paſs thro' the hands of an ordinary Writer." "There is, adds he, as much difference in apprehending a thought clothed in Cicero's language, and that of a common Author, as in ſeeing an object by the light of a taper, or by the light of the ſun."

Cicero's method is excellent: He draws a landſcape of the earth and ſeas, their proviſion, furniture, and inhabitants. He aſcends to the air and the clouds; from thence viſits the heavens, deſcribes the ſun, the moon, and the planets, with their reſpective revolutions; infers from theſe great works, that they muſt be the effect of thought and deſign. He touches on the wonderful principle of gravitation, extending over all the univerſe, by which the various parts of this mighty whole cohere, and are linked together, as it were, by an indiſſoluble band. This, he ſays, could not be wrought but *mente et ratione*, by *mind* and *reaſon*. He deſcends again to the earth, and enters into a more minute detail of its furniture and inhabitants, as plants and animals, but inſiſts chiefly on the latter. He ſhews the ample proviſion which nature has made for the ſupport of the various ſpecies of animals; their clothing and their food; the happy inſtincts with which they are endued, exactly ſuited to the ſtate and condition where they are placed; their arms, the care they take of their tender brood, &c. He then proceeds to conſider the proviſion made for the ſupport, the comfort, and delight of man. This ſubject affords a copious theme for his eloquence.

He clearly ſhews, that the earth, its furniture, and even ſome ſpecies of animals, were chiefly deſigned for the uſe of man. The better to evince this, he critically examines the artful ſtructure of the human body and its various organs, and diſplays the noble faculties of the mind. He winds up the argument with a lively picture of the earth in miniature, and infers from the whole, that there muſt be an eternal Being, intelligent, infinite in Wiſdom,

Power,

Power, and Goodneſs, the Maker and Preſerver of all things.*

ARGUMENTS in proof of the BEING and PROVIDENCE of GOD, tranſlated from the *Latin* of *Cicero*.

"Behold the earth, (ſays he,) placed in the middle of the world, globular and gravitating on every ſide towards its own centre, clothed with flowers, herbs, trees, and corn, which are profuſely ſpread around, and adapted to every taſte. Add to this the perpetual flow of cool fountains, and tranſparent ſtreams; the verdure of their borders; the profound caverns, the craggy rocks; height of hanging mountains; and the far-extended plains. Add alſo the hidden veins of gold and ſilver, and marble quarries in abundance.

"How various the ſpecies of beaſts, both wild and tame! What flights of birds! How enchanting their ſongs! What proviſion for the paſture of cattle, and for the ſuſtenance of wild beaſts! What ſhall I ſay of mankind, who being, as it were, deputed by Providence to cultivate the earth, ſuffer it not to be over-run with thorns, nor made a deſert by the fury of wild beaſts; but by their labour, adorn the fields, the iſlands, and the ſhores with houſes and cities?

"If we could, with one glance of our eye, behold all theſe objects, as we can contemplate them with our mind, no man could ſurely doubt the exiſtence of a Divine Intelligence.

* Cicero, in this part of his diſcourſe, purſues that train of reaſoning, *a poſteriori*, which even Lord Bolingbroke allows his pupils to trace, in order to convince themſelves of the *wiſdom* and *power* of God. After having recommended the writings of Ray, Derham, Nieuentyt, and other natural philoſophers, he proceeds thus: "Such proofs are brought by theſe writers, that man, and every ſpecies of the animal kind, are fitted, in their very formation, for their ſtate here, as nothing but the moſt irrational obſtinacy can reſiſt.

"The minuteſt inſtances are deciſive; and thoſe which ſeem the moſt obvious, becauſe the moſt common, appear, on a cloſer inſpection, not leſs aſtoniſhing than the greateſt *phenomena*, and the more remote from obſervation. The animal eye, for inſtance, is not leſs aſtoniſhing in its various ſituations, motions, and particular uſes, than the eye of the world, the Sun. To theſe writings let me refer you. Natural philoſophy, thus applied, leads, irreſiſtibly, to natural theology." He concludes this Section, (addreſſing himſelf to Mr. Pope,) in a ſtyle becoming the Dictator of the *firſt philoſophers*: 'Read, contemplate, adore; give thanks, and be reſigned!" Vol. v. p. 339.

"But

"But to proceed: How beautiful is the sea! How pleasant is it to behold that vast expanse of waters! What a multitude and variety of islands! how delightful their shores and coasts! What an immense quantity of living creatures it contains, and how different in kind! some of them are plunged in the deep, others sport on the surface, and some stick to the rocks by their shells.

Immediately above the sea and land is placed the air, enlightened by day, and obscured by night. When rarefied, it mounts to the upper region; but, when condensed, it becomes a cloud, and, gathering water, impregnates the earth with showers. The air, when agitated, causes the winds, and is hot or cold according to the seasons. It supports the birds in their flight, and, by respiration, nourishes and supports animals."

He then contemplates the sun, the moon, the planets, and the fixed stars; the harmony and variety of their motions, &c. from all which he draws the natural consequence. But this part, not so directly to our present purpose, we here omit.

[*To be continued in the next.*]

THE PROVIDENCE OF GOD ASSERTED.

An EXTRACT from FLAVEL'S MYSTERY of PROVIDENCE.

OUR general Doctrine is, that it is the duty of the Saints, especially in times of difficulty and trial, to reflect on the dispensations of Providence in their behalf, in all their states, and thro' all the stages of their lives.

The church of God owns his hand in all his works of grace and mercy. Isa. xxvi. 12, "Lord, thou hast wrought all our works in (or for) us." And it hath been the pious, and constant practice of the saints in all generations, to preserve the memory of the more remarkable Providences that have befallen them in their times, as a precious treasure. "If thou be a christian indeed," says Baxter,* "I know thou hast, if not in thy book, yet certainly in thy heart, many precious favours upon record; the very remembrance and rehearsal of which is sweet: How much more sweet then was the actual enjoyment!" Thus, Moses by divine direction, wrote a memorial of that victory obtained over Amalek, as the fruit and answer of prayer, and built an altar

* Saints Rest, page 768.

with this inscription, *Jehovah Nissi*, "The Lord is my banner," Exod. xvii. 14, 15. Thus Mordecai and Esther took all care to perpetuate the memory of that signal deliverance from the plot of Haman, by ordaining the feast of Purim, as an anniversary commemoration thereof throughout all generations, "in every province, and every city; that those days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed," Esth. ix. 28. For this end we find Psalms indited, with this title, "To bring to remembrance," as the 70th Psalm: Parents giving suitable names to their children, that every time they looked upon them, they might recollect God's mercies, 1 Sam. i. 20. The very places where eminent interpositions of Providence appeared, were named anew, with no other design, but to perpetuate the memory of those sweet dispensations which so refreshed them there: Hence Bethel had its name, Gen. xxviii. 19. And that well of water, where Hagar was seasonably refreshed by the Angel in her distress, was called, "Beer-la-hai-roi, The well of him that liveth and looketh on me," Gen. xvi. 14. Yea, the saints have given to God, and he himself hath assumed new titles upon this very account; Abraham styled him, "Jehovah Jireh," and Gideon, "Jehovah Shalum," for this reason. And sometimes you find the Lord entitles himself, "The God that brought Abraham from Ur of the Chaldees:" And, "The Lord God that brought them out of Egypt:" And, "The Lord that gathered them out of the north country:" still reminding them of the gracious Providences which, in all those places, he had wrought for them.

Now, there is a two-fold Reflection upon the providential Works of God.

1. One *entire* and *full*, in the whole complex and perfect delineation thereof. This blessed sight is reserved for our state of perfection in heaven, that Mount of God, where we shall see both the Wilderness and Canaan; both the glorious kingdom into which we are come, and the way thro' which we were led to it. There the Saints shall have a ravishing view of that beautiful plan of Providence, and of every part thereof, which shall be distinctly discerned, as it had its particular use, and as it was connected with all the other parts; and how effectually and orderly they all wrought together, to bring about that blessed design of their salvation, according to the declaration, Rom. viii. 28, "We know that all things work together for good to them that love God." For it is certain, no pilot at sea directs his ship more exactly by the compass

which

which guides its course, than Providence doth govern the concerns of his people by that declaration, which is, as it were, its Pole-star.

2. The other view is partial and imperfect, which we have in our way to glory, where we discern it only in its single acts, or at most, in some branches and more observable course of actions: "Whereas, when the records of eternity shall be exposed to view, and all the counsels and effects of that profound wisdom, shall be considered, how shall we be transported! Lo, thus were the designs laid! Here were the fit conjunctures and admirable dependencies of things, which, when transacted upon the stage of time, seemed so perplexed and intricate." Howe's Blessedness, page 7.

Between these two is the same difference as between the disjointed wheels and scattered pins of a watch, and the whole machine united in one perfect piece of mechanism, and working in one well-directed motion. Or between an ignorant spectator's viewing some more observable vessel, or joint of a body; and the accurate anatomist's discerning the design and admirable contrivance of the whole, with the course of all the veins and arteries, as he follows the several branches of them thro' the whole frame, and plainly sees the proper place, figure, and use of each, with their mutual respect to, and dependence on one another.

O how ravishing and delightful a sight will it be, to behold, at one view, the whole design of Providence, and the proper place and use of every single act, which we could not understand in this world! For what Christ said to Peter, John xiii. 7, is as applicable to some dispensations of Providence, in which we are now concerned, as it was to that particular action; "What I do, thou knowest not now, but thou shalt know it hereafter." All the dark and intricate ways of Providence, at which we sometimes stumbled, and stood amazed; which we could neither reconcile with the promise, concerning "all things working for our good," nor with each other; nay, which we so unjustly censured and bitterly bewailed, as if they had fallen out quite contrary to our happiness: We shall then see to be unto us, as the difficult passage thro' the wilderness was unto Israel, "The right way to the city of habitation," Psal. cvii. 7.

And yet, tho' our present views and reflections upon Providence are so short and imperfect, in comparison of those in Heaven, yet such as they are, under all their present disadvantages, hey have so much excellency and sweetness in them, that I may call them "a

little heaven," or as Jacob called his Bethel, "The gate of heaven." This is certainly an highway of walking with God in this world, and a ſoul may enjoy as ſweet communion with him in his providences, as in any of his ordinances. How often have the hearts of ſuch as have obſerved them, been melted into tears of joy, at beholding their wiſe and unexpected productions! How often hath this convinced them, upon a ſober recollection of the events of their lives, that if the Lord had left them to their own counſels, they would often have been their own tormentors, if not executioners? Into what, and how many fatal miſchiefs, would they have precipitated themſelves, if Providence had been as ſhort-ſighted as they were? They have given it their hearty thanks, for conſidering their intereſt more than their importunity, and not ſuffering them to periſh by their own deſires.

[*To be continued.*]

We are obliged to omit inſerting, in this Number, any part of our Extract from Taylor's Hiſtory of the Iriſh Rebellion, that we may have room for ſome important Miſſionary Intelligence.

MONUMENT in WESTMINSTER ABBEY.

To the EDITOR of the METHODIST MAGAZINE.

SIR,

A Monument, on the ſouth ſide of that venerable pile, Weſtminſter-Abbey, bears the following remarkable Inſcription. If you will give it a place in your uſeful Miſcellany, it is probable, ſome of the many thouſands of miſtreſſes of families who will read it, will be excited, in imitation of the good woman, to whoſe memory it was erected, to greater diligence in the performance of every duty which their ſtation calls for, and they have opportunity to perform.

"To the memory of Mrs. CATHARINE BOVEY, whoſe perſon and underſtanding would have become the higheſt rank in female life, and whoſe vivacity would have recommended her in the beſt converſation; but by judgment, as well as inclination, ſhe choſe ſuch a retirement as gave her great opportunities for reading and reflection, which ſhe made uſe of to the wiſeſt purpoſes of improvement in knowledge and religion. Upon other ſubjects ſhe ventured far out of the common way of thinking; but in religious matters ſhe made the holy Scriptures, in which ſhe was well ſkilled, the rule and guide of her faith and actions; eſteeming it more

ſafe

safe to rely upon the plain Word of God, than to run into any freedoms of thought upon revealed truths. The great share of time allotted to her closet, was not perceived in her œconomy; for she had always a well-ordered and well-instructed family, from the happy influence as well of her temper and conduct, as of her uniform and exemplary christian life. It pleased God to bless her with a considerable estate, which, with a liberal hand, guided by wisdom and piety, she employed to his glory and the good of her neighbours. Her domestic expences were managed with a decency and dignity, suitable to her fortune, but with a frugality, that made her income abound to all proper objects of charity; to the relief of the necessitous, the encouragement of the industrious, and the instruction of the ignorant. She distributed not only with cheerfulness, but with joy; and upon some occasions of raising and refreshing the spirit of the afflicted, she could not refrain from breaking forth into tears, flowing from a heart thoroughly affected with compassion and benevolence. Thus did many of her good works while she lived, go up as a memorial before God, and some she left to follow her.

"She died Jan. 21, 1726, in the 57th year of her age, at Flaxley in Glocestershire, and was buried there, where her name will be long remembered, and where several of her benefactions at that place, as well as others, are more particularly recorded.

The GRACE of GOD manifested:

In a short Account of Mrs. Eliza Byron.

[*Concluded from page* 46.]

ON the 19th of April, my dear and suffering partner, was suddenly seized, to all appearance, with death; she had just time to say, "My dear, I am dying! I am dying!" and fainted away. With the help of a servant, I saved her from falling; and we got her to bed, from which she was not removed, unless occasionally for a few minutes, until her suffering but happy spirit, took its flight. She appeared to us all as if departing immediately into the world of spirits. But recovering a little, she broke out, in singing:

"Come, Lord, from above, The mountains remove," &c.

We were all astonished and affected, both because we never remembered to have heard her sing, when in the most perfect health; and secondly, because she was enabled to speak with such strength

at

at a time when she was so weak. We concluded she was strengthened by a power more than human.

On the sabbath morning following, I administered the ordinance of the Lord's-Supper to her, and about twelve pious friends: The Lord was pleased to bless the tokens of his passion. His gracious presence was powerfully felt in every heart: My afflicted partner took a most tender and affectionate farewell of all then present, one by one, and let none go away without a word of advice, exhortation, or comfort, according to their different states, and continued to do this, till her strength was quite exhausted. After this, she was visited by many kind friends, both from town and country. All appeared to be affected to see such a patient sufferer. It pleased God to bless her discourse to many during her confinement; and some were so affected, that they expressed a wish to lie in her stead. In the first stage of her disorder, the very idea of parting from me and her sweet babes, overwhelmed her. It was more than she could bear. But now she could give me, the children, and all up, with the greatest composure.

In conversation once, she said, "How unsearchable are the judgments of God, and his ways past finding out! thus to call me away, in the prime of life, and from a situation I always enjoyed, and was thankful for! Had it been the will of my heavenly Father, I could have wished to live many years with you and my dear infants; but the Will of the Lord be done. I can now give you all up for to go to the Lord Jesus."

Her sufferings toward the last were severe and very painful; yet not a murmuring nor unguarded word dropt from her lips from the beginning to the end of her affliction. More than once she said to me, "Few have suffered more than I have in this furnace; and none, I am sure, have ever enjoyed sufferings more. I have felt such sweetness, such consolation on this bed, as I cannot express. I am in pain, yea, great pain; yet I seem hardly to feel it; glory be to God!"

At another time, when a friend asked her, How she found her mind? she answered, "My prayer is,

"When pain o'er my weak flesh prevails,
"With lamb-like patience arm my breast;
"When grief my wounded soul assails,
"In lowly meekness may I rest."

At seasons, the grand adversary of mankind was permitted to thrust sore at her with temptations and fiery darts to distress her,

and

and the nature of her diſorder itſelf had a tendency to darken and becloud her mind; but the Sun of Righteouſneſs ſhone thro' all, and maintained his ſovereign ſway in her heart, ſtrengthening her confidence in his Mercy and Love. In her moſt painful or diſtreſſing times, ſhe uſed to repeat or ſing the well known words,

"O, what are all my ſufferings here, If, Lord, thou count'ſt me meet,
"With that enraptur'd hoſt to' appear, And worſhip at thy feet!
"Give joy or grief, give eaſe or pain, Take life or friends away,
"But let me find them all again, In that eternal Day!

We often read the Scriptures to her during her illneſs, and ſhe confeſſed that there was a fulneſs and ſweetneſs in the promiſes of God, and ſuch an unction attending his word, as ſhe never felt before, and once added, "How many of the profeſſors of religion ſay or ſing theſe bleſſed but awful words, and that without meaning! May the Lord convince them of their ſin and folly before it be too late!" A certain gay female ſtanding at the bedſide, apparently ſomewhat concerned, my dear afflicted wife called her by name, and ſaid, "You will be loſt for ever, unleſs you forſake your vanity." To one of the ſervants who was tender towards her miſtreſs during her ſickneſs, ſhe ſaid, "My prayer to God for you is, that you may find a death-bed as eaſy and comfortable as I do; but it is more awful to die than profeſſors are aware of."

To a religious friend, that came to viſit her, ſhe ſaid, "I truſt you will live near to God, for I can aſſure you, you will ſee things in a very different light, when death and eternity are approaching you!" One time, the ſervant ſaying that ſome perſons wanted to ſee her, if agreeable; ſhe anſwered, "Yes, if they love God; but let none elſe come near me now: I have done with all others: God is Love; God is Love: and I feel it!"

The laſt ſcene of my dear Love was glorious indeed! When we thought ſhe was departing, I kneeled down in ſilent prayer, to commend her happy ſpirit to the God ſhe loved. She opened her afflicted eyes, looked very expreſſively upon me, and ſaid, "I am not yet gone, my dear, the laſt ſtruggle is not yet over; but I am dying!" I replied, "You are going from us, my Love; I ſee you are going to leave us, but you are going where you will be happy for ever." She replied with great force, "O, yes; I am going to Heaven, and I have no doubt of it, God is Love! and I feel it! I ſhall be *happy, happy for ever! yea, I am happy! Chriſt and Heaven! Chriſt and Heaven! Precious! Precious! Triumph!*

Triumph! Triumph!" Here her voice failed her for some time. I was still on my knees, expecting the soul's departure. When she broke forth in a flame of love and rapture of happiness, singing,—"Praise God, from whom all blessings flow," &c.—Then she called upon all persons, and all creatures, to bless and praise God. Just at this season, I was overwhelmed in a sea of distress, thinking of myself and our dear little ones, yet such was the constraining love of Christ, that I could not refrain from joining my departing Love, and imbibing her triumphant spirit. We sung,—"I'll praise my Maker while I've breath," &c. When we had ended singing, I rose from my knees. She said, "This is the happiest hour of my life: I thought myself happy when I became yours, but I am happier now by far;" adding, "No situation on earth would I have changed for the one I have had with you; but I am going to Heaven, which is far better. I can cheerfully give you all up to the grace and providence of my heavenly Father. The Lord bless you and keep you: The Lord direct you, my dear, thro' your future life." I replied, "What shall I do with my sweet babes, when you are gone, my Love?" She answered with a smile, "Do? you'll do *well!* you'll do *very well*, my dear, for the Lord is with you on earth, and I am going to enjoy Him in heaven. Come, Lord Jesus, and take me to thyself!"

The glorious presence of God rested upon us all in a manner not to be described. A friend, one of the Society, sitting by, said, "This is the happiest morning of my life." Indeed, I found it to be so myself also. Pain was lost, sickness was forgot, trouble was not felt, and all appeared to be full of Heaven and of God. We could all cry out, "O! death, where is thy sting? O! grave, where is thy victory? Thanks be to God, who giveth us the victory thro' our Lord Jesus Christ."

She continued to talk of the mercy and love of God while she could speak. She also blessed all around her, and praised God. And after a severe conflict with affliction and pain, she entered triumphantly into the joy of her Lord, on Saturday the 11th of June, 1803: aged thirty-six.

"Far from a world of grief and sin,
"With God eternally shut in!"

I have lost a loving and invaluable friend. My dear babes have lost a most tender mother: The Society has lost a pious member; but the Church above, has gained another citizen, a redeemed

soul,

ſoul, numbered with "the ſpirits of the juſt men made perfect." I never before felt the inviſible world, either ſo *near*, or ſo *dear* to me, as I do daily, ſince my dear departed friend became a member of their bleſſed ſociety. I feel the whole force of the poet's words;—

"One family we dwell in him, One church above, beneath;
"Tho' now divided by the ſtream, The narrow ſtream of death.
"One army of the living God, To his command we bow;
"Part of the hoſt have croſs'd the flood, And part are croſſing now!
"Even now by faith we join our hands, With thoſe that went before;
"And greet the blood-beſprinkled bands, On the eternal Shore!"

I have, indeed, as great conſolation as the nature of the affliction will admit of. My dear wife declared, to her lateſt moments, that ſhe conſidered her union with me, (which was only for the ſpace of nine years and ſeven months,) to be under God, the chief mean of that great ſalvation, which was ſo fully experienced at her latter end. I have learned no new truths by what I have been a witneſs to, but I have more fully proved and realized what I had believed before. I have ſeen that God made all his promiſes "yea, and amen," to her precious ſoul, in the trying hour. And I have been more than ever convinced of the vanity of all happineſs derived from the creature; of the beauty of holineſs, and of the advantage of Religion at the hour of death. My language at preſent is moſt feelingly,

"A ſtranger in the world below, I calmly ſojourn here,
"Nor can its happineſs or woe, Provoke my hope or fear:
"Its evils in a moment end, Its joys as ſoon are paſt;
"But O! the bliſs to which I tend, Eternally ſhall laſt!

I wiſh to make one remark more before I conclude, on the faithfulneſs of our Covenant-keeping God. It is promiſed, "Them that honour me, I will honour." This was truly fulfilled in my dear partner. She honoured God early in life, and before a proud and gainſaying people, and the Lord honoured her, yea, put peculiar honour upon her, in her latter end. Some hundreds of the Society, and about four thouſand friendly neighbours, conducted the remains of my dear Love to the chapel, and then to the grave; whoſe ſober and decent deportment declared, that they reſpected her memory, and felt for me. Their great kindneſs upon this mournful occaſion, has endeared the people of Shepton-Mallet, and of the Circuit, more than ever to me. In ſhort, ſuch a death, and ſuch a funeral, has not been remembered by the oldeſt perſon living in theſe parts. That I and all that read theſe lines, may die the death of this righteous woman, and that our latter end may be like her's, is, dear Sir, the ſincere prayer of your loving and afflicted brother,

July 14, 1803, Shepton-Mallet, Sommerſet. James M. Byron.

Missionary Intelligence.

An Account of the Perſecution excited in Jamaica, againſt Mr. John Williams, of Morant-Bay, a perſon of Colour, but of moſt exemplary conduct, and an acceptable Local Preacher; and againſt Mr. Campbell, one of our Miſſionaries;—in a Letter from a Friend in Jamaica, addreſſed to Dr. Coke.

Jamaica, May 13, 1803.

Rev. and Honoured Sir,

I Think it my duty to addreſs you on a ſubject of great concern to the cauſe of the Goſpel of Chriſt in this Iſland; and my having the honour to be one in the Society of which you are a principal member, will, I hope, apologize for giving you this trouble. About the month of April 1802, ſome of the Local Preachers came to this place, and preached the goſpel of our Lord to ſeveral of the inhabitants who received the truth gladly, and ſeemed much in earneſt about the ſalvation of their ſouls. This encouraging proſpect was followed up with the greateſt energy and unremitting attention of our worthy miniſters, Mr. Fiſh, and Mr. Campbell, and the Local Preachers. Their labours were greatly bleſſed, and the number of hearers increaſed. About the beginning of July they formed a ſociety of about 30, and by November following, the ſociety conſiſted of more than 90. This work of God was carried on in the midſt of great perſecution from the enemies of religion, who uſed all the means in their power to ſtop it; but the Lord was with us, and ſupported us under every difficulty, ſo that we could truly ſay, None of theſe things moved us to forſake the living God. The houſes in which our meetings were kept, our enemies preſented as *Nuiſances*, to the quarter Seſſions of the Pariſh, which was held a few days after the forming of the ſociety; in conſequence of which the houſes were directed to be proſecuted at the next quarter Seſſions. But finding nothing to bring againſt us that could in any wiſe be proved to be contrary to the laws of God or man, they were forced to give over the intended proſecution. We applied in July for a houſe to be licenced, but this was refuſed by the Magiſtrates. However, we continued to perſevere in the paths of duty, without any *legal* oppoſition, and the work of God met with no interruption but from the rabble, or a few diſorderly inhabitants of the place, till near Chriſtmas laſt; when we underſtood a Law had paſt the Legiſlature of Jamaica, entitled, "An Act to prevent preaching by perſons not duly qualified according to Law." This Act, I doubt not, you have ſeen before this. It has been productive of much evil to the cauſe of religion here. No ſooner did it paſs the Houſe, than it was ordered to be publiſhed in the Newspapers, and on the 25th of December, it appeared in print, and was ſeen at Morant-Bay a few days after.

In expectation that the qualification meant by that Act, related to the Toleration Act of Great Britain, (there being no Law of the Iſland to refer to in this reſpect,) Mr. Williams was induced to refrain from ſpeaking to the people, (which, by the grace of God, he had been in the habit of doing for ſome months before,) in order that he might apply at the quarter Seſſions, which was at hand, to be qualified under that Act. However, he ſoon found there was

more

more enmity againſt Religion than he expected. The Law was read at the quarter Seſſions, and orders given to have the ſame enforced with the utmoſt rigour, and that copies thereof ſhould be put up at all the public places in the pariſh. Two of our Local Brethren from Kingſton and he, applied to be qualified, according to the Law; but the Chief Magiſtrate, with the utmoſt contempt, ordered them away, and obſerved, that they ought to be committed for daring to addreſs the Court. This happened on the 4th of January laſt. On the evening of the day following, about 20 of our friends aſſembled, & we only ſung a few hymns and prayed to the Lord. This was conſidered as *preaching*, and the next day Mr. Williams was apprehended, & taken before five magiſtrates, who had ſeveral witneſſes againſt him, but none of them could prove that he was really preaching or teaching in the ſenſe the Law meant; but only as already mentioned above. The Magiſtrates, however, ſaid, That it was an evaſion of the Law, and that he was ſubject to the penalty: he told them, he did not conſider that ſinging a few hymns and praying, was either preaching or teaching; and that if it was, he had applied to be qualified, but was refuſed. His trial was ſhort, and if he had any other defence to make, there was no time for it. Here it may not be amiſs to obſerve, that he aſked ſeveral of the Evidences againſt him, If they ever heard any thing of improper doctrine from any of our preachers; that could tend either to miſlead the minds of ſlaves or other perſons? They invariably anſwered, They never did. I mention this, becauſe it was inſinuated by one of the magiſtrates, that the preaching had a tendency to corrupt the minds of ſlaves and people of colour, ſo as to hinder them from performing their uſual occupations, particularly on a Sunday, (which is a day almoſt univerſally prophaned throughout the Iſland, by worldly employments,) and alſo rendering them leſs inclined to due ſubordination. But notwithſtanding this pretended or apprehended danger, nothing has ever been brought from real obſervation to prove the truth of ſuch aſſertions; but on the contrary, the more the fear of God takes place in the hearts of theſe people, the more obedient they are: And this change is evident in thoſe of our Society. However, this is the grand objection generally brought forward againſt religion in our Colony.

But, I am perſuaded, I may with truth aſſign another reaſon for their conduct, which has more weight in the minds of the oppoſers of religion, than what they wiſh to confeſs: It is well known that lewdneſs, among almoſt all deſcriptions of people, is one of the moſt prevailing ſins of our Iſland. This ſin has received a kind of ſanction from cuſtom, and has hitherto been a great hindrance to the propagation of the Goſpel in this country. This I believe to be one of the greateſt cauſes of oppoſition.* But to return to Mr. Williams's trial. Having been conſidered by the magiſtrates guilty of preaching, he was ſentenced to one month's hard labour in the workhouſe: however, whether it was thought too ſevere a puniſhment, or that it would be too odious in the eyes of the public, I cannot ſay, but inſtead of being chained and put to labour with the runaway ſlaves, as was the meaning of his commitment, the Jailor had directions to keep him in cloſe confinement in the jail or workhouſe for that period. And here let us

* The women, that are enlightened and brought to repentance by the Goſpel, dare no longer yield to the luſt of their Superiors; and this ſeems to be the chief cauſe of the Perſecution.

acknowledge with thankfulness and humility, the undeserved Mercy and Love of God to his soul. His rejoicing in the Father of Mercies was great. He felt the supporting Grace of his Redeemer constantly, and had not a murmuring thought at this dispensation of Providence. So greatly favoured was he, that notwithstanding he had then much of the rheumatism, (to which complaint he was often subject,) and was confined in a close room, paved with bricks, and his apartment very damp, yet he received no injury from imprisonment. What added greatly to his consolation was the kind attention of our Society in general, whose conduct was truly exemplary on this occasion. They were stedfast and unshaken in the midst of persecution, and evidenced their faith, by their love and zeal for God. He was kept in prison a day longer than his time, in consequence of refusing to give bail for his appearance at the next quarter Sessions, to be tried for the penalty which the Law inflicts, on the owners or possessors of the houses in which prayer and preaching are held; and when they found he would not submit to receive his liberty upon such conditions, he was released. His enlargement did not take place more than an hour, before Mr. Campbell was confined in the same room. I shall endeavour, in as brief a manner as I am able, to relate the circumstances attending his trial and imprisonment.

Mr. Campbell hearing that Mr. Williams was taken up, and confined for the Word of God; and considering himself fully qualified by Law, thought it his duty not to forsake the poor people at Morant-Bay, who were hungering and thirsting after the words of eternal life. He accordingly, with the concurrence of Mr. Fish, came up and preached. He was apprehended the first evening he spoke, and taken before one of the magistrates who resides in the place, to whom he shewed his Licence, and who told him his Licence would do for the present, and permitted him to depart, without any injunction not to preach. But Mr. Campbell, after continuing several days longer, from being informed that they intended to molest him, was induced to return to Kingston to take the advice of counsel, whether he was safe in preaching under his licence; and being told by one of the most eminent Lawyers, that he considered he was fully qualified, he returned to Morant-Bay, and continued to speak without interruption from any legal authority, till the 7th of February, when he was apprehended, and taken before four magistrates, among whom was the person before whom he had formerly appeared when he was discharged. They asked him, If he was aware of the Law, forbidding unqualified persons to preach? He said he was, but did not consider himself of that description, as he was qualified under the Laws of Great Britain, and produced his Licence; upon reading of which, one of them said, It was his opinion Mr. Campbell's Licence was not sufficient, and that he came under the penalty of the Law. Mr. Campbell said, He had not come there without advice: and when he was told to make his defence, he enquired what law of the Island was against his licence? The answer he received was, He might propound questions, but they were not obliged to answer them. Mr. Campbell then observed, If that were the case, it was of no use for him to say any thing in his defence. And very little more passed at his trial. The commitment was then ordered to be made out, and as soon as the clerk had finished it, so informal were the proceedings, that, without pronouncing sentence against him, he was hurried to the room Mr. Williams had just a little before quitted. I do not think the extent

of time, between his being apprehended, and committed to prison, exceeded an hour. It really appeared as if they had determined, before his trial, that he should suffer for standing up boldly in the Cause of God. He was closely confined; and for a part of the time, none but his wife and children were permitted to stay in the room with him. His friends were obliged to speak to him thro' the iron grates of his windows. But the Lord was with him, and blessed him with strength, so that he was enabled privately to exhort our friends, to hold fast their faith in the words of eternal Life.

A few days after, he obtained a writ of Habeas Corpus, to remove his body before the Supreme Court of Judicature, which was then sitting, and his cause was heard before the Chief Justice of the Island, and two Assistant Judges. Mr. Campbell's Counsel pointed out very plainly, that he did not come under the description of the persons the Law intended, but was fully qualified under the Laws of Great Britain, and challenged the Counsel against him to shew any Law of the Island, under which Mr. Campbell could further qualify. The opposite Counsel, after saying a great deal about the danger of preaching to Mulattoes and Slaves, contended, that Mr. Campbell's Licence should be granted by a Court of Quarter Sessions in this Island, before he could be qualified to preach here. To which his Counsel answered, That the Law pointedly directed, *if it be required of him*, then he would be obliged to do so, but this was never required, therefore, he was not legally subjected to the penalties of the new Law. I could wish for the sake of Justice, to cast a veil over what follows, but Truth demands me to hide nothing that may be to the Glory of God. Notwithstanding the Chief Justice was of opinion that Mr. Campbell's Licence was sufficient, yet he was obliged, from having a majority of the Court against him, to pronounce that they (the majority,) were of opinion, that Mr. Campbell's Licence was not sufficient.

Another hearing took place the second day after, on the validity of his commitment, when it was proved, from several Law-Cases, that it was not valid either in *form* or *substance*. I am well convinced that if the Chief Justice had had to decide alone upon the case, Mr. Campbell would undoubtedly have been acquitted; but the other Judges seemed much against Mr. Campbell, and it is evident, among other reasons, one cause of it was, to preserve the magistrates of Morant Bay from prosecution for false imprisonment, which they would have been liable to, if Mr. Campbell had been acquitted. I leave you to judge if it is not natural to say so, when the sentence pronounced on this second hearing, was to the following effect. "That what Mr. Campbell's Counsel said on the subject, had *great weight*; but as the legality of his Licence had been already debated, and the Court considered it not sufficient; and the Magistrates of this Island in point of Law were not so well informed as those in England, and also considering the state of the Island, as Mr. Campbell was the first that had acted contrary to the new Law, the Court judged that he should be remanded back to prison." Here give me leave to say, I am of opinion it happened very providentially that Mr. Campbell's case was so ably argued, for it was in consequence of the decision of that Court, that our other minister Mr. Fish, understood it was necessary to apply at the Quarter Sessions, which happened in Kingston the day after this last argument; hich he did, and after much hesi-

tation,

tation, the Court, on his producing his Letters of Ordination, permitted him, (and him only,) to take the oaths prescribed by the Toleration Act of Great Britain. Mr. Campbell could not then apply, being in confinement, and since which, he is obliged to remain inactive till it pleases the Lord to make a way for him, as he means to apply at the next Quarter Sessions in Kingston, which will be on the 17th inst. I hope and trust that our God, at whose disposal, are the hearts of all men, will so soften the minds of those in authority, that they may grant him permission still to exercise his talents here to the Glory of our Lord and Saviour, and the good of souls.

It is a great mercy that Mr. Fish has been, and is still able to undergo the whole labour of Kingston Society, which is no doubt a great task; and nothing but the power of Divine Grace could support him in bodily strength under it. I need not say that every prospect of carrying on the Work of God here, is, at least for the present, at an end. None of our Local Preachers are allowed to speak; nor would they qualify any, altho' they applied with Mr. Fish for that purpose. I understand the reason they assign, is, that our Local Brethren have no documents of being regularly ordained.

I once more beg leave to crave your excuse for sending you so long a letter, but I have endeavoured to be as concise as the nature of the subject would admit. I hope & trust our gracious Sovereign, who has always been a Father to his people; particularly as to liberty of conscience, will not give his sanction to a Law so pregnant with evil to the cause of Religion in this Colony, as it will be only tracing the way for the downfall of the Gospel; unless the Wisdom of Divine Providence orders it otherwise.

I pray that the gracious Love and Favour of Infinite Goodness, may continually rest upon you while time lasts, and may immortal honour and glory, thro' all eternity, be your portion.

I remain, with much respect, esteem, and unfeigned Love, Rev. and honoured Sir, your unworthy but sincere well-wither in the gospel of the Lord Jesus Christ.

A MEMBER of the Society.

WE learn by Letters from Jamaica, that when the New Law was published, which was on Christmas-day, the Baptists, who are pretty numerous, ceased to assemble for the worship of God, having no white minister in the Island; Mr. Swiegle their pastor, a pious valuable character, being a man of colour. Mr. Reid, the Scotch Missionary, another excellent man, ceased preaching also; not by his own will, but because his people were afraid to hear him. Those of our people, in whose houses the Prayer-Meetings were wont to be held, were afraid to open them any longer. The Exhorters, however, continued to officiate in the Chapel as before, for a fortnight longer, when, some of them growing much afraid, it was agreed, by common consent, that they should desist till the Quarter Sessions; and then apply for Licences. In the mean time, the congregation in Kingston was not disturbed by those in authority, or by the vulgar. The Exhorters, it seems, had great hopes of obtaining Licences at the Quarter Sessions: But others were not so sanguine, knowing the inveterate prejudice which exists in that Island, against religious persons in general, and against people of colour that are religious in particular, notwithstanding that their conduct, since they had professed religion,

religion, had always been unexceptionable, and they had ever shewn themselves to be peaceable and faithful subjects.

A Letter, dated Jamaica, March 4, observes, "Altho' Mr. Fish had all along laboured in Kingston without interruption, it was thought prudent for him to apply for a Licence at the Quarter Sessions there. He did so, and scarce ever was the hand of God more clearly seen than in his obtaining one. What made it the more remarkable was, that all other applications of the kind were in vain. Mr. Reid, the only surviving Scotch missionary, and Mr. Swiegle of the Baptist Church, applied, but were refused. Our Exhorters intended to apply, and were waiting in Court for that purpose: But there not being the least hope of success, they dropped the application. You will be desirous to know how it was that Mr. Fish succeeded so well. Under God it was owing to his Ordination Letters, signed by Dr. Coke. As he had such clear testimonials of his being in Holy Orders, it was thought proper to grant his request."

May 20, 1803, Mr. Campbell writes, "After obtaining my liberty from the Workhouse, (i. e. the House of Correction in Jamaica,) I returned to Kingston, and this week, I obtained a Licence at the Quarter Sessions at Kingston." The same day brother Fish says, "In consequence of brother Campbell's having obtained a Licence, the mouths of two of us are open. But it was in vain for our Exhorters to apply. Nay, even brother Warren, altho' a white person, and a most excellent man, was refused. The only objection against him was his not being in 'Holy Orders.' It is not yet certain whether our Licences, obtained in Kingston, will be allowed as valid in any other parish. Mr. Reid, the Scotch missionary was refused on the same ground as brother Warren.

"In the mean time, thank God, our congregations in Kingston are rather increased than diminished. And the Society, during the last six months, is augmented from 435, to 515. Most of our Morant-Bay friends continue stedfast; although in the midst of foes, and deprived of the public means of grace. Those who are able do not think it too much to travel thirty-one miles, to Kingston, to enjoy the Ordinances of the Gospel. In the mean time the situation of the Baptists is very deplorable: We have one place open, and two Preachers allowed to work: but they, as to public ordinances, are altogether destitute. N. B. Letters of Orders, and an English Licence, are essential qualifications for a Missionary here."

In the beginning of July Messrs. Fish and Campbell went to the Quarter Sessions at Morant-Bay, and presented a written Petition to the Magistrates for a Licence for the House therein, also informing them that they had been duly qualified in Kingston, according to the Toleration-Act; but offering to take the Oaths again, if they required it. They did Messrs. Fish and Campbell the favour to read their Petition; which was then returned by the Chairman, with these words, "The Magistrates are unanimously resolved to grant no Licence." Let it be observed that the Rector of this Parish has very lately been obliged to go off the Island for his health, without being able to procure a Curate: so that these good gentlemen are unanimously resolved that there shall be no christian worship, within the bounds of their sovereignty. As a further proof of the excellency of their princi-

ples,

ples, their worſhips thought proper to iſſue a warrant to apprehend Daniel Campbell and John Williams, on account of the penalty of £100, which according to the New Law, and their interpretation thereof, theſe Brethren had incurred as occupiers and poſſeſſors of the Houſe at the time of the proſecution. This had been entirely dropped by them, for the ſpace of three months: ſo that their revival of it now, was evidently intended as a puniſhment to Meſſrs. Fiſh and Campbell for daring to apply, in a lawful manner, for their rights as Britiſh Subjects. One thing more may be obſerved here: While Proteſtants are ſo grievouſly oppreſſed in this Iſland; the Roman-Catholics are entirely unmoleſted. It is not ſeen *why* thoſe in authority are ſo partial to them.

In a Letter dated July 23, and addreſſed to Captain —, of London, Mr. Campbell obſerves, "The week after you ſailed, two Negroes were executed on the Parade in Kingſton, for being (as it was ſaid) ring-leaders of a gang of negroes, who were to have ſet fire to Kingſton, and murdered all the Whites. A number of the reſt, I underſtand, are ſent off the Iſland. How thankful ought we to be, that not one of theſe was found to be an "hearer of the teaching and preaching of the perſons who are deemed to be rogues and vagabonds by our late Law."

Since receiving the above intelligence, we find that the Magiſtrates at Morant-Bay were determined to puniſh Mr. Campbell as above mentioned, revived the old proſecution, and endeavoured to apprehend him for the penalty of £100, for having formerly occupied the houſe in which he had preached, and for which they had refuſed a Licence. They repeatedly ſent a Conſtable to Kingſton, which is 31 miles diſtant, in order to take him up: But Mr. Campbell providentially eſcaped his hands. Finding that, if they once took him, they would not only enforce the penalty of £100, but require according to the new Law, ſuch ſecurities, as he could not poſſibly give. Mr Campbell, in order to avoid perpetual impriſonment, with the advice and conſent of our friends in Jamaica, made his eſcape to England, and arrived in London, Nov. 2, 1803.

POETRY.

Written by the late Biſhop HORNE, at an Inn.

From much-lov'd friends whene'er I part,
A penſive ſadneſs fills my heart;
Paſt ſcenes my fancy wanders o'er,
And ſighs to think they are no more.

Along the road I muſing go,
O'er many a deep and miry ſlough.
The ſhrouded Moon withdraws her light,
And leaves me to the gloom of Night.

An Inn receives me, where unknown,
I ſolitary ſit me down:
Many I hear, and ſome I ſee,
I nought to them, they nought to me.

Thus, in theſe regions of the dead,
A pilgrim's wandering life I lead,
And ſtill at every ſtep declare,
I've no abiding city here.

For very far from hence I dwell,
And therefore bid the world farewell,
Finding of all the joys it gives,
A ſad remembrance only lives.

Rough ſtumbling-ſtones my ſteps o'erthrow,
And lay a wandering ſinner low;
Yet ſtill my courſe to heaven I ſteer,
Tho' neither moon nor ſtars appear.

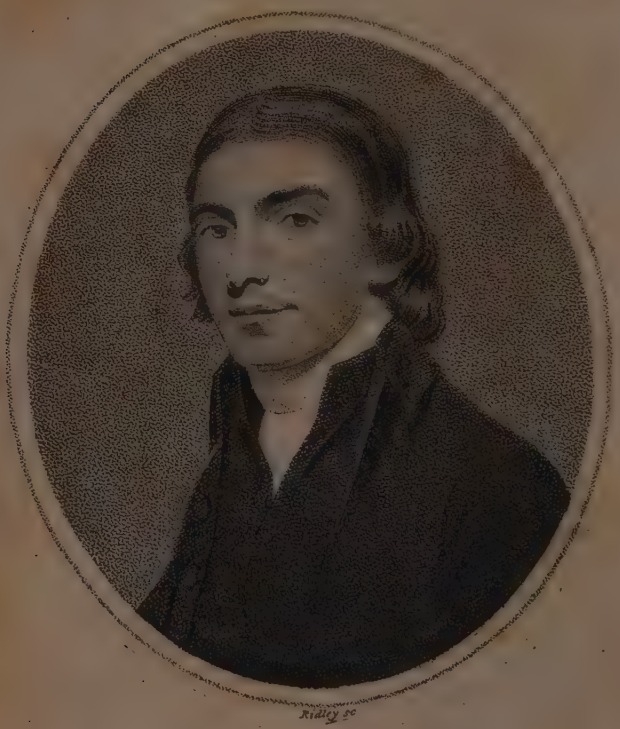
The World is like an Inn; for there
Men call, and ſtorm, and drink, and ſwear;
While undiſturb'd a Chriſtian waits,
And reads, and writes, and meditates.

Tho' in the dark oft-times I ſtray,
The Lord ſhall light me on my way;
And to the City of the Sun,
Conduct me when my journey's done.

There by theſe eyes ſhall he be ſeen,
Who ſojourn'd for me in an Inn:
On Sion's hill I thoſe ſhall hail,
From whom I parted in the vale.

Why am I heavy then and ſad,
When thoughts like theſe ſhould make me glad?
Muſe then no more on things below,
Ariſe, my ſoul, and let us go.

METHODIST MAGAZINE



Mr. HENRY ANDERSON.

A zeal'ous Preacher of the Gospel.

THE METHODIST MAGAZINE,

FOR MARCH, 1804.

BIOGRAPHY.

AN ACCOUNT OF MR. CHARLES KYTE.

[*Continued from page 56.*]

I Was appointed in 1785, to Bradford-Circuit, in Wiltſhire, with Mr. Chriſtopher Watkins, Mr. Simon Day, and Mr. Timothy Crowther. I travelled in this Circuit with pleaſure. Our journies were ſhort, our congregations large, and the people in general, were alive to God throughout the Circuit. Here I met with many who profeſſed to experience the perfect love of God, and was much refreſhed in my own ſoul in ſinging, praying, and converſing with them, on the deep and intereſting things of religion. I ſaw many this year, brought into the glorious liberty of the goſpel. As the Conference drew near, ſome of my friends requeſted Mr. Weſley to let me continue with them another year, but with this requeſt he did not comply. At the Conference in 1786, I was ſtationed in the Sarum Circuit, with Mr. Wm. Aſhman and Mr. Wm. Butterfield. The Sarum and Portſmouth ſocieties were almoſt deſtroyed, thro' ſome unhappy circumſtances that had occurred the preceding year. However, we had the pleaſure of ſeeing things take a favourable turn in Portſmouth, and the work of God revived. We joined about eighty new members to the ſociety, many of whom were really born again. Some fruit of our labours alſo was evident in the Iſle of Wight. I ſpent many unſpeakably happy days and nights in that Iſland. So much of the power of God was diſplayed in Love-feaſts, as I have not ſeen in any other place.

In 1787, I was re-appointed for Bradford, with Mr. John Maſon, Mr. John Eaſton, and Mr. George Wadſworth, all men of piety and good ſenſe. When I came into the Circuit, I was exceedingly happy to find ſome of my children walking in the truth, and among the reſt ſome who were the fruits of my labours, but

then unknown to me. I remember, when meeting the ſociety in Shepton-Mallet, the ſecond ſabbath evening I was there, I obſerved to them, if they wiſhed religion to flouriſh among them, it muſt firſt be increaſed in their own ſouls. I believe the Lord applied the word to their hearts. The work of God immediately revived. Within two months we joined one hundred members to the ſociety in that town. The work of Grace in many of their hearts was deep and permanent. Many others alſo were brought to the knowledge of the truth, and ſavingly converted in different parts of the Circuit. In Bradford the Lord poured out his Spirit in a wonderful manner for ſome time, but not working in a way to pleaſe ſome old profeſſors, they ſpoke againſt it. The Spirit of God was grieved, and the work from that time began to decline. I then plainly ſaw if profeſſors do no good, it is a mercy for them to be kept from doing harm.

The next Conference, viz. in 1788, Mr. Weſley deſired me to attend, in order that I might be admitted into full connexion. When I came to London, and beheld the preachers aſſembled together, I was delighted with the ſight. Indeed the whole time of Conference was a bleſſed ſeaſon to me. I there obtained ſome real and uſeful knowledge. Dr. Coke read many letters reſpecting the great work of God in America the year before. This was a mean of peculiar benefit to my ſoul. Mr. Thomas Taylor preached a ſermon, one ſabbath day morning, from Matt. ix. 38, which I hope never to forget. What I felt under that diſcourſe, eſpecially the obligations that I was under to God and his people, the matchleſs honour the bleſſed Lord had conferred on me in giving me a place and office amongſt them, created in my ſoul ſuch a ſenſe of love and gratitude as paſſed all deſcription. Mr. Weſley preached one Lord's-day evening from Heb. vi. 1. This alſo was a ſeaſon of great good to me. The buſineſs being all accompliſhed, the Conference cloſed with a watch-night. I was now appointed to the Canterbury Circuit with Mr. J. Pritchard, Mr. W. Butterfield, and Mr. John Byron. This Circuit was very agreeable to me, as we tarried eight or ten days in a place. I had long wiſhed for this, that I might have more opportunity for reading and writing. I was truly thankful that I was appointed to labour with Mr. Pritchard, who was extremely kind in converſing freely with me, in recommending to me uſeful books, and in giving me ſuch advice about ſpending my time as would prove advantageous to myſelf

and

and others. So that, upon the whole, I paſſed my time very profitably and agreeably.

This year I entered into the marriage ſtate with Miſs Mary Nolloth, of Canterbury. On July the 29th, our nuptials were celebrated in Margate. Every change we paſs thro' in life, has its change of trials and comforts. I truſt this important ſtep was of God, and as ſuch will be for our preſent and everlaſting happineſs. In 1789, I was re-appointed for Canterbury, with Mr. J. Pritchard, Mr. T. Jones, and Mr. T. Wymont. This year alſo was ſpent with profit and ſatisfaction to myſelf and others. The work of God revived in Margate. There I ſpent many happy hours. In Brompton, alſo, the work flouriſhed exceedingly, and many young perſons were brought to the knowledge of God. May they all endure to the end, and be eternally ſaved.

At the Conference in 1790, I was ſtationed in the Suſſex Circuit with Mr. T. Rogerſon and Mr. R. Miller. This year I was made a ſuperintendant, an office I never deſired, but as it was impoſed upon me by Mr. Weſley, I undertook it cheerfully. I found the circuit like a city without walls, or an army without diſcipline. There were no bands, no claſſes worthy of the name, no quarterly-meetings, and the circuit was involved in debt. There were indeed claſſes ſo called; but without Leaders: or ſuch as were only met by the Preachers once a quarter, when they renewed the tickets. I was thankful that I had with me two young men who were determined to walk by our Rules. We began to meet thoſe claſſes regularly, which had been without Leaders. I begged through the circuit for money to pay off the debt; and, through mercy, we kept clear during my continuance with them. I ſpent the year very comfortably with my colleagues and the people:—And I believe our labours were crowned with ſome ſucceſs. This year Mr. Weſley was called to his reward, and many trembled for the Connexion. I felt no painful hours reſpecting it, but, firmly believing the work we were engaged in, to be the work of the Moſt High, the preachers, in general, to be pious, honeſt men, and that their dependance was placed upon God alone, therefore, I was not apprehenſive of any terrible diſaſter amongſt us. When we aſſembled in Conference, we met in the name of the Lord, and he bleſſed us together; we likewiſe parted rejoicing in what the Almighty had done for us.

In 1791, I was re-appointed for Suſſex with Mr. Robert Crowther, and Mr. John Pool, but the latter being incapable of keeping his circuit, Mr. Jerom came to ſupply his place, and laboured with us till Conference. In the beginning of the year, I removed the dwelling place of the married preachers from Seven-Oaks in Kent, to Rye in Suſſex, ſeeing no propriety in keeping my family in that end of the circuit, where I ſpent but little of my time. I took lodgings in Rye during this year; but Mr. John Haddock repaired a houſe for the preacher's family, adjoining the chapel, which he had built before, and I begged money thro' the circuit in order to furniſh it. By theſe means as comfortable an habitation was made for the preachers to live in, as any perſon could deſire. When this was accompliſhed, I was truly thankful, although I never enjoyed it myſelf, but left it to thoſe who ſhould come after me. It is a debt of juſtice I owe to that eminent ſervant of God, Mr. John Chapman, Diſſenting miniſter at Staplehurſt, in Kent, to ſay, that ſuch a pattern of genuine ſimplicity and ſincere thankfulneſs for every thing which occurred in life, I have not ſeen beſides him. My lamp has been often lighted at his heavenly fire, and I hope and pray, after ſo many pleaſing and profitable ſeaſons on earth, I ſhall meet him in Heaven, to praiſe my God with him for ever.

In 1792, I was ſent to Diſs in Norfolk, with Mr. J. Wittam, a pattern of piety. We laboured together in much peace and love. This was a new circuit. In general, the people knew but little either of religion or of the Methodiſt diſcipline. My predeceſſor had borrowed a few goods to ſerve while he was in the circuit. At the Conference his wife deſired the friends, that had lent them, to take them home again when ſhe was gone. Had they done as ſhe deſired, I and my family muſt have gone into a houſe without any furniture or utenſils in it. When I underſtood that the few articles which were in the houſe were all borrowed, I was determined to beg thro' the Circuit, and furniſh it, if poſſible. After having gone through it twice, notwithſtanding the reluctance and even oppoſition of many, by the help of ſome liberal friends, I accompliſhed my deſign. At the Conference in 1793, I was appointed for Diſs a ſecond year, with Mr. R. Green. We laboured comfortably together, the Lord proſpered our miniſtry in ſeveral places, and I left the Circuit in a flouriſhing ſtate. After my departure from them, I

frequently

frequently heard of their welfare. In 1794, I was appointed to Lynn with Mr. Iſaac Lilly, a young man of liberal ſentiments, ſolid piety, and great ſtability. I found Lynn to be a place under the influence of high church bigotry. The Methodiſts were ſhackled by the fear of man, and, in conſequence thereof, ſome of them were afraid to ſpeak or think for themſelves. Theſe things were not pleaſing to perſons of free and generous minds. My colleague and I were of one heart and one ſoul: We would not be influenced by principles repugnant to the goſpel of Chriſt. We perpetually manifeſted our love to the ſouls of our hearers, by declaring the truth unto them, ſcorning to fear any man in the path of duty. Such leaders and quarterly meetings I never before ſaw. There ſeemed to be little or no love in their meetings. Wiſbeach was a new place, and had been governed by men not capable of managing themſelves. I endeavoured to get the ſociety fixed upon a proper baſis. After this the work of God revived, and we ſaw our labours were not in vain in the Lord."—

What I have related above, reſpecting my brother's life, labours, experience, and ſufferings, has been given chiefly in his own words. But as I am now come to the end of his manuſcripts, (at leaſt all that I have been favoured with,) I ſhall extract a few paſſages from letters he occaſionally wrote to me, in order to bring down the account to the time of his deceaſe. The firſt is dated,— *Norwich, December* 15, 1796.

"*Dear Brother,*

"I hope it is well with you, your wife, and your child. I expected to have heard from you before this time, and to have learned what is going on in your part of the world. But perhaps you are attending to much better things. Well, bleſſed be God, our time, I truſt, is only ſpent in getting and doing good. If this grand end be anſwered, all is well. Does the work of God proſper in your circuit? Do my old friends, not only remain ſteady, but are they lively? And do they grow in grace abundantly? I hope to have a pleaſing account of theſe things, when you write. The bleſſed Lord give you a proſperous journey thro' this vale of tears, and a ſafe arrival in glory at laſt. My ſituation at preſent is in a barren land; but I hope and pray for better days among the members of my flock. I want to ſee more rational, vital, and real religion among men of all deſcriptions, but more particularly amongſt the Methodiſts. Various letters have been ſent from Salford, Manchester, Sheffield, and Briſtol. I think

they

they indicate that commotions will ſoon be terminated amongſt us. It appears that we begin to underſtand each other better. I hope religious bigotry and ſuperſtition will ſoon and totally deſcend to their own place. I bleſs God for an agreeable, uſeful, fellow-labourer, a good wife, and four fine children. Praiſe the Lord for all his mercies. Your's, CHARLES KYTE."

LETTER II.

"*My dear Brother,* *Loweſtoffe, April* 10, 1799.

"I ſincerely wiſh you much of the peace and preſence of Jeſus Chriſt. I hope theſe few lines will find you in better health, than when you wrote laſt to me. The preſent period is a trying one, and in this ſtate of mutability, men and things are always changing; but we may learn from the Scriptures, that the Lord Jehovah is the only abſolute and invariable Friend. Let us live depending on the Lord every moment. At preſent, I am pretty well as reſpects my health, and happy in the favour of God.

Your's, C. KYTE.

LETTER III.

"*My dear Brother,* *Loweſtoffe, Nov.* 4, 1799.

"I Embrace this opportunity of anſwering your Letter. I am glad to hear of your ſafe arrival in Scarborough, and hope you will ſoon obtain a re-eſtabliſhment of your health; or if not, I truſt you will feel a complete and habitual reſignation to the will of your merciful God. In our preaching, we frequently ſay, "The Lord doth all things well." Now, trying circumſtances afford us opportunities of confirming our own doctrine. A perfect conſiſtency of *Life* and *Doctrine*, is very neceſſary while we have ſo many eyes upon us. I have always thought this to be of ſingular ſervice to the cauſe of God. I hope you will be both uſeful and happy where you are. I thank God, at this time, I am in good health of body, and my ſoul is happy in him. May I praiſe him as I ought! I feel a determination fully to conſecrate the reſt of my days to him. My circuit, this year, is very comfortable. I am half my time at home, and ſeldom more than ten miles from my family. I have an excellent young man with me, as my fellow-labourer. He is my own ſon in the Goſpel. He and a brother of his were both awakened, by one ſentence, the ſecond year of my travelling in the Diſs Circuit.

Your's, as always, C. KYTE."

[*To be concluded in our next.*]

DIVINITY.

DIVINITY.

A SERMON on the "SUBLIMITY of DEVOTION:" Extracted and Tranſlated from the French of M. SAURIN:

By Mr. *J. W.* of Durham.

SOLOMON's SONG, VIII. 6, 7.

"Love is ſtrong as death: jealouſy is cruel as the grave: The "coals thereof are coals of fire, which hath a moſt vehement "flame. Many waters cannot quench love, neither can the "floods drown it."

AMONG the errors which ſeduce mankind, there are few which have not ſome foundation in truth: And among the follies which agitate our minds, there are few which have not ſome foundation in wiſdom. The moſt remarkable circumſtance is, that the moſt palpable errors have frequently originated in the ſublimeſt truths; and the groſſeſt abſurdities in the boldeſt efforts of wiſdom. It is ſaid that extremes reſemble each other. The more uſeful any virtue is, the more dangerous is its oppoſite vice. I apply this general maxim to the ſect which has long been famous in the church, under the name of *Myſtics*. If there ever was an erroneous and abſurd ſyſtem in the world, it is the ſyſtem of theſe perſons. What other idea can we entertain of their *unitive, purgative, illuminative life*, their *paſſive devotions*, their *utmoſt trials*,* and other ſimilar expreſſions, which occupy ſo eminent a place in their ſyſtem? But ſhall we then at once conclude that theſe falſe conceptions have no foundation in truth? That theſe fooleries have no foundation in true wiſdom? No. There is an union of the ſoul with God, of which great things are ſpoken in the ſcriptures: They make mention of a "fulneſs of joy;" of a "partaking of the divine nature;" of a "life whereby we live in Chriſt, and Chriſt in us;" of a divine language, in which God ſpeaks within the believer, and ſays to him,

* Theſe terms are to be found in the writings of Madame Bourignon, of Jacob Behmen, and the other Myſtics, who were ſo common in France and Germany, a century ago. In ſome of them there was unqueſtionably much piety: But it was enveloped in ſo much irrational and unſcriptural jargon, that their works are thrown aſide in diſguſt, and have no proſpect of being ever taken up again.

him, "Seek my face;" and the believer anſwers, "Thy face, O Lord, will I ſeek;" in a word, of a "Love," to uſe the ideas and expreſſions of my text, a zeal which is "ſtrong as death," a "jealouſy," which is inexorable "as the grave," a fiery ardor which "many waters cannot quench, and the floods cannot drown." But are theſe expreſſions at all appropriate to that love, ſuch as we ſee it, I do not ſay in half chriſtians, but even in the generality of thoſe whoſe religion appears to be real, and not liable to the leaſt ſuſpicion?

I intend here to reclaim and recover, (if I may uſe the expreſſion,) this part of religion from the uſurpations of viſionaries; and to treat on the Sublimity of Devotion, and that exceſs of divine love, which is conſiſtent with true wiſdom. This is the only point of view in which I propoſe to conſider the words of the text. Objections have been raiſed againſt the principal ideas contained in them, and have been pointed, indeed, at the whole book from whence I have taken them. There have been differing opinions as to the perſons introduced as ſpeaking, and as to the immediate deſign of the compoſition. But leaving all diſcuſſions of this nature, I proceed to the conſideration of thoſe diſpoſitions of ſoul, which I call, "The moſt ſublime devotion," that exceſs of divine love which is conſiſtent with wiſdom.

I divide what I ſhall ſay into theſe three particulars:

I. To give you a general idea of the diſpoſition of ſoul I am ſpeaking of.

II. To prove that this idea is not chimerical; that this Sublimity of Devotion, this exceſs of divine love, in no reſpect exceeds that degree of grace, which God grants to ſome of his children; and that it has really exiſted.

III. To examine in what light believers, (not pretended,) but real believers, thoſe even who have a well-grounded confidence of ſalvation, and are juſtified in applying to themſelves the divine promiſes, ought to regard this elevated pinnacle of holineſs, to which they have not yet attained.

My Brethren, I can eaſily diſcover ſome of the objections that you are tacitly making againſt my choice of this text. There is one in particular, the force of which I feel, and declare beforehand that I yield to it. It is this: It ſeems rather improper, in an age ſo corrupt as ours, when even the firſt paths of devotion are ſo little trodden, to open a field of action, into which ſaints of the higheſt order only have entered, and to diſcourſe to

novices

novices about the myſteries of a ſcience, of the outlines of which they have, as yet, obtained only ſome faint glimmerings of knowledge. To ſome who hear me, ſuch a diſcourſe will be as barbarous as if I ſpoke in an unknown and unintelligible language. I enter on my ſubject, however, with that confidence which we feel when we are animated by a great deſign. And may you, this day, riſe above the region of your paſſions, and beyond the ſphere of your ordinary piety! May you, with the pure ſpirits above, feel ſome kindlings of that "love, which is ſtrong as death," of that holy "jealouſy, which is inexorable as the grave!"

I. We will form ſome idea of this moſt Sublime Devotion, of this exceſs of divine love, of which I treat. It is impoſſible to preſent a more lively image of it, than the words of our text exhibit. They repreſent this devotion as a "fire, which many waters cannot quench;" and as poſſeſſed of a power ſuperior to that of "death and the grave," whoſe empire extends every where, the dread of which urges mankind to enterpriſes of the greateſt difficulty.

But thoſe expreſſions, tho' truly ſublime, are only metaphorical, and the ſubject ſtill requires elucidation. I would compriſe my idea of this Sublimity of Devotion, in theſe five particulars: Perpetual Contemplation; Groaning in Spirit; Triumph over Obſtacles; Ardency of Deſire; and Sacrifice.

I. *Contemplation.* When the empire of divine love is ſeated in a ſoul, and it is occupied by the moſt Sublime Devotion, every thought is fixed upon God. This object is ever preſent;—in the tumult of the world, in the ſilence of the cloſet, and in the ſolitude of the deſert. 1. In the tumult of the world. Retirement from the world, for the purpoſe of mental recollection, is a duty which we conſider as indiſpenſably neceſſary to be enjoined on the diſciples of religion. The mind of man is confined within narrow limits: and its bounded capacity is apt to be abſorbed by the preſence of ſenſible objects. A divided attention is an imperfect attention. The impreſſion made on common minds by the abſtract truths of religion is ſlight; and by no means a ſufficient counterpoiſe to the impreſſion made by worldly objects. The veſſel which carries the precious ſeed of regeneration, the earneſt of Heaven, and the title to eternal glory, is ſo frail, that we cannot but tremble when we ſee it ſailing among the ſhoals, which on all ſides beſet ſociety.

But the man, whom I am describing, is not an ordinary man. The maxims of his morality are peculiar to himself. What would be fatal to a novice has, with regard to him, lost its poison, and on some occasions even becomes salutary. Yes; thou mystical ark, whose pilot is God, and whose helm is divine love, I do not fear when I see thee put off from the shore, and in the course of thy voyage rub, as it were, against those rocks which have been fatal to so many adventurers. The things, which distract an ordinary mind, serve to engage, to rivet and concentrate the attention of the believer I am speaking of. His powers of abstraction are not dissipated by earthly objects: They are, on the contrary, supported and strengthened by them. The paths of human life do not lead him astray: They all conduct him to God as their centre. When he opens his eyes to the light, when he looks up to the canopy of Heaven, contemplates the stars in their courses, or surveys the riches which adorn the earth, he hears on all sides, voices uniting in harmonious concert, and proclaiming the Creator's Glory. When he considers the conduct of men, and the pains they take to obtain a settlement on earth, which will soon fall to pieces under their feet, and bury, in its ruins, the strongest structures and the firmest foundations, he is furnished with arguments sufficient to engage him to build only on the Rock of Ages, and to fix the anchor of his hope on more stable ground than the crumbling sand of sublunary things.

2. But as this contemplation of the believer is not wholly uninterrupted in the tumult of the world, he leaves it, as soon as ever his avocations permit. It is a pleasure to a subject, attached to his Prince, to travel thro' the places that own his dominion, and to hear the benedictions bestowed on him in the remote provinces of his realm. But it is a much greater pleasure to such a person to be admitted into his Prince's closet, to converse with him, and to hear him uttering sage maxims, detailing heroic plans, and expressing paternal sentiments, which exalt him above every other earthly governour. It is pleasing to the believer every where to meet with objects which bring his God to his remembrance; but it is more pleasing still to take his flight directly towards Heaven, and give himself to God without the intermeddling of a stranger, or a shadow of distraction. Such is the exercise of the closet, and secret devotion. Here the door is shut against the world, and it has no access. Here the man of sin receives mortal blows, which he cannot ward off. Here those Sublime Meditations take place,

which

which raiſe the ſoul above ſenſe and all ſenſible things, and deſtroy its taſte for commerce with the world.

3. The believer is eſpecially occupied in this contemplation, when his perſecutors baniſh him into ſolitude. Of all ſtates, ſolitude is the moſt inſupportable to human nature. Men are too miſerable to be alone: They have need of diſtraction to conceal them from themſelves. Whenever theſe diſtractions fail, they are ſhocked at the idea of their wretchedneſs, ſeeing themſelves, as they really are, "blind, wretched, and naked." Society, converſe with the world, dancing, gaming, viſiting, and amuſements, do not cure the evils; but they occupy the ſenſes, and prevent reflection. The ſtate of ſolitude, ſo terrible to a man of the world, and ſometimes, indeed, a ſource of temptation even to believers, is a ſtate of delights to the chriſtian whom I have in view; ſuch a one is not alone, even in a dungeon. Guards, fetters, bars of iron, and gates of braſs, may prevent the perſecuted believer from enjoying communion with his brethren; and them from converſing with him: But all their united efforts cannot prevent him from aſcending to Heaven, or bringing down Heaven to himſelf, by the rapturous flights of his meditation, and from enjoying the preſence of God, with his grace, his aſſiſtance, his Spirit, his angels, his paradiſe, his glory. Thus it is that the believer has his eyes conſtantly fixed on his God. Perpetual Contemplation is the firſt particular of that Sublime of Devotion I ſpeak of.

II. *Groaning in Spirit.* I allude to that only which originates in the love of God. The moſt perfect believer may have many afflictions while upon earth. Religion does not inſpire us with a ferocious inſenſibility. One who ſuffers like Job may be allowed, like him, to have a lively ſenſe of his afflictions; and, in intreating deliverance from them, to uſe Job's language, "wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?" A David might cry out in the firſt agonies of his grief, on his receiving the news of his ſon's death; "O my ſon Abſalom, my ſon, my ſon Abſalom! would God I had died for thee!" A Joſeph might ſhed tears while he fulfilled the days of mourning for his father. There are few diſpoſitions of mind, however, more hoſtile to this Sublimity of Devotion, than a too great ſenſibility of temporal evils. Nothing ſeems of real importance to the believer, perfected in divine love, but that which is nearly connected with that love: "One thing" alone appears "needful:" And he is much more attentive to the advantage which his ſoul derives from temporal adverſity, than the preſent pains and inconveniencies which adverſity naturally occaſions.

But the believer has afflictions which proceed, if I may uſe the expreſſion, from the very boſom of his fervent affection. The imperfections which he feels, amidſt all his reſolutions, all his promiſes, and all his ſincerity, are cauſes of his Groaning in Spirit. His pangs do not originate in ſlaviſh fear. My imagination is not depicting him the prey of heart-rending terrors: I am not alluding to the gnawings of that inward "worm" of which the Scriptures ſpeak. I do not ſuppoſe ſuch a believer combating with devils. I do not place him on the verge of hell, and put into his mouth the cry of thoſe ſinners, diſtracted with deſpair, who call to the mountains and rocks, "fall on us, and hide us from the face of the Lamb; for the great day of his wrath is come; and who ſhall be able to ſtand?" I do not even ſuppoſe him in uncertainty reſpecting his deſtiny, and anxiouſly revolving in his breaſt the awful doubt: Am I elect or reprobate? Shall I be ſaved or damned? It may be either the one or the other! Perhaps Hell! perhaps Paradiſe!

When he ſees his defects, or ſhould he fall into ſin, his heart is pierced with a different wound. A worm of a different kind preys upon him. He feels a hell, the flames of which, if I may be allowed the expreſſion, could only be kindled by that love of God which occupies his ſoul. That love, which is to him inſtead of riches, honours, family, reputation, and all things, is his greateſt puniſhment when he falls into ſin. Theſe are not the ſufferings of which it may be ſaid, "the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us." No! Extinguiſh the fires of hell, cloſe the mouth of the pit, chain up the miniſters of God's wrath, and the executioners of his vengeance; open the gates of Heaven to the believer, ſeat him on the banks of the river of heavenly delights, encircle him with cherubim and ſeraphim, let him hear the melodious voices and harmonious ſongs of the glorified ſaints, and put a ſceptre into his hand, and a crown upon his head;—all this cannot aſſuage the grief occaſioned by the thoughts of his ſin, if he do not inſtantly repair his loſs by an increaſe of love.

But the believer does not groan only under the burden of his own ſins. The ſins of other men excite in him groanings in ſpirit. Some novices in chriſtianity, who have ſcarcely attained to the firſt elements of this ſcience of ſalvation, take upon them to inſtruct us in religion, and tell us that we narrow the road to Heaven too much, when we diſſuade them from forming connexions with the

enemies

enemies of God. What crime, say they, are we guilty of, if we maintain an intimacy with a wicked man, provided we are not partakers of his wickedness? How are we culpable, when we connect ourselves with a blasphemer, provided we take no part in his blasphemies? Reasoning in this manner spares us the trouble of a refutation. It refutes itself. Is there a more distinguishing characteristic of love, than the carefully abstaining from a close intimacy with any enemy of the object of our affection? If you can divide your kindness, and take one who entertains an implacable hatred against your friend, to be the confident of your secret thoughts, I will have none of your love: I shall think myself happy in your coolness and indifference. The true believer thinks only on his God. He would be ever in the society of those whose whole discourse should turn upon his God. But when he takes a view of society as it exists among mankind; when he hears that holy religion insulted, which has been the glory of so many venerable characters; when he hears those sacred laws contemned, which have proceeded from that Throne whose foundations are established in righteousness and judgment; when he hears those adorable perfections outraged, which render the divine Majesty so worthy to bear the sceptre of the universe;—no words can describe the poignancy of the grief which rends his breast.

Among the groans which are excited by his love, those occasioned by the tribulations of the church, are the most bitter and afflictive. I am not speaking of the mortification which we feel, when we see the party we espouse in a state of abasement: This may arise from the violence of our passion or pride. Neither do I speak of that superficial grief, which may be excited by a striking view, or a pathetic description of the miseries of the church. Christians of the lowest experience, who feel little "grief for the affliction of Joseph," or pleasure, "in the stones of Jerusalem," even these cannot but feel emotion sometimes, when they hear the recital of the bloody persecutions which the cruel enemies of the Church have raised against her. The grief which rends the heart of the true believer is of a different kind. It is an habitual grief, which mixes with all his joys, and enters into all his wishes. He ever remembers the insulting cries of "the children of Edom;" who say of Jerusalem, "raze it, even to the foundation thereof." He forgets not those hands, which shut up the doors of the house of his God. With truest sorrow he thinks on those victims, destined for the service of his Almighty Father, but torn from his altar,

altar, and dragged before that of the mother of harlots, who is drunk with the blood of Martyrs, and who, eſtabliſhing her throne in oppreſſion, arrogantly proclaims, "I ſit a Queen, and am no widow, and ſhall ſee no ſorrow." * There is no need to narrow the circle of ſuch a man's pleaſures, and preſcribe to him the obſervance of certain rules of conduct. We need not tell him that worldly joy, that the amuſements and diverſions of the age are out of ſeaſon, when 'the ways of Zion do mourn, her prieſts ſigh, her virgins are afflicted, her ſolemn feaſts are deſerted, and the Comforter, that ſhould relieve her ſoul, is far from her:" His love ſays enough to him on ſuch a mournful ſubject; it dictates to him a ſyſtem of morals, more complete in its parts, and eſtabliſhed on firmer principles, than is to be found in the ethical lectures of the moſt learned preachers, or the profoundeſt caſuiſts.

[*To be continued*]

* A great portion of M. Saurin's hearers, were Proteſtant Refugees, or their deſcendants, who had fled from the perſecution that raged againſt them in France, in conſequence of the revocation of the edict of Nantes. The diverſified horrors of this bloody perſecution are well known throughout the reformed Churches. In the above paſſage, M. Saurin alludes to one of the moſt diſtreſſing circumſtances of it. The young children of proteſtant parents were taken from them, and educated in the Romiſh ſuperſtition: and ſome, who had obtained permiſſion to leave the country, and take their families, and property with them, were informed, when prepared for their departure, that their children were not to accompany them. They had then no alternative, but either to leave their dear infants in the hands of theſe emiſſaries of the devil, or, remain in France, and abjure their religious profeſſion, or meet death in the torture! Such were the refinements of popiſh cruelty! Be thankful to God, ye Britons, for the kindneſs of his providence and grace, in bleſſing you with deliverance from the ignorance and barbarity of Popery. And, ye Methodiſts, let your hearts overflow with gratitude to God, for that protecting toleration you enjoy; and pray, and ſtrive for the peace and perpetuation of that Government whoſe mildneſs and equity ſecure it to you!

SYSTEMATICAL DIVINITY.

An EXTRACT. CHAP. II.

The Darkneſs of the Heathen Philoſophy.

THO' it is a melancholy truth, that numbers of thoſe who boaſt of their reaſon, and intellectual prerogatives, never properly apply thoſe diſtinguiſhing gifts; never elevate their minds from

from earth and earthly purſuits, nor concern themſelves to enquire, whence they are derived, and whither they are deſtined; why they are born, or how they are connected:—Yet one would imagine, that no man, who at all contemplates himſelf, and diſcerns thoſe ſtrange contrarieties in his *nature*, which we pointed out in our laſt chapter, can be indifferent to the important enquiry, whence thoſe contrarieties aroſe; and how he became ſo imperfect a creature?

The *true* religion only can ſatisfy us in this point; and that religion which ſhall ſatisfy us, will bear one ſtrong impreſſion of *truth*. Not willing, therefore, to admit the pretenſions of any mode of faith, or ſyſtem of opinions, unexamined; let us ſtand ſtill, and take a view of thoſe doctrines and thoſe religions, which propoſe themſelves to our attention, and ſeem beſt to deſerve it.

"I obſerve," ſays a great and original writer, "a multitude of religions in all countries and times. But they are ſuch as neither pleaſe me with their morals, nor move me with their proofs. Thus I would without diſtinction, at once reject the religion of *Mahomet*, or of the *Chineſe*, of ancient *Egypt* or *Rome*, upon this ſingle reaſon; becauſe not one of them being able to produce more ſigns of truth than another, reaſon cannot in juſtice prefer one mode to another."

The religion of *Mahomet* debaſes human nature ſo low, gives us ſo mean and puerile an idea of the Deity; and ſo foul a proſpect of the celeſtial enjoyments; that reaſon unprejudiced, cannot heſitate to reject it; and nothing, but the want of a true exertion of reaſon, can prevent a general rejection of it. It may alſo, by the way, be remarked, that the manner in which it was firſt propagated, and by which it is at preſent ſupported, are ſtrong evidences againſt it. Fire and ſword, the temporal power, and the threat of perſecution, are uſeleſs in the cauſe of truth.

So well ſatisfied are we, in the preſent enlightened days, of the prepoſterous abſurdity of Idolatry; that the moſt unlettered Chriſtian would inſtantly ſtigmatize as falſe and deviliſh any ſyſtem which propoſed ſuch worſhip. The religion, therefore, of the *Heathen*, on this account, merits no attention. But the *Wiſe Men*, —who anxiouſly ſought after truth; who travelled unwearied from clime to clime, in purſuit of it; and who returned, fraught with Science, to their own countries, there to diffuſe the ſacred light;—theſe *Philoſophers* may be ſuppoſed capable of informing us. Inveſtigation, accurate as theirs, cannot have been totally fruitleſs.

Let

Let us hear then what satisfaction we may derive from their schools.

It is impossible, in the narrow compass of two pages, to mention the different and disagreeing sentiments of the several men of wisdom, in the ancient world. We shall therefore satisfy ourselves, with observing, that as the three principal sects of the Philosophers were those of the *Porch*, the *Garden*, and the *Academy*,* the *Stoics*, *Epicureans*, and *Sceptics*; so they propose the chief topics of instruction, and the most material decisions respecting the nature of man.

The *Stoics*, at whose head was *Zeno*, viewed human nature in its *dignity* only. They conceived and taught, that man was *self-sufficient*, and in and from himself capable of attaining all the ends of *wisdom*, *virtue*, and *happiness*. The *wise* man, with them, was the *happy* man; so happy, that external or internal evils, they declared, could by no means affect him; that *pleasure* or *pain* to him was equally insignificant. Unseduced by the one, he was untouched by the other; and, complete in himself, was to himself a *God*. Thus they gave the lie to those infirmities, feelings, and defects, of which every human being is and must be conscious.

But if the *Stoics* elevated human nature too high, and looked only on the fair side; the Philosophers of the *Garden*, under the instruction of their master, the pleasure-loving *Epicurus*, debased it as low, and beheld it only on the worst side. They considered man, as a superior kind of *brute*; born to gratify his passions, and indulge his appetites; and in this, which they denominated *pleasure*, they placed his sovereign good! *Venus* and *Bacchus* were the deities, at whose altars they paid most frequent adoration. And while they sensualized the human soul, and sent man to graze and grovel with his fellow brutes; they left the conduct of things to the blind management of chance; and totally removed the foundation of Religion, by removing the superintendence of *Providence*; peopling heaven, as they did, with an imaginary crowd of insignificant, worthless gods and goddesses, who, as they taught, did nothing but eat and drink, indulge and intrigue, like the veriest *debauchees* upon earth.

* They were denominated from the places, in which they taught. Zeno, in the Στοα, or *Porch*, whence, his followers were called Stoics,—Epicurus in a Garden,—Pyrrho, &c. in the Academy. For a full account of these Philosophers and their opinions, see Diogenes Laertius, or Stanley's Lives of the Philosophers.

A doc-

A doctrine like this can never ſatisfy us: We ſee here no traces of that two-fold *nature*, which we ſo plainly diſcover in ourſelves. We cannot aſſent to the Stoics, for, alas! we *feel* that we are not *gods*; we deſpiſe the Epicureans, for our high deſires diſdain to rank with *brutes*. *

Nor will the learned of the *Academy* afford us any ſatisfaction in this enquiry. The great principle of their ſchool is *doubting*. In this, perhaps, they ſhewed their wiſdom; and we cannot wonder that Cicero, the wiſeſt of the Romans, choſe his walk in the Lycæum. But ſurely we *know* enough, not to *doubt* of every thing; and he that is ſo perfect a *Sceptic*, as to admit no degree of *certainty*, indicates a ſtrange ignorance of human nature; and we muſt quit him, deſponding of any information or inſtruction. Equally diſappointed then muſt we leave the ſhades of the *Academy*; for we can never hope to attain any *reſt* for our doubts, amidſt Philoſophers, who profeſs nothing but a ſyſtem of *doubting*.

I would juſt obſerve alſo, that there are two fundamental branches of Religion, *the nature of God*, and *the immortality of the ſoul*; concerning which we ſhall ſeek for ſatisfaction in vain, amongſt the wiſeſt of the Heathen Philoſophers. And theſe two pillars taken away, upon what hath Religion to reſt? Or, how can there be any true *Religion*, in a ſtate of uncertainty, reſpecting them?

Where then ſhall we ſeek for the true information? And what Religion ſhall we embrace? "Shall it be, (to uſe the before quoted author's words,) the Religion of thoſe Philoſophers, who propoſed no other *good*, but what they would have us find in our own perſons? Is this the true and ſovereign Good? Or, have theſe men diſcovered no remedies of our evils? Was it a proper method for the cure of man's *preſumption*, thus to equal him with God?—On the other hand, have thoſe ſucceeded better in reſtraining our earthly deſires, who would bring us down to the level of beaſts, and preſent us with ſenſual gratifications for our real and univerſal happineſs? "Lift up your eyes to GOD," ſaid thoſe of the former tribe, "behold him who has ſtamped you with his image, and has made you for his worſhip; you have not only a capacity of being like him, but wiſdom, if you follow its direc-

* The ſame defect is obſervable in ſome of our Engliſh deiſtical Writers: who have viewed *human nature*, according to their different humours, in a *good* or *bad* light only. See the *Fable of the Bees*, on one hand, and *Shaftſbury's Characteriſtics* on the other.

tions,

tions, will even render you his Peers!" While those of the latter herd cried, with no less earnestness, "Cast down your eyes to the ground, base worms as you are, and look to the beasts, your goodly partners and fellows." What then is to be the fate of man? Shall he be equal to God; or, shall he not be superior to the beasts? How frightful, how shocking a distance this!—Shall we become *sceptics* or *dogmatists*? What shall we embrace? What shall we be?—What Religion shall at once *inform* us without *doubt*, and give us *certainty*, without *disputation?* What Religion shall instruct us to correct at once our *pride*, and our *concupiscence?* What Religion shall disclose to us, our happiness and our duty; together with the infirmities which stop us in so desirable a course; with the proper help of these infirmities; and the means of obtaining this help?"—Where is this wonderful dispensation to be found?—Let us with diligence pursue the enquiry.

[*To be continued in the next.*]

An ESSAY on MYSTICISM.

By the Rev. John Fletcher: Being a Preliminary Discourse to his Poems. *Translated from the French.*

Some persons imagine, that all Mysticism is contrary to reason, and that a work is mystical, if it contain truths a little more profound, or thoughts a little more elevated, than those which at first present themselves to their minds. Some remarks on this dangerous prejudice, will not, perhaps, be unworthy the attention of the Reader.

The rational mysticism which one finds in many excellent works, both ancient and modern, is a slight veil which covers the naked truth, to render it the more pleasing, to stir up the attention of those who seek it, to augment the pleasure of those who discover it, and to conceal it from the eyes of its enemies.

All Poems, and the divine Oracles, are full of this mysticism; which consists in *figures*, *allusions*, *comparisons*, *metaphors*, *types*, *allegories*, *moral fables*, and *parables*. David, for instance, simply tells us, that the Lord is attentive to the prayers of those who invoke him: Homer presents the same truth, veiled under a prosopopœia, when he says, that prayers are the daughters of Jupiter: consequently, they have a celestial origin, and their influence is divine.

To

To this mysticism, which personifies vices, virtues, and passions, which lends reason to animals, and gives life and speech to inanimate beings, our poets owe the greatest beauties of their Works.

When a discreet mysticism covers disagreeable remonstrances one may compare it to the leaf gold, with which they cover bitter pills. Thus, the prophet Nathan, concealing a terrible truth under a well chosen fable, brought David to pass a just sentence upon the seducer of Uriah's wife. Thus, also, Fenelon, under the character of Mentor, and Racine, under that of the persons whom he puts on the stage in Esther and in Athalia, ventures to give Lewis XIV. those lessons of wisdom and moderation, that he never would have received without the prudent mysticism of these Authors.

As a judicious mysticism assists us to utter the greatest truths with impunity, it also helps us to utter them forcibly, and in a more striking manner. Man being a compound of body and mind, the language which suits him best, is that which speaks, at the same time, to his *senses*, and to his *understanding*: But, since, by the fall of the first man, we are become carnal, the language which makes the strongest impression on us, is, that which strikes our senses in the most lively manner.

Rousseau, in his Emilius, regrets with reason, the loss of this energetic language: He would have all be action: He extols the wisdom of him, who, to recommend silence to his friend, put a seal upon his lips. It is thus St. Paul, rending his clothes before those heathens, who would have offered sacrifice to him, better expressed the greatness of their folly, and of his indignation, than if he had made them a long harangue.

Will any account it a crime in me to imitate that which they approve in other persons? If they praise the policy of Mark Anthony, who, to excite the Romans to avenge the death of Julius Cæsar, shewed them the bloody robe of his murdered friend, shall I be blamed for having excited my readers to praise, by shewing them, one while, the works of God, then the choir of Angels, and then that of Birds?

A moral precept, stript of examples, metaphors, comparisons, and actions proper to fix it on the senses and imagination, resembles the first strokes of a picture, that the hands of the painter has not yet animated by colours. Such a precept does not fix the attention, nor make any lively impression. It is a light shade, which escapes when we wish to seize it.

The necessity of the mysticism, which gives solidity and strength to morality, was known to the Prince, who, to exhort his sons to concord, sent for them when he was on his death-bed, and ordered them to break a bundle of arrows. And when they had, in vain, endeavoured to do it, ordered them to break the string, and to break the arrows separately, which they easily did. Instead of simply telling men, that they ought not to lose in dissentions, the time they should redeem in advancing themselves in the way of salvation, I would shew them the birds of passage, who give us lessons of union and foresight.

We extol the wisdom of that tender father, who, to snatch his son from the horrors of debauchery, took him to one of those hospitals, where living carcasses, half consumed by the poison of vice, and by its terrible antidote, exhaled a stench, worse than that of coffins: "Go, my son," said he to him, "go, seek thy punishment in those infamous places, where those unhappy wretches have found the beginning of the chastisement inseparable from the crime!" Do Bourdaloue's Sermons, or the Treatise of Placette against impurity, convey so striking a lesson as this? It is in order to imitate him who gave it, that, instead of declaiming against the weakness of man, and the absurdity of pride, I have shewed them one while a peacock, which struts about, and at another, an Herod, eaten by worms, or a Pharaoh, humbled by insects still viler than worms.

Judicious mysticism, not only gives solidity and weight to lessons of morality, but it also facilitates the understanding of the doctrines of the gospel. Thus, Jesus Christ, instead of preaching to his disciples one sermon on the weakness, another on the dependence, a third on the need of close and constant union with him, a fourth on the invisible manner in which he communicates his grace, and a fifth on the fruits of this grace; teaches them all these truths in two sentences, "I am the vine," saith he, "and ye are the branches." Downright mysticism, says Prejudice. Yes, replies Candour, but it is a mysticism in which the divine Wisdom shines; a mysticism which sheds a bright light on divine truths; a mysticism which has more strength and clearness, than all the arguments heaped together by the Sorbonne: in a word, a mysticism which lays the depths of Theology at the gate of the simple and ignorant.

I grant, however, that there is an *overstrained mysticism*, by which violence is done to sound criticism, either in leaving, without reason, the literal sense of the Scriptures, or in affixing forced and ridiculous allegories. The Authors who incline to this error, which

Origen

Origen is reproached with, are, without doubt, blameable. But let us always distinguish this frivolous mysticism, from that which carefully pierces the bark of religion to sound its depth, and which discovers, in the sacred Oracles, a divine and spiritual sense, veiled by expressions, which, in their ordinary meaning, signify only earthly and carnal things.

Without this judicious mysticism, it would be impossible to understand the Holy Scriptures, which, in many places, present only a gross sense, equally unworthy of the Holy Spirit and of Common Sense.

What literal sense, for example, can one find for these words of Moses, "Circumcise the foreskin of your heart, and be no more stiff-necked? The Lord will circumcise your heart, that you may love him with all your soul?" And did David confine himself literally to the words, Horn and Buckler, when he said, "The Lord is my Rock and my Fortress, my Buckler and the Horn of my salvation?" One might cite all the sacred Authors to prove the necessity of admitting the mysticism that is used through this Work.

To take every thing in the Bible in a literal sense, is to put ourselves upon a level with the most carnal Jews. Jesus Christ attacked this error: He said to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God." The Jewish Doctor exclaimed, "How can a man be born when he is old? Can he enter his mother's womb and be born a second time?" Our Lord's answer suits, not only Nicodemus, but every christian, who would bury the mystic sense in the gross and carnal one, and so render the spirit a slave to the letter.

The Apostles themselves, when they were yet carnal, sometimes affixed a ridiculous meaning to the words of their divine Master, because they killed the spirit by means of the letter. In allusion to the sourness of the doctrine, to the gall of the character, and to the bitterness of the discourses of the Pharisees, Jesus Christ had warned his disciples to "beware of the Leaven" of these hypocrites. The Apostles, servilely confining themselves to the *letter*, imagined that our Lord spoke of the leaven that a baker uses. But, leading them back to the mystic sense of his words, he said to them, "O ye of little faith, (of little understanding,) how is it that you do not understand that I spake it not to you concerning *bread*, that ye should beware of the leaven of the Pharisees?" This reproof opened their eyes, and they understood that this

leaven,

leaven, of which Jesus Christ spoke to them, was the tradition of the Jewish Doctors.

This error of the disciples may make a philosopher smile; but the evils which have sprung from the same source, ought to make every christian shed tears. Some Divines would have the expressions, which ought to be taken in a literal sense, taken in a mystical one; and other Divines would have mystical phrases understood literally. They wrangle and contend with warmth, to establish these oppositе sentiments. From these disputes spring schisms, which will divide christians, till they are reasonable enough to admit a judicious mysticism.

An absolute refusal to enter into the spiritual meaning of some mystic expressions has done a great injury to the gospel. But the same refusal, with respect to some mystic actions, which we call sacraments, wounds more dangerously still both truth and christian charity. How many people, for example, content themselves with the exterior of baptism, and neglect that sanctification and purity of soul, without which none can see the Lord? The Scriptures, however, clearly lead us to the spiritual design of this august ceremony, when they declare, that the baptism which saves us, is "not the putting away the filth of the flesh, but the answer of a good conscience towards God." But it is in vain that an Apostle speaks thus; our aversion from true mysticism, is the cause, that, content with the letter which kills, we too often reject the spiritual sense which gives life.

It was this error which caused the death of Christ. The malice of the Jews laid hold on his innocence, in opposing the literal meaning of his words, to the spiritual sense of them. They had asked him, "What miracle doest thou to prove that thou art the Messiah?" And he had answered them, speaking of the temple of his body, "Destroy this temple, and in three days I will raise it up again." Now, "the chief Priests," saith St. Matthew, "sought false witness against Jesus to put him to death, but found none. At the last came two false witnesses, and said, This fellow said I am able to destroy the temple of God, and to build it in three days." And when he was suspended on the cross, those who passed by, said to him, "Thou that destroyest the temple, and buildest it again in three days, save thyself." The aversion of the Jews from mysticism contributed, then, to the murder of Christ, as it now incites bad professors to mutilate true christianity, which prescribes a spiritual worship and a reasonable service.

[*To be concluded in our next.*]

The

The WORD of GOD illustrated.

Introduction, extracted from a Work on Studying the Scriptures.

[*Continued from page* 78.]

Section V.

A Fifth particular, which requires our greateſt care and diligence in reading the Scriptures, is the difficulty of them. I allege not this with a view to diſſuade unlearned men from reading them, who may be fitter perhaps for the purpoſe than many great Rabbies. St. Peter doth not ſay, (2 Epiſt. vi. 3,) that they are αγραμματοι, or, ιδιωται, illiterate perſons, or ſuch as underſtand only their own language, who wreſt the Scriptures to their own deſtruction, but αμαθεις, ſuch as are not *taught*, viz. of God, have not *learned of the Father*, John vi. 45, or are *unſkilful in the word of righteouſneſs*, Heb. v. 13. The Scriptures give underſtanding to the ſimple in thoſe things that are neceſſary to ſalvation, when ſuch read them with a humble ſpirit, and are willing to learn, Pſal. xix. 7. Yet there are many things difficult both in reſpect of the *matter*, as thoſe myſteries, which the Spirit only reveals, *that ſearcheth the deep things of God*; and likewiſe in reſpect of the *manner* of delivery; becauſe of the idioms or forms of ſpeech peculiar to the languages wherein they were delivered; and the manners and cuſtoms of the times and places, wherein they were ſpoken, to which many expreſſions have reference, and from whence they took their riſe. God will not have his Word to be careleſsly and ſlightly read. He hath left it in ſuch a ſtate as to require that we ſhould be often upon our knees, and be glad to ſerve ourſelves of all thoſe means, which he hath furniſhed us with, to help us in the underſtanding of it; to exerciſe our diligence, to check our curioſity, to humble us for our ignorance, and let us ſee that we do not know all things. Yea, Tertullian is not afraid to affirm, that "God, in judgment, hath left ſome things in ſcripture, in the ſtate in which we find them, to miniſter matter or occaſion of ſtumbling to heretics," which is no more than what Chriſt himſelf hath in effect ſpoken, concerning his teaching by parables, Mark iv. 11. Tho' parables were a plain and eaſy way of teaching, to ſuch as would humbly enquire into the true ſenſe and meaning of them; yet they were an occaſion of ſtumbling to ſuch as were proud, and wiſe in their own conceit.

The

The ſixth reaſon, why we ſhould diligently ſtudy the Scriptures is, the danger of miſinterpreting them. Men many times *wreſt them to their own deſtruction*. There is nothing that hardens men more deſparately, than the Scriptures miſunderſtood. This leaves no place for repentance, but men juſtify their errors, (whether in judgment or practice,) if they think that they have the Scriptures on their ſide. For this cauſe the Jews rejected Chriſt, not rightly underſtanding the Prophecies of the Old Teſtament concerning him, and expecting the coming of Elias, before the Meſſiah, Matt. xvii. 10. thro' a miſtake concerning Mal. iv. 5. And hence they proceeded to the greateſt ſeverity againſt the followers of Chriſt. Hence, likewiſe, have proceeded the moſt pernicious practical errors. Moſt men, preſſing too far ſome paſſages of Scripture, without duly comparing them with other places, either truſt to their works for ſalvation without faith, or to a vain, dead faith, without works. And I have often found it to be the moſt effectual way to obviate or put a ſtop to prevailing errors, to open clearly the meaning of ſuch Scriptures as have been the ſeat of the controverſies, and whereon ſuch errors have been grounded, without taking notice of ſuch errors, but by the by, as if we did not know any thing of ſuch miſinterpretations. For when men ſet themſelves profeſſedly to oppoſe the errors of others, it doth ordinarily exaſperate and ſtir up that prejudice, which perverts men's reaſon and judgment; ſo that they cannot calmly and impartially weigh ſuch things as are propounded for clearing the things under debate.

Seventhly. By a diligent and attentive reading of the Scriptures, we come to taſte the ſweetneſs of them, and to feel their virtue and efficacy. "I can ſpeak it by experience," ſaith Eraſmus in his Paraphraſe on Luke, "there is little to be got by the Scriptures, if a man read them curſorily or careleſsly, but if he exerciſe himſelf therein conſtantly or conſcientiouſly, he ſhall find ſuch an efficacy in them, as is not to be found in any other book whatſoever." And Petrarcha has likewiſe obſerved, that there is a ſecret ſweetneſs in the Word of God, which he taſted after he came to be acquainted therewith, altho' before he deſpiſed it. Wherefore we muſt, as Chriſt enjoins, *ſearch the Scriptures*, as men ſearch and dig for mines, or for hid treaſure. Theſe are the *field where* the *treaſure is hid*, (Matt. xiii. 44 :) and it is not ſufficient for us once to walk careleſsly over it, but we muſt ſeek, and ſearch, and dig again and again, if we would find and take up that precious treaſure which is in them, which we may know by experience to be inexhauſtible. For we have thoſe things many times diſcovered

to

to us in the Scripture by the ſermons and expoſitions of others, which we ourſelves could never obſerve in them. Yea, in our own reading, we find freſh things diſcovered to us every time that we diligently apply ourſelves to the ſtudy of them. And we find ourſelves variouſly affected thereby at different times. That which at one time, makes no impreſſion at all upon us, is, at another time, like thunder from heaven, as the beginning of St. John's Goſpel was to Junius. That promiſe, which at one time we find no more ſavour in than in the white of an egg, at another time is as the honey and honey-comb, and we are ſatisfied with it, as with marrow and fatneſs. And the reaſon of this may be either *natural* or *ſupernatural*. It may happen thro' the weakneſs of our finite underſtandings, which are not able to attend to many things at once, that we chiefly obſerve thoſe things in reading, which our minds are moſt ſet upon when we read; As a man looking in a field or garden for ſuch herbs or flowers as he hath preſent need of, eaſily overlooks others, that are not for his preſent uſe, not much examining what they are, while, he ſees, they are not what he wants. But if, at another time, he want ſome others, he muſt make a new ſearch, and then he obſerves ſuch as he took no notice of before. Thus we find many commentators on the Scriptures will be very accurate in explaining ſuch paſſages as contain the chief ſubjects of their ſtudies, but will paſs ſlightly over ſuch things as lie out of their way. But further; things appear according to that light in which God is pleaſed to ſhew them, *for we ſee light in his light*, Pſal. xxxvi. 9. Hence, we diſcover wells of conſolation and refreſhment in the Scriptures, when God opens our eyes to *ſee marvellous things in his Law*, Pſal. cxix. 18; as Hagar, when God did, not open a well for her, but opened her eyes to ſee a well. And this, I deſire, may be diligently conſidered by Chriſtians, for then will all the *ways of Wiſdom be pleaſantneſs, and all her paths peace: Then will the yoke of Chriſt be eaſy, and his burden be light to us.* Then ſhall we be firmly eſtabliſhed againſt all temptations to caſt off Religion, and grow weary of it; when by diligently applying ourſelves to a ſerious, hearty performance of the duties of Religion, and the ſervice of God; we ſhall taſte the ſweetneſs, and find the benefit of them.

[*To be continued.*]

PHYSICO, or NATURAL-THEOLOGY.

[*Continued from page* 81.]

CICERO proceeds: "Let us deſcend from heaven to earth: and on what object can we fix our eyes here, which does not demonſtrate, that an intelligent Nature preſides? And, firſt, the plants. They have roots to ſupport their ſtalks, and to draw a nutricious juice from the earth. They are wrapped round with a bark, as with a ſkin, to defend them from heat and cold. The vine, in particular, claſps its props with its tendrils, as it were, with hands, and rears itſelf like an animal.

"But how great is the variety of animals! How mighty that power which preſerves the ſeveral ſpecies from mixing with one another! Of theſe ſome are covered with hides, ſome clothed with hair; others rough with quills or briſtles. Theſe have feathers, thoſe ſcales; ſome are armed with horns, and others have wings to fly away. Nature has bountifully provided that ſort of food for each ſpecies which is fitteſt for it.

"Moreover, ſhe has given them *inſtinct* and *appetite*. By the *firſt*, they are enabled to diſtinguiſh things ſalutary, from thoſe that would be noxious to them, and are prompted by the *latter*, to eat their natural food. This ſome provide by walking, others by creeping; ſome by flying, others by ſwimming; ſome take it with their mouth and teeth, others with their claws and talons, and others with their beaks. Some ſuck, and others browſe; ſome devour, and others chew it. Some birds are ſo low, that they can eaſily reach their food with their bills, others, that are taller, ſuch as geeſe, ſwans, and cranes, have long necks for that purpoſe. Of land animals, the camel has alſo a very long neck, evidently for the ſame reaſon. A *hand*† was alſo given to the elephant, becauſe, on account of his great and unwieldly bulk, he would otherwiſe have found it difficult to get at his food."

The following Sections give a particular and curious account of the various inſtincts of animals, ſuited to their reſpective wants and neceſſities, and to that ſtate of life in which they are placed.

"How great," ſays he, "is the benignity of Providence, in giving us ſuch variety of things for our food, ſo pleaſing to the

† *Manus* etiam data elephantis, &c. The Romans very properly called that member the *hand* which we call the *trunk*.

taſte!

taſte! and theſe, too, fitted for each ſeaſon of the year; ſo that we are every day delighted with the novelty and plenty of them.

"How ſeaſonably does ſhe ſend the *Eteſian* gales,* not only refreſhing to man and beaſt, but even to all thoſe things that ſpring from the earth. They temper the ſcorching heat; and, by theſe, voyages are rendered ſpeedy and ſecure.

"Tho' I have mentioned ſo many things, many more muſt be omitted. For how is it poſſible to enumerate the various advantages ariſing from rivers, from the flowing and ebbing of the tides; the hills clothed with graſs, and mountains covered with foreſts; the ſalt-pits at the greateſt diſtance from the ſea-ſhore, from lands abounding with wholeſome medicines, and the innumerable arts neceſſary to prepare our food, and to accommodate us with the conveniencies of life? The viciſſitudes of day and night contribute to the health and refreſhment of animals, allowing them a time for labour, and a time for reſt.

"Thus, wherever we turn our eyes it evidently appears, that all things in this world are admirably directed by a mind and providence Divine, for the preſervation and welfare of the whole."

* Winds that blow at ſtated times of the year, from what part ſoever of the compaſs they come. They are ſo called from the Greek word ἔτος, "year," being *yearly* or *anniverſary* winds, ſuch as our ſeamen call *Monſoons*, and *Trade-winds*, which, in ſome parts of the world, continue conſtantly blowing for certain ſtated ſeaſons of the year. Thus, the *North-winds*, which, during the dog-days, conſtantly blow upon the coaſts of Egypt, and hinder all ſhips from ſailing out of Alexandria, for that ſeaſon, are called *Eteſiæ*, in Cæſar's Commentaries. In other authors, the *Weſt* and *Eaſt* winds are called *Eteſiæ*, when they continue blowing for certain ſeaſons of the year. Cellarius endeavours to prove that thoſe winds are properly *Eteſian*, which blow from that part of the horizon, which is between the North and Weſt, about the time of the ſummer ſolſtice, or Midſummer. In ancient Writers, as here in Cicero, they are repreſented as of a very mild and gentle nature; and were called by mariners, *ſomniculoſi* and *delicati*, from their ſleeping or ceaſing to blow in the night.

[*To be continued in the next.*]

The Providence of God asserted.

An Extract from Flavel's Mystery of Providence.

[*Continued from page* 84.]

THERE is a two-fold conſideration of Providence, according to its two-fold object and manner of diſpenſation; the one is

is *general*, exercised about all creatures, rational and irrational, animate and inanimate; the other *special* and *peculiar*. Christ hath an universal empire over all things, Eph. i. 22. He is the Head of the whole world by way of dominion; but the Head of the Church by way of union and special influence, John xvii. 2. He is the Saviour of all men, but especially of them that believe, 1 Tim. iv. 10. The Church is his special care and charge; he rules the world for the Church's good, and as a head consults the welfare of his body.

The heathen in general denied a Providence, and no wonder, since they denied a God: For, the same arguments that prove one, will prove the other. Aristotle, the Prince of Heathen Philosophers, could not, by the utmost search of reason, find out the original of the world, and therefore concluded it was from eternity. The Epicureans did, in a sort, acknowledge a God, but yet denied his Providence, and wholly excluded him from having any concern in the affairs of the world; for they judged it to be inconsistent with the felicity and tranquility of the Divine Being to be occupied with the cares and labours of government. This notion, however, is so repugnant to reason, that it is a wonder they themselves did not discard it. But they foresaw, that if they acknowledged a Providence, they must acknowledge also that they were accountable for all their actions to an higher Tribunal: And this, thro' a consciousness of their sins and follies, they were unwilling to be: Hence, they laboured to persuade themselves, that the Maker of the world was not the Preserver and Ruler of it, but that all things were left to the government of Fate or Chance.

But my business, here, is not so much with professed Atheists, who deny the existence of God, and consequently deride all evidences brought from Scripture, of the extraordinary events that fall out in favour of his people; but rather to convince those who profess to own all this, yet, never having tasted religion by experience, suspect, at least, that all these things which we call special Providences to the saints, are but natural events, or mere contingencies.

But if it were indeed so, that the affairs of the world in general, and more especially those of the saints, were not conducted by Divine Providence, but by the steady course of natural causes.

1st. How comes it to pass that so many signal mercies and deliverances have befallen the people of God, above the power, and against the course of natural causes; to make way for which, there hath been a sensible suspension and stop put to the course of

nature?

nature? It is most evident that no natural effect can exceed the power of its natural cause. Nothing can give to another more than it hath in itself; and it is as clear, that whatsoever acts naturally, acts necessarily. Fire burns to the uttermost of its power; waters overflow, and drown all they can. Lions, and other cruel beasts, tear and devour their prey, especially when hungry; and for arbitrary and rational agents, they also act according to the principles and laws of their nature. A wicked man, when his heart is fully set in him, and his will stands in a full bent of resolution, will certainly, (if he have power in his hand, and opportunity to execute his conceived mischief,) give it vent, and perpetrate the wicked devices of his heart; for, having once conceived mischief, and "travailing in pain with it," he must, according to the course of nature, "bring it forth," as it is in Psal. vii. 14. But if any of these inanimate, brutal, or rational agents, when there is no natural obstacle, have their power suspended; and that when the effect is near the birth, and the design at the very article of execution, so that tho' they would, yet they cannot hurt; to what is this to be assigned? Yet so it hath often been seen, where God's interest hath been immediately concerned in the danger and evil of the event. The sea divided itself in its own channel, and made a wall of water on each side, to give God's distressed Israel a safe passage, and that not in a calm, but "when the waves thereof roared," as it is in Isa. li. 15. The fire, when blown up to the most intense and vehement flame, had no power to singe one hair of God's faithful witnesses, when, at the same instant, it had power to destroy their intended executioners at a great distance, Dan. iii. 22. Yea, we find it hath been sometimes sufficient to consume, but not to torment the body, as in that known instance of blessed Baynham, who told his enemies the flames were to him as a bed of roses. The hungry lions put off their natural fierceness, and became harmless, when Daniel was cast among them. The like account Church History gives us of Polycarp and Dionysius Areopagita, whom the fire would not touch, but stood after the manner of a ship's sails filled with the wind, about them.

Are these things according to the law of nature? To what secret natural cause can they be ascribed? In like manner we find the vilest and fiercest of men have been withheld by an invisible Hand from injuring the Lord's people. By what secret cause in nature was Jeroboam's hand dried up, and made inflexible at the instant in which it was stretched out against the man of God?

1 Kings

1 Kings xiii. 4. No wild beasts rend and devour their prey more greedily than wicked men would destroy the people of God that dwell among them, were it not for this Providential restraint upon them. So the Psalmist expresses his case, Psal. lvii. 4. "My soul is among lions, and I lie among them that are set on fire." The disciples were sent forth as sheep into the midst of wolves, Matt. x. 16. It will not avail in this case to object by saying, that those miraculous events depend only upon scripture testimony; for, beside all that may be alledged for the authority of that testimony, what less is it that every eye sees, or may see at this day? Do not we behold a weak, defenceless, handful of men, wonderfully and unaccountably preserved from ruin in the midst of potent, enraged, and turbulent enemies, that fain would, but cannot destroy them, when as yet no natural impediment can be assigned why they cannot?

[*To be continued.*]

A WARNING to PERSECUTORS.

THE preceding observations, concerning God's providential care of his people, are well illustrated by the following Anecdote, for the truth of which we can vouch.

About ten years ago, some of the members of the Methodist Society in Kingston, Jamaica, were wont to keep a prayer-meeting every Tuesday evening in a large, but ruinous house, occupied by a poor woman of colour in the lower part of the Town. One evening some young fellows, made great disturbance, and broke part of the furniture. One of them loudly threatened to pull down the house the next Tuesday evening. But mark the judgment of God! That evening he was carried to his grave! carried from the very house he had intended, that night, to pull down! The house in which he died, and which was opposite to that in which the prayer-meeting was held, being too small, the poor woman was requested to grant the use of her house for the purpose of the funeral. With this request she readily complied. So that his corpse lay in the very house he had threatened to pull down, and was carried out thence on the evening he had designed to perpetrate that wicked deed. Surely there is a God that judgeth in the earth! And they that touch his people, touch the apple of his Eye!

An

An Extract from Mr. George Taylor's Account of the Rise, Progress, and Suppression of the Rebellion in the County of Wexford, in the Year 1798.

[*Continued from page* 39.]

ABOUT the latter part of the year 1797, it was discovered that the United Irishmen were carrying on their private meetings in the county of Wexford, for the purposes already mentioned, and to throw a better gloss on their diabolical schemes, false rumours were circulated by the agents of the Irish Union, that the Orange-men were to rise for the purpose of murdering all their catholic neighbours; when, in fact, there was no such thing as an Orange association formed in the county, until a few months after the suppression of the rebellion, nor were there any Orange-men there at its breaking out, except a few in the towns where detachments of the North Cork regiment of militia were stationed. The magistrates and gentlemen of the county being alarmed at their proceedings, and dreading the consequence, were unwearied in exertions to frustrate their pernicious designs.

In the beginning of the year 1798, it was observed that the Roman catholics were very much devoted to their chapels: Every day mass was celebrated throughout most parts of the country, whereas, formerly it was chiefly observed only on the Sabbath-day. The chapel of Ballycanow was particularly well attended by a very numerous congregation, at both morning and evening prayers. Michael Murphy was officiating priest of that parish; a young man, strongly made, and of a dark complexion, had been a few years resident in the parish, and not long in holy orders.

During his priestly office in Ballycanow, he behaved himself very well, and lived much in the esteem of persons of every persuasion, till the breaking out of the rebellion: He was a man of such profound policy, as not to be suspected of having any knowledge of their meetings and organization, till it burst forth like a torrent, overwhelming our happy country with ruin.

About this time, several persons were apprehended on the information of a man of the name of Cooper, for being sworn United Irishmen, and were lodged in the county jail of Wexford; it was also discovered that the black-smiths were in the habit of manufacturing pikes for some time back; and several were detected.

The county was now very much alarmed, and the magistrates assembled in Wexford, Enniscorthy, and Gorey, to take into consideration the most advisable means to prevent the storm that was gathering over our heads.

The Earl of Mount-Norris was very apprehensive that the consequences would be fatal; and being zealous for the peace, prosperity, and welfare of the kingdom, rode, accompanied by some gentlemen, to the neighbouring chapels, at the time the congregations were assembled, and like a true friend to his country, expostulated

When Mr. and Mrs. Maxfield, who were her very dear friends, left the Society, and drew many after them, Mrs. Dennis said,—"I cannot think of leaving the father, to follow the son." Her daily delight was in the ways of God. Her Bible and Hymn Book were her constant companions, and what she learned therefrom at that time, furnished her mind with support under future sufferings. Her husband was, by and by, laid on a bed of affliction; this, no doubt, being known by God to be the best way to bring back to himself his long lost son. He then confessed that convictions had followed him even in the midst of his sinful pleasures, and that an horrible dread had frequently overwhelmed him. Mr. Wesley and the Preachers visited him. His cry for mercy was incessant; and one Sunday morning, he awaked his wife, and said, "O what a Sunday morning has this been to me! The Lord has graciously spoken peace to my soul. I have not received it with the same rapture wherewith I first obtained pardon; but I feel solid comfort, and believe I shall lose it no more." He lay a fortnight, rejoicing continually, and frequently saying, "I shall soon join the hundred and forty and four thousand, and sing as one of the loudest, of redeeming Love! How wonderful that the Lord should have mercy on such a backslider, after so many years rebellion! He has filled the poor broken vessel to the brim!" A little before his death, he called the family round his bed, and taking his last farewell, intreated them never to leave the Methodists; but to walk on stedfastly in the ways of God. He seemed then to have a glorious prospect of happiness before him, and, pointing to the corner of the room, said, "Do not you see Him? I shall soon,

'Clap my glad wings and tour away,
'And mingle with the blaze of day!"

Soon after this, his happy spirit took its flight to the Paradise above.

Mrs. Dennis, tho' severely tried during her first marriage, was persuaded to marry a second time. The person to whom she was united was Mr. Clemenson, many years steward of the Society at the Old Foundry. She expected then to be quite comfortable both in temporal and spiritual concerns: But whom the Lord loveth he chasteneth, and scourgeth every child whom he receiveth. At Mr. Clemenson's death, she was called to witness the sincerity of her love to Jesus, and to maintain a conscience void of offence, by literally parting with all her worldly property, to the apparent injury of her own children, which the Lord enabled her afterwards to repay. She still strove to follow the Apostle's admonition, "Not slothful in business;—fervent in spirit, serving the Lord." Her way soon became comfortable. But the Lord, in wisdom, (as she afterwards acknowledged with entire satisfaction,) that he might gain her whole heart, took away her sight, when she was about sixty years of age. This was, at first, a severe trial; but the Lord enabled her to consider it as a token of his Love. She often said, "Had it not been for this visitation, I might have been too much taken up with worldly

worldly buſineſs." The Lord provided her with ſervants as affectionate as children, and ſettled her with her own children dear to her as her life.

Mrs. Clemenſon now proved the goodneſs of God, and the gain of godlineſs. The Word of the Lord, and the means of grace in general became her delight both night and day. During the twenty years in which ſhe was deprived of ſight, ſhe fed on the ſpiritual food which ſhe gathered in the wilderneſs; and tho', as ſhe often ſaid, "Thro' many a night of diſtreſs, her ſoul did her Saviour purſue;" yet ſhe never thought ſhe had one trial too many; declaring that the Lord did what was beſt for her. She never, from the firſt, omitted taking her ticket at the time of the quarterly viſitation of the Claſſes. The laſt time, the members of the claſs, among whom her name ſtood, met at the houſe in which ſhe reſided, her ſoul was, early in the morning, particularly comforted by the application of theſe words, "From this day will I bleſs Thee." The Lord ſeemed now to be preparing her for her laſt trial; for ſhe was ſoon after afflicted with the gout, which induced her to think that her diſſolution was drawing near. The preachers, her leader, and friends, kindly viſited her. Her conſtant deſire was for more of the mind that was in Chriſt Jeſus, and that the full image of God might be ſtampt on her ſoul. One aſked, If ſhe repented being a Methodiſt? She replied, "No;—not one moment ſince I firſt joined the Society: Only I lament that I have not been a greater ornament to it." He then aſked, If her ſole dependence was on Chriſt? She replied,

"Coming, as at firſt I came,
To take, and not beſtow on Thee;—
Friend of Sinners, ſpotleſs Lamb,
Thy Blood was ſhed for me!

"I ſhall bleſs God to all eternity for the Methodiſt Preachers, as the means, under Him, for good to my ſoul." And ſhe rejoiced at the thoughts of meeting ſo many thouſands of the people gone to glory. One ſaid, "Perhaps you will ſoon be one of our guardian angels;" ſhe replied, "That would be a pleaſure to me indeed!" Another aſked, If ſhe might venture to commit her all to Chriſt? Mrs. Clemenſon anſwered, "O yes,—*your all:* And if you walk in the ways of God, taking up the daily croſs, you ſhall certainly wear the Crown of Glory."

During her illneſs the enemy of ſouls was often permitted to buffet her. At one time, under theſe conflicts, ſhe aſked a friend,—"Do you think I ſhall land ſafe at laſt?" On her replying, "We have no doubt of your being ſoon in glory," her peace returned. Her laſt conflict was on the Lord's-day, a week before her death. When ſhe was delivered, ſhe ſaid, with peculiar ſweetneſs,

"O what are all my ſufferings here,
If, Lord, thou count me meet,
With that enraptur'd hoſt to' appear,
And worſhip at thy feet!"

Sometimes, supposing herself to be alone when she was not, in consequence of being blind, she prayed aloud, and earnestly intreated the Lord, that those she loved might not pass thro' the sufferings she had endured. Like her blessed Master, being truly resigned to the Will of her heavenly Father, when, under the deepest affliction, she seemed most evidently to bear his image. After this conflict, not one doubt remained on her mind. Being asked by a Preacher, If she was under any fear of death? She answered,—"None at all; only thoughts of the last struggle, in the separation of soul and body, sometimes exercise my mind; but I am enabled to leave all to God." She continued happy, often conversing with God, and repeating hymns, to the astonishment of those around her. Her love to the poor followers of Jesus was great, and the company of his ministers was her delight. Her change drawing near, she said, "I shall soon, like dear Mr. Dickinson, see them come for me.

'For me my elder brethren stay,
'And angels beckon me away,
'And Jesus bids me come.'

"Jesus is on his Mercy-Seat, pleading every hour." One replied, "Yes, every moment." She added, "Every moment, Lord, I need, The merit of thy death." On giving her a little wine, a person said, "You will soon drink of the wine of the Kingdom." She answered, "I believe I shall;—I shall!"

On Saturday morning, when the clock struck one, she said, "I should have liked to have gone with the rising morn." She appeared quite recollected all the day. In the evening, when parting with her leader, she said, with a grateful smile, "The Lord Jesus bless you: The God of Peace be with you." Death drawing very near, and rendering her unable to respire, one asked, How she felt her mind? She replied;—"Unto my sovereign Lord and King, My all I now commend." She appeared to be quite serene and placid; and engaged in close communion with God. Her last words that could be distinctly heard, were, "Jesus! Master!" About one o'clock on Sunday morning, July 31, 1803, her happy spirit was taken to Paradise.

Anecdote of Mr. William Percival.

WE are happy to have the opportunity of correcting a mistake which occurred in our Magazine for October last, pa. 491, respecting the late Mr. Percival. In the Extract from the Minutes, it is said, that,—"*Before his conversion to God, he was ignorant and wicked.*" There is a sense, undoubtedly, in which this must be true of every unregenerate person; but in the obvious and common meaning of the words, it cannot be applied to Mr. Percival. From the joint testimony of his most intimate friends, we are assured, that previous to his conversion he was assiduous in the pursuit of useful

useful knowledge, and his leisure hours were occupied in reading those books which were calculated to improve his mind: And at the same time his outward conversation was so unblamable in the eyes of the world, that when he first began to associate with persons truly pious, his neighbours exclaimed, "What can the Methodists do for William Percival? They can make him no better."

Some Account of Mr. SHIPTON.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

IT was very far from being my design, while relating some Anecdotes respecting the late Mrs. Harrison, in the Magazine for July 1802, page 319, to misrepresent the case of Mr. Shipton, of York: And I am very glad that his daughter, from her own knowledge, has favoured me with the following pleasing Account of her deceased Father, which I request may be inserted in your Miscellany. I am, your affectionate Friend and Brother, JOHN PAWSON.

"It is undoubtedly true, that my father was, at the first, a violent opposer of the Methodists; and I well remember the awful effect that the Word had upon his conscience for a considerable time. Yet infinite Mercy restored comfort to him, and he became, as to his conduct in the church, in his family, and in the world, an uniform and exemplary character. In the afflictions, with which it pleased God to visit him, I can truly say, he did not disgrace the good confession which he had been enabled to make, and was highly esteemed by the Society. He felt tenderly for the salvation of poor lost sinners, and frequently attended the preachers into the country part of the York circuit; and, as he had opportunity, reproved sin wherever he met with it. As a *parent*, he was remarkably watchful over his children, and to this day, I remember his pointed reproofs and admonitions. I have also the satisfaction to say, that his last end was peace. He called his children to his dying bed, and earnestly intreated us not to neglect our precious souls, and above all things to be deeply concerned to meet him at the right-hand of God. The following scriptures were given him for his support in his dying hours, the first in reference to his family, and the other as the joy of his own soul. 'I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread,' Psal. xxxvii. 25. 'I know that my Redeemer liveth,' &c. Job xix. 25. The glory of God, and a sense of duty, urge me to give you the above account.

I am, Sir, your humble servant in the Gospel of JESUS,

M. H."

LETTERS.

From Mr. RICHARD RODDA, to the laſt GENERAL CONFERENCE.

FATHERS and BRETHREN,

THE unalterable and unabating love that I feel to you, and to the Methodiſt Connection at large, prompts me to write this. The infirmities, pains, and weakneſs, with which I am ſurrounded, aſſure me of this important truth, that here I "have no continuing city," but am only "a ſtranger and pilgrim upon earth;" and that, during my ſhort abode in this pilgrimage ſtate, I am unable to do the work of an effective man. As far as I know, however, I feel a willingneſs to ſpend the eleventh hour in the Work of our bleſſed Maſter. I find upon reflection, that the thirty-ſeven years which I ſpent in the work of the miniſtry as a local and itinerant preacher, altho' blended with many imperfections, are ſo far, thro' the mercy of God, and the merits of my Redeemer, from proving a ſource of grief to my mind, that they afford a ſolid ground of conſolation. HE that called me to the Work, and, in ſome meaſure, qualified me for it, did not permit me to run in vain, nor labour in vain. Thro' the goodneſs of God, and the candour of his people, I was in general, kindly received in every circuit where I was appointed to labour; and have often admired the Wiſdom of God in appointing men endowed with a diverſity of gifts to feed the flock of Chriſt, ſo as to adminiſter to individuals a ſuitable portion in due ſeaſon.

It is now my earneſt prayer to GOD, that all the preachers who are ſtill employed in the Work, may act from a clear conviction of their call to it; having nothing in view but the glory of God, and the ſalvation of precious ſouls: And in order to this, that they may be men "full of faith and of the Holy Ghoſt;" "mighty in the Scriptures;" wiſe ſcribes, bringing forth out of their treaſure things new and old; not ſeeking their own eaſe, their own honour, or profit, but their own ſalvation, and the ſalvation of thoſe that hear them.

Some of my elders, and many of my co-evals have, for a ſeries of years, been holding forth the Word of Life in different parts of the United Kingdom, and God did not ſend us a warfare at our own charge; while we lived and preached the Lord Jeſus, his hand was with us, and numbers believed, and were turned unto the LORD.

O what joy, what ſatisfaction muſt it give us at the cloſe of our day, and when juſt quitting the ſtage of action, to ſee ſuch a goodly number of our junior brethren, who, by grace, are determined to follow us as far as we followed our Lord Jeſus; to walk by the ſame rule, and mind the ſame thing. Brethren, my deſire

and

prayer for you is, that you may not only retain the primitive fervor and ſimplicity of the firſt Methodiſt teachers; but alſo, that you may ſurpaſs them in this, and in every other thing that is praiſe-worthy. I beg leave earneſtly to recommend to you a careful peruſal of the Tracts publiſhed in our connexion, during the laſt half century, in preference to every other human compoſition; in order that you may be "found in the faith." All the eſſential doctrines of Chriſtianity are clearly ſtated and explained in theſe invaluable Writings. The Fall of Man by ſin, and his Recovery by the Grace of God, are made manifeſt to every common capacity. It appears to me, that the eternal Divinity of the Son of God, is the foundation of the chriſtian ſyſtem; and if the foundation be taken away, what can the righteous do? Let us, my Brethren, be exceedingly cautious that we do not ſlight nor reject this ſure Foundation, this precious Corner-ſtone. Let Arius or Socinus do this; but be ye careful to ſhun their pernicious errors. Bear continually in mind, that "the Father hath committed all judgment unto the Son: that all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him." Conſidering the infidel age in which we live, it is needful that we ſhould be armed at all points that we may withſtand the common foe; and that we ſhould be taught of God how to uſe the armour of righteouſneſs ſo as to defend ourſelves on the right hand and on the left. The doctrine concerning Chriſt given for us, and Chriſt living *in* us, ſhould form a prominent trait in all our public diſcourſes. The Redeemer's righteouſneſs, which is ſo pleaſing to God, and is that by which the Law is magnified and made honourable, we ought never to omit proclaiming aloud.

"Man's offence was counted his,
"Ours his righteouſneſs divine."

The operations and influences of the Holy Spirit, ſhould be clearly and ſtrongly inſiſted on; and that in divers reſpects: as, quickening ſuch as were dead in treſpaſſes and ſins; as, leading the blind by a way that they before knew not: opening their eyes, and ſhewing them the way of ſalvation; as, conſoling the mourner; bearing witneſs with the contrite believer's conſcience, that he is pardoned, accepted, and become an adopted child of God. That blood ſhould be proclaimed aloud, which hath atoned for ſin, and which cleanſeth the believer from all unrighteouſneſs; that Spirit which ſtrengthens, ſanctifies, and ſeals the ſoul unto the day of redemption; and that grace which brings a free, full, and preſent ſalvation. Let us, my Brethren, carefully avoid extremes, keeping at an equal diſtance from Phariſaiſm on the one hand, and Antinomianiſm on the other. Perhaps there is, at the preſent day, more danger of our being what is termed, by ſome, too *legal*, than too *evangelical*. We muſt cultivate the root, if we expect to ſee good fruit: To enforce chriſtian practice by evangelical motives, is a doctrine according to godlineſs.

I would next recommend to my beloved junior Brethren, a full in-

veſtigation of all the prudential rules that have been formed for the diſcipline of the Methodiſt Society. Every man in office ſhould be well acquainted with the rules of the community to which he belongs. When this is the caſe, no Superintendent, no itinerant preacher, will be at a loſs to anſwer any plain queſtion the Chairman of his Diſtrict may think fit to aſk him. We are not at a loſs for *good Rules* of government, but hitherto the *executive* department has been *too* weak; and I fear will remain ſo, unleſs there is a reviſion and a proper digeſt of our rules and regulations into one code, as clear and conciſe as the ſubjects will admit. When this is done, and the Articles are ſubſcribed, the Conference will find more eaſe in the good government of their Body. For my own part, Fathers and Brethren, I compare myſelf ſometimes to old Eli, ſitting by the way ſide, and trembling for the ſafety of the Ark. And I almoſt tremble too, leſt my unhallowed hand ſhould give it an irreverent touch. Every agitation in the Methodiſt Body has been a ſource of grief to my mind; I have conſtantly prayed that our Connection may continue like a city at unity with itſelf. Much, very much, (under God,) depends upon thoſe who are the Members of the Methodiſt Conference; while theſe ſtand faſt in one mind and one judgment, no weapon formed againſt us will proſper: And who is he that can harm us, while we are followers of that which is good?

Earneſtly praying that GOD may be in the midſt of you of a truth, during your aſſembling together; and that, when you go to your different appointments, his pleaſure may proſper in your hands; I remain, Fathers and Brethren, your companion and partner in the tribulation and patience of Jeſus Chriſt, ſo long as he is pleaſed to permit me to ſubſcribe myſelf, your truly affectionate Brother,

RICHARD RODDA.

London: Craven-ſtreet, July 20, 1803.

From Mr. WESLEY, to Miſs H. (Without date.)

WITHOUT doubt, it ſeems to you, that your's is a peculiar caſe. You think there is none like you in the world. Indeed there are: It may be, ten thouſand perſons are now in the ſame ſtate of mind as you. I myſelf was ſo a few years ago. I felt the wrath of God abiding on me. I was afraid every hour of dropping into hell. I knew myſelf to be the chief of ſinners. Though I had been very innocent, in the account of others, I ſaw my heart to be all ſin and corruption. I was without the knowledge and the Love of God, and therefore an abomination in his ſight.

But I had an Advocate with the Father, Jeſus Chriſt the Righteous. And ſo have you. He died for your ſins. And he is now pleading for you at the right hand of God. O look unto Him, and be ſaved! He loves you freely, without any merit of your's. He has atoned for all your ſins. See all your ſins on Jeſus laid! His Blood has paid for all. Fear nothing; only believe. His Mercy embraces you: It holds you in on every ſide. Surely you ſhall not depart hence, till your eyes have ſeen his ſalvation. I am, Madam, your affectionate Brother,

JOHN WESLEY.

Religious Intelligence.

From the Rev. Francis Asbury, To Mr. Charles Atmore.

Waltham, near Boston, (America,) *June* 3, 1803.

My very dear Brother, not less so by being only known by name.

THE present year is marked with great grace to the inhabitants of the United States. Great things have been done in the Western States of Tennissee, Kentucky, and Ohio, by meetings held by encampments for several days and nights together. These meetings have obtained in Georgia, South, and North-Carolina, Virginia, Maryland, and Delaware: Some of these meetings have been held four, others six, and one nine days and nights, with small intermissions. One hundred and seven have been added in a town in Virginia of about one hundred families, at a nine days meeting. The Presbyterians, over half the Continent, are stirred up, and are in church and congregational union with the Methodists. And they both feed their flocks together, like the ministers and people of God. We are always pleased to hear from, and honour the members and ministers of the ancient Connection in Europe. We are one Body. We have one Name, one Gospel, one Christ, one God, one Holy Spirit, one Heaven. And as it comforteth us, (when we find some barren spots,) that there are so many fruitful hills of Zion, you will rejoice that God is with a branch of the Methodist Connection in this country. I hope we shall continue to preach a *present* and *full* salvation, and fill up life to the best of purposes.

I am now in the 58th year of my age, frequently subject to an inflammatory rheumatism, and sometimes disabled for a season. Then I revive again, and limp along. I was born and brought up in a temperate climate with great indulgence, and lived in retirement till I was twenty-one years of age. Now my constitution is broken, thro' heats and colds, and I have grey hairs in abundance upon me. I have been thirty-seven years in the Connection, and thirty-two in America. I hope to hold out a little longer, and then to meet my dear English brethren, preachers and people, in a better world.

"There all the ship's company meet,
"Who sail'd with the Saviour beneath."

I thought when I came to America, four years would be long enough for me to stay; but the children whom God had given us, asked, Will you leave us in our time of distress? And so here I am. Give me your prayers, and present Francis Asbury in love to all you please, as their and your friend and brother in Jesus.

Francis Asbury.

Mr. Whatcoat adds the following, in the same Letter.

My dear Brother,

I Join my best wishes with brother Asbury's for your and Zion's prosperity. I can say but little in my declining years, but *God is Love*, my *Portion*, and *Almighty Friend*. I frequently feel myself as if I were near home, where I hope to join my faithful Brethren in singing redeeming Love in brighter worlds of bliss. I thank God I have never yet repented coming to this extensive country. The Lord has done great things for us, as you see by the above lines.

I remain, your's, in love,

RICHARD WHATCOAT.

Extract of a Letter from Mr. ZACHARY MYLES, of Baltimore, North-America, to his brother Mr. WILLIAM MYLES, Minister of the Gospel, in London.

Baltimore, Aug. 18, 1803.

My dear Brother,

THE last of our seven Annual Conferences having sat, the 10th ult. I send you the Minutes. The increase of members, this year, as you will see, in the *States*, is 17336. Fifty preachers have been admitted on trial, sixty remain on trial, and forty-five have been admitted into full connection this year. There are 205 Elders, and 85 Deacons, who, when added to the above numbers make the whole number of ministers 445.

William Hammett of Charlestown, who was formerly one of our Missionaries, is dead. Prior to that event his congregation had dwindled to very few.

One of the preachers told me, that the body of Mr. Whitfield is not yet putrified. But several other corpses are just in the same state at *Newbury Port*, owing to vast quantities of nitre with which the earth there abounds.

The Accounts from New York are alarming, the Yellow Fever having broke out there. Thank God, our city is healthy; but trade is dull. We pray that God may guard and save you from the hostile French, and preserve the whole Island from their invasions.

From your loving Brother,
ZACHARY MYLES.

An Extract from the Minutes of the seven Annual Conferences of the Methodist Episcopal Church in America, for the year 1803.

Ques. WHO are the Bishops?

Ans. Thomas Coke, Francis Asbury, Richard Whatcoat.

Ques. Who have died this year?

Ans. 1. LEWIS HUNT, a native of Virginia, of promising abilities. He entered the travelling connexion in 1798, and travelled in Salt-river Circuit, where his labours were greatly blessed. In 1799, he travelled in Miame circuit, where his constitution failed; from thence he returned home, where, being afflicted, he spent the beginning of the year 1800. But, some time in the Summer, he took his station again in the Connection, and laboured with cheerfulness and success. A few weeks before his death, his disease prevailed so far, that he judged it proper to return again to his father's house in Fleming-county, Kentucky, where he died of a consumption, in apparent possession of an assured peace with God, and in a calm and tranquil state of mind, on the 8th of Dec. 1801.

2. EDWARD WAYMAN, who was born in Anna-Arundel county, Maryland. He died at the widow Breeze's, on Patterson's-creek, in Hampshire county, Virginia, on the 21st day of April, 1802. He was a travelling preacher about five years; and died in the work of his Master. Altho' much debilitated, and apparently near his end, in the Summer and Autumn of 1801, yet he continued to labour, and attend his appointments until about the 10th of January 1802. He was then taken particularly ill, and in general, from that time was confined, sometimes to his bed, always to the house; until about the 1st of April. He then revived a little, and rode at different times about twenty or thirty miles. A few days before his death, he was taken with a violent ague. His disorder increased with great rapidity, and brought him to his

journey's

journey's end in about four days. During his illness he spoke little, was remarkably calm, and appeared to possess great tranquility of mind. He died in peace, about the fortieth year of his age.

3. JOHN LEACH, a native of Burlington-county in New-Jersey. He travelled about five years as an itinerant Preacher; was pious and circumspect as a christian; and acceptable and useful as a preacher. The two last years of his life he laboured under great and oppressive afflictions, which he bore with exemplary patience, particularly the dropsy, which terminated his life in the month of October 1802. He died in great peace in Glouceſter county, New-Jersey.

4. ANTHONY TURCK, of Low-Dutch descent, a native of New-York State. He was received into the Connection as a travelling Preacher, in 1792, was an holy and devout man, indefatigable and successful in his labours; but subject to great afflictions, temptations, and trials. He signified some time before, and in his last illness, that he had increasing comfort in communion with God. His last sickness was short and severe. He gave, however, to them that attended him great marks of patience, resignation, and victory in death. He departed this life, March 13, 1803, in Freehold circuit, Monmouth county, New Jersey.

Quest. What numbers are in the Societies?

Ans. The number taken at the Western Conference, was,

	Whites	Coloured.
	7738	464
Southern do.	9256	2815
Virginia do.	13099	3794
Baltimore do.	12513	6414
Philadelphia do.	24626	8561
New-England do.	2927	14
New-York do.	11458	391
Total, Whites,	81617	22453
Total People of Colour,	22453	
Total in all,	104070	
Total last year,	86734	

Increase this year, 17336

Quest. Where and when shall our next Conferences be held?

Ans. 1. Western Conference, at Mount Gerrizim, Kentucky, October 2, 1803,

2. Southern Conference, at Augusta, Georgia, January 1, 1804.

3. Virginia Conference, at Salem, April 10, 1804.

4. Baltimore Conference, at Alexandria, April 27, 1804.

☞ General Conference, in Baltimore, May 6, 1804.

5. Philadelphia Conference, at Soudersburg, near Lancaster, May 23, 1804.

6. New-York Conference, in New York, June 1804.

7. New-England Conference, at Buxton, Province of Maine, July 15, 1804.

From Mr. JOHN HAGERTY, To Dr. COKE.

Baltimore, Oct. 11, 1803.

Rev. and dear Sir,

WE are expecting your arrival between this and the General Conference, and hope your coming will be, as heretofore, in the fulness of the Blessing of the Gospel of Peace. We are a highly favoured people. The Lord is doing wonders in our land. The wilderness and the solitary place resound with the cry of heaven-born souls. The Camp-Meetings are rendered a great blessing, wherever they are held. We had one about fifteen miles from this town, at which, I suppose, not less than five thousand people were assembled. It

continued

continued from Saturday till the Tuesday following. It is difficult to say how many were converted; perhaps not less than one hundred persons. It was like heaven upon earth. The exercises of devotion were somewhat like the fire upon the altar. They ceased not day or night. The blessing has not been confined to the Camp-Meeting;—it has spread abroad in every direction. We have had a good time in this city. While other cities are afflicted with the yellow fever, we enjoy health in a remarkable degree; and the happiness of seeing sinners brought to the knowledge of salvation. Among the rest my niece has experienced a change of heart. All thanks to God for all his favours! Mr. Whatcoat, who is an invalid, is at present with me. My earnest prayer is, that God may make plain your way to us, and come with you, and make you a great blessing to his rising Church in this country. Mr. Asbury was in health the last time I heard from him, and is now in Kentucky. I am, your's, with much affection,

JOHN HAGERTY.

In the following LETTER will be found an Account of one of the Camp-Meetings, referred to in this. We leave our Readers to form their own judgment of these Letters.

Extract of a Letter from Mr. ALEXANDER M'CAIN, Methodist Preacher, to a Friend in Baltimore, dated, Greenville Circuit, Virginia, Sept. 2, 1803.

"THE great good that appeared to attend the first Camp-Meeting, and the great order that was preserved, removed the prejudice of the people, and won upon the affections of all. The earnest desire of several persons of influence, not professors, and the pressing importunity of professors of religion, with other considerations, induced brother Lee to convert our August Quarterly-meeting into a Camp-meeting.

Early on Friday the 19th, several waggons, carts, chairs, &c. came upon the ground. The Lord owned our first gathering together by the conversion, as far as we could judge, of three souls. At four o'clock, it beginning to rain, I opened a Meeting-house. At the conclusion of the exercise, a divine influence came down upon the people, and continued without ceasing all the night. During this time about thirty professed to find redemption in the blood of Christ, the forgiveness of their sins. At eight o'clock on Saturday morning, a greater work appeared to break out than that on the preceding evening, and continued until Sunday morning, without any intermission. And now I think not fewer than forty or fifty professed to have received justifying grace. Two genteel young women, who came with their friends, went into their tents late on Saturday night to repose themselves. As quick as lightening they were both struck with conviction for sin, ran into the Meeting-house, and one of them soon found peace with God. Nothing remarkable took place on the former part of Sunday. But in the afternoon the most remarkable influence I ever witnessed, fell upon the congregation. It cannot be described, nor indeed conceived. No part of a space, that I believe, contained three thousand souls, was unwatered with flowing tears. This continued nearly all night. On Monday morning was a most affecting and melting time. Those who had tasted the Lord's loving-kindness were unwilling to leave the hallowed spot. They began, however, by degrees, to go, family after family, until about two o'clock.

One

One company, which I shall notice, was composed of twenty-one women, besides men, nine of whom professed to find redemption thro' the blood of Jesus, and went home happy in God. Such a time I never saw. At this Meeting there were thirty-nine Methodist Preachers, eight of whom were itinerant, twenty five waggons, sixty-six carts, sixty-nine tents. The coaches, chaises, &c. were supposed, on Sunday, to amount to nearly two hundred. And there were present not fewer than seven thousand souls. It is believed, that about one hundred Whites were brought to God, besides Blacks.

From these Meetings the influence has spread, and I may, with safety, say, that hundreds have been changed in heart and life; and I hope that the good effects will be seen many days hence. Thank God, my Brother, we live in a day, in which the people are not coming by dozens and by scores, but by hundreds to Jesus.

A. Mc CAIN.

POETRY.

GOD is LOVE.

THOU! at whose touch the snow-clad mountains smoke,
Eternal wisdom! touch my lips profane!
O! touch my heart! my heart, tho' cold, shall glow,
My lips breathe eloquence divine! for not
Of earth, in earth-born strains, I mean to sing
Advent'rous, but of thee! thy love, alone
Thy wisdom knows, thy love my awful theme!
Let me not err, low grov'ling in the dust
Let me not fall, high tow'ring to the sky—
O! where shall I begin! how trace the source
Of all! how fathom vast immensity!

Long as the God has *been* who ne'er began,
Trac'd back and backward still, but trac'd in vain,
Love has so long existed; GOD IS LOVE!
Who name him other, know not yet his name;
And if they seek him, lost in error's gloom,
Or superstition's lab'rinth, find him not.
Whate'er the glimm'ring *lamp* of *reason* show'd
Of God, thro' pagan darkness, all was love;
Whate'er the bright effulgence of thy *Sun*,
Blest *revelation*! has display'd, all still
Is love! this pendent world, those rolling orbs,
Nature's whole system speaks its maker kind.

The varied fruits and flow'rs, the pleasing change
Of day & night, the painted landscape round
Of hill and dale, clear fountain, shady wood,
The glitt'ring dew of morn, the crimson'd cloud
Of evening mild, the sweetly varied song,
The peopled earth, and air, & sea, all parts
Of one stupendous whole, and fram'd for bliss, [domain,
Proclaim him good.——Lord of this blest
Not male alone, but male and female form'd,
When man receiv'd the breath of life, and took
The stamp divine, the image of the God,
What gift was each to each! how lovely both!
Who can their form describe, or who conceive?
Consummate beauty, test of skill divine.
Thrice happy pair!—to late degen'rate times
Your morn and evening song had some blest band
Transmitted fair, in strains by heav'n inspir'd,
These had the gloomy bigot read abash'd,
And own'd that GOD IS LOVE. But man, alas!
Fell from the perfect beauty, pure desire;—
Fell to deformity, and age, and death,
And hate, and envy, violence and guilt.
He fell: Yet unremitted goodness spoke
To man, apostate as he was, the words
Of peace; gave mis'ry hope, & show'd above
A brighter paradise, than Eden's groves,
His portion, when the woman's promis'd *Seed*
Shou'd bruise the serpent's head: amazing grace!
The promis'd seed was giv'n; the fulness then
Of Godhead dwelt in flesh! high heav'n itself
No more contains the' astonishment and joy,
But down its radiant hosts impatient pour
And *Peace* proclaim *on earth, good will to man.*
O! join the transports of the' angelic choir,
And sing, responding to the hallow'd strain,
To God be glory.—But, tremendous scene!
Whom do I see, in yon drear waste, forlorn;
Whom tempted there!—who stretch'd on earth sweats blood!
What ruffian band is that? whom do they drag
Betray'd, insulted, thro' a scoffing crowd?
Whom do they scourge! whom crown with thorns remorseless!
Yet hold, barbarians!—Snatch me from the sight [full
Ye whirlwinds! crush me mountains—dread-
Horrid! on the cross, they strain, they nail
The lord of life! they rear it! hark he prays—
Father forgive, they know not what they do!—
Stupendous! What is language! what is thought!
Astonish'd nature trembles! from the graves

The

The dead come forth! rocks rend! the sun withholds
The day!—'tis past! The Saviour groans, and dies!—
Oh! let me, bending to the dust, dissolve
In silent admiration! Let my soul
Attest, in unexpressive thought, that God
Is Love! And dare I, dare a grov'ling worm
Rejoice in scenes like these?—O teach me, Thou,
My Saviour, teach me to divide aright
My love and awe; my joy & grief: O teach
My soul the trembling hope, the humble trust,
To feel in gratitude that God is Love!

H. G.

HORACE,

ODE XX.—BOOK SECOND, imitated.

WHAT tho' oppress with heavy clay,
Tho' bid her high seraphic powers,
My Soul, disdaining time's delay,
On wings of faith shall fly away:
Even now, not earth retards her flight;
Now she gains the' aerial height,
And thro' the liquid ether towers!

Mounted on cherubic wings,
Swift she soars, and sweet she sings;
For happiness celestial born,
Spurns this nether world with scorn!
The bustling towns she leaves below,
And soars where starry beauties glow;
Expanding her immortal parts
Beyond the reach of envy's darts.

Tho' stript of every pompous boast,
A transitory child of dust;—
Tho' dull mortality should spread
Her dead'ning venom thro' my veins,—
Join'd to CHRIST, my living Head,
My Soul's eternal life remains.
Wing'd for bliss beyond the skies,
To endless Being will I rise.

Not low ambition's fawning slave,
Nought valuing its unmeaning blast,
I nobler emulation have,
A fame that shall for ever last;
Honour divine, that comes from God,
And lifts me to his bright abode.

Let not, my friends, the falling tear,
Impious, profane your ——'s bier:
When ye the solemn rites prepare,
The doleful dirge funereal spare.
Essential glory shall my head surround,
With honor wreath'd, with life immortal crown'd.

T. R.

THE TWENTY-THIRD PSALM

Is a beautiful Pastoral. In every Version it has had, whether from the rustic hand of THOMAS STERNHOLD, or the elegant pens of ADDISON, and MERRICK, and WATTS, there have been beauties displayed, capable of pleasing every order of Readers. They originate in the inherent loveliness of the Psalm. The following Version evangelizes the subject, and the Verse is contracted in the measure of Mr. OLIVER'S "GOD of Abraham" Perhaps the innate beauty of the original sentiments, may obtain for my attempt, an exoneration, at least, from general censure.

MY Shepherd's mighty Aid,
His dear redeeming Love,
His all-protecting Power display'd,
I joy to prove.
Led onward by my Guide,
I view the verdant scene,
Where limpid waters gently glide
Thro' pastures green.

In error's maze, my soul
Shall wander now no more;
His Spirit shall, with sweet control,
The lost restore:
My willing steps shall lead
In paths of righteousness;
His Power defend; his Bounty feed;
His Mercy bless.

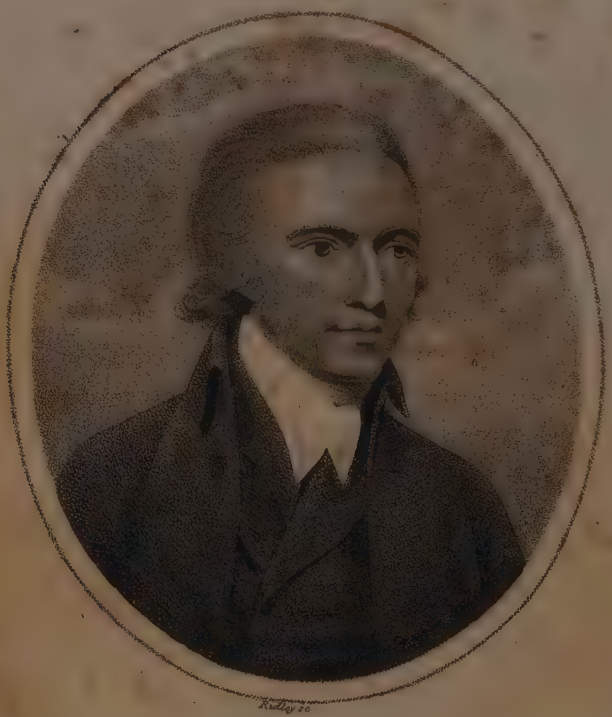
Affliction's horrid gloom,
Shall but thy Love display;
Thou wilt the vale of death illume,
With living ray.
My failing flesh, thy rod
Shall thankfully adore;
My heart shall vindicate my God,
For evermore.

Thy hands an unction shed,
Whose balmy sweets abound,
It honours my devoted head,
With gladness crown'd.
While hid from every ill,
From each infernal foe,
My cup ten thousand comforts fill,
And overflow.

Thy Goodness, ever nigh,
Thy Mercy, ever free,
Shall while I live, shall when I die,
Still follow me.
For ever shall my soul
Thy boundless blessing prove;
And, while eternal ages roll,
Adore and love.

T. R.

Conference-Office, North-Green, Finsbury-square; GEO. STORY, *Agent*.



MR. JAMES BUCKLEY,

Aged 24. Preacher of the Gospel.

THE METHODIST MAGAZINE,

FOR APRIL, 1804.

BIOGRAPHY.

AN ACCOUNT OF MR. CHARLES KYTE.

[*Concluded from page* 102.]

LETTER IV.

"My dear Brother, Yarmouth, June 6, 1800.

"FROM your Letter, I learn you have abundance of things to exercise your every grace. But you are sensible the world, throughout, abounds with trials, and men in every situation come in for their share of them. At present, this habitable globe is in a state of great agitation: And while this is the case, we have a good lecture given us concerning the instability and short duration of all earthly things. I hope, while we are so circumstanced, we shall meet every thing of a painful nature with unshaken fortitude, and submit to all the dispensations of divine Providence with adoring resignation. The time draws near for my removal from Yarmouth. Where my next appointment will be, I have not the least idea; neither have I any anxiety about it.

Your's, affectionately, C. KYTE."

LETTER V.

"My dear Brother, Canterbury, July 10, 1801.

"I Should have answered your first Letter, before the reception of a second, had it not been for affliction. I have been laid aside from preaching, about ten weeks. At this time I am considerably better in many respects, but not well: And it appears to me it will take some time fully to re-establish my health again. Thro' infinite Mercy it has proved a kind visitation to me. My mind has been kept in perfect tranquility, without one anxious thought about life or death. Your's, C. KYTE."

LETTER VI.

"My dear Brother, Canterbury, March 18, 1802.

"SOME time has elapsed since I received your Letter. And I have now to inform you, that my health is much the same as it

it was when I wrote to you laſt. I have not been able to preach ſince laſt April. What will be the iſſue of the preſent viſitation I cannot tell; but I feel a determination to give myſelf wholly up unto the diſpoſal of my heavenly Father. My diſorder began with a high fever, which has left a great debility, an obſtinate cough, and the loſs of my voice. I have had the advice of ſome medical gentlemen: But, after all, I think I am much the ſame. I find, by hourly experience, that neither what I have enjoyed in time paſt, nor what I may enjoy in future, will do for me; I muſt live by faith in God the preſent moment, and every moment too. Some of my children are poorly; may God bleſs them all for ever! Your's, &c. C. KYTE."

LETTER VII.

"My dear Brother, Canterbury, Auguſt 27, 1802.

"BEING juſt returned from the Briſtol Conference, I write to inform you my health is much the ſame that it has been theſe ſixteen months. I continue to be incapable of preaching and of every thing that requires exertion. I went to Briſtol, becauſe it was judged the journey might be uſeful to me. But this, like all other means, has taken but little effect. I am in lodgings at preſent; but wait to take a houſe when I can meet with one that will ſuit me. I mean to ſtay here, to ſee the iſſue of this viſitation. The Lord's will, in all things, be fully done!

Your affectionate Brother, C. KYTE."

This was the laſt Letter I had the happineſs of receiving from my Brother. I have many more of his Letters by me; but as they all breathe a ſimilar ſpirit, and ſpeak the ſame language, conſpicuouſly evincing him to be ever the ſame perſon, in his conduct, experience, ſtability, &c. I have not thought proper to tranſcribe any more: But will conclude the account by preſenting you with a copy of a Letter ſent me by his dear wife ſince his deceaſe: And with a few lines from a Letter of Mr. J. Pritchard, written to her on the mournful occaſion.

"Dear Brother, Canterbury, April 25, 1803.

"No doubt you have waited in painful ſuſpenſe to hear from me. I cannot ſay I have not had opportunity. Many times I have attempted to write, but always found my mind ſo much affected, that I was obliged to lay aſide the thoughts of it. What I have inwardly ſuffered has much affected my health: but I dare not defer writing to you any longer. By the help of the Lord I will

will now endeavour to give you some account of my dear departed husband. Some little time before the last Conference, I expressed my fears to him, respecting his not being able to go to Bristol. He replied, 'We cannot tell: I have no anxiety about it.' He had learned the happy art of living the present moment to God, and of casting his care on him for the next. I have often heard him bless God for the affliction, and say, 'It is profitable to me. I do not know how it will terminate; the Will of the Lord be done." He complained most of extreme, inward weakness, and universal debility. When I asked him, If he were in much pain? he replied, 'No; but very weak:' Dr. Hamilton advised him to go to Bristol, thinking the journey and change of air might have a happy effect. About that time he found himself better, and capable of performing the journey. I am thankful he was permitted to see his dear boy once more in the flesh. The first Letter I received from him, informed me, he was no worse for the journey, and that a kind Providence had provided him a lodging a little way out of the city, every way suitable. I was thankful, and flattered myself he would return much better. Another letter soon arrived, which almost deprived me of all hope of his recovery. But I knew he was in the hands of a gracious Saviour, and that his righteous Will would be accomplished. But how did I tremble to think of being separated by death! It appeared almost impossible for me to acquiesce in the will of God. You may think, dear Brother, with what painful anxiety I waited for his return home. He stayed in London some time in going to, and returning from Bristol. As soon as I saw him, my fears revived, and I dreaded the event, as I had done many times before. The journey and the heat of the weather were more than his dear, weak frame could well endure. He had very little appetite, and took but little of any thing that agreed with his stomach. From this time I could perceive him grow weaker every day. We removed to a more airy situation, hoping this might prove salutary. But alas! all means failed of their desired success. The Lord was preparing him for a better world. His inward weakness being great, he could converse but little. What he did say, was in a few words, and very weighty. To a Friend, he observed, 'I am perfectly resigned to the Will of the Lord, and experience the support and comfort of the truths you have heard me preach.' When I asked him in the night, How he was? he often replied, 'Very comfortable; I sleep very little, but have blessed communion with the Lord.' He now began to decline very fast. His

breath was much affected, and his cough exceeding bad, which continued so to the last. I cannot describe how acute my feelings were to behold him in this suffering state. My mind was also greatly distressed respecting the last enemy death, lest he should suffer in the same manner some of the children of God have done. But this did not give him the least concern. He told me, the manner *how*, and the time *when*, he should be called hence, he could leave to his heavenly Father. About this time he began to waste away amazingly, and quite lost his colour. I wished him to let me write to you. He replied, 'I cannot, in justice, desire my brother to travel so many miles, I know it would be an injury to him." Neither would he suffer me to let Charles know how ill he was. I have been afraid you would reflect on me for not writing; but he would not agree to it. Oft have I lamented your being at so great a distance. I should have esteemed it a blessing had you been near to have sympathized with us in our affliction. It would have been a great relief to my mind to have seen you at this time.

"Your dear brother continued to come down stairs twice every day, till within about ten days of his death. He was then confined to his chamber; but sat up every day less or more, until the night he departed. 'When I have been sitting by his bed, he has conversed very cheerfully, and wished me to repeat some of his favourite texts. He mentioned this himself, 'The ransomed of the Lord shall return to Zion,' &c. and said, I have been in my element while preaching from this passage.' He spoke of the virtue of the precious blood of Christ with much feeling and delight. Those who sat up with him were greatly profited by the blessed temper of mind he manifested, and the good advice he gave them. Brother Collard sat with him for some time. A young man came the same evening to tell him he was convinced of sin under a funeral sermon he heard him preach. After they were gone, he desired my sister to read to him two hymns. The one, 'I know that my Redeemer lives,' &c. and the other, 'Eternal Power, whose high abode,' &c. He expressed his astonishment at the latter, observing the language was sublime, but not adequate to the subject. He sat up until eleven o'clock before he chose to go to bed. His legs had begun to swell about a week, which, with his great weakness, had rendered him incapable of kneeling on the floor. He then kneeled on his easy chair. But this night he was not able to kneel at all. I shall never forget how

much he appeared to be pained becauſe he could not addreſs the Almighty on his knees, as he had been accuſtomed to do. He exclaimed, "O my Lord, I cannot bow my knees!" I left him in the care of Heaven and my Siſter, between twelve and one, inclining to take a little reſt. Little did I think he was drawing ſo near to his diſſolution. What I have ſuffered for leaving him at this time I cannot deſcribe to you. I entered his room a little before five in the morning, and, to my great ſorrow, found him much worſe. He laboured for breath, but was perfectly ſenſible. I could ſcarcely conceal my diſtreſs of mind. I ſaid to him, "It will not be long before you enter a bleſſed Eternity." He replied, "No: It will be a joyful moment. I deſire to praiſe my God with every breath." He thought he could breathe more eaſily if he ſat up, and wiſhed to have his clothes on. My fears were alarmed; but I was not inclined to oppoſe him. He had nearly dreſſed himſelf, (with a little aſſiſtance,) and then, O, to tell! reclined his dear languid head upon my arm, and breathed his laſt. I think his laſt words were, 'Now, Lord, if it be thy bleſſed Will:—Thy Will be done!"

"This, indeed, was truly a painful ſcene to me. I could not willingly ſubſcribe to the afflictive diſpenſation. It requires great grace in ſuffering ſeaſons, to ſay, 'Thy Will be done.' Yet I have cauſe to be thankful, the Lord has been with and ſupported me beyond my expectation; this conſideration oft conſoles my mind, 'He, whom I delighted in, is now beyond the reach of ſuffering for ever, in a ſtate of pure, uninterrupted bliſs and happineſs, ſo that I do not mourn as one without hope. If I am faithful to death, I ſhall behold him again to my exceeding great joy.' Happy am I to inform you, that he bore his affliction with unſhaken fortitude, that he was fully reſigned to the Will of his heavenly Father, and departed this life in *the full aſſurance of faith*. He was always patient, thankful, reſigned, and happy. Being ſo well eſtabliſhed in the bleſſed truths of religion, and experiencing them ſo powerfully upon his own mind, the enemy of his ſoul had no advantage over him. I thought, at one time, he appeared rather dejected, and aſked him, Whether he was comfortable, and free from temptation? He replied, 'Yes; *happy*. Satan has nothing to do with me: I am not his property.' This was highly conſolatory to me, and cauſed tears of gratitude to flow from my eyes. He was not wont to ſound his own praiſe, nor fond of hearing others ſpeak highly of him. He did not love to ſpeak at random. He loved beſt to converſe with thoſe who

knew

knew moſt of the things of God by experience, and often lamented the want of ſpiritual converſation among profeſſors. His conduct towards all he had any intercourſe with, recommended what he delivered in the pulpit. I think his labours were particularly bleſt to believers, whom he exhorted not to reſt in preſent attainments. In general, the word he delivered was attended with a divine influence. And I doubt not but many happy ſouls who had paſſed the flood before him, were waiting ready to welcome his happy ſpirit to the bliſsful ſhore!

"But, my dear Brother, I need not write to you, as to one that was a ſtranger to his character. I preſume what I have ſaid is ſufficient at this time. I have cauſe to bleſs God that I ever was united to him. I have, many times, thought myſelf the moſt happy of women. But the Lord has thought fit to deprive me of the greateſt part of my earthly felicity. Yet I dare not murmur at the diſpenſations of Heaven. No; I hope I ſhall live more detached from earth, in affection, than ever. May the Lord grant it! I have carefully ſearched for, and ſent you all I can find that he had written of himſelf, in order that you may publiſh an account of him. For his memory is very precious to me, and his friends will expect to be informed how he cloſed his uſeful life. Indeed, he was univerſally loved and reſpected wherever his lot was caſt. I need not tell you how great an advocate he was for uprightneſs and integrity. He poſſeſſed a tender conſcience, was very punctual in obſerving the appointed times of preaching, and I have frequently heard him ſay, 'The cauſe of God lies neareſt my heart of any thing here on earth.' With regard to our union, I believe few are more happy in each other than we were. I well remember his own words upon the ſubject, but alas! I deeply lament my great deficiency in not being more given up to God, and living above the influence of preſent things, as is the privilege of the Saints of the Moſt High. O! how great is my loſs! I feel it moſt exquiſitely! A good Huſband he was, in every reſpect, and a good Father to our children! But, I can no more mention to them their father, that they may rejoice at his coming home. I have no doubt of the Lord's goodneſs in providing for me and mine. I have had ſufficient proofs of his love already, to remove doubt and anxiety on this head. I commend myſelf and children to the care and kindneſs of God, and to the prayers of his people; and remain, dear Brother, your affectionate, but afflicted Siſter,

MARY KYTE."

The

The following is an Extract from a Letter of Mr. J. Pritchard, to Mr. John Collard, upon receiving the account of my brother's death, dated Kingſwood, Dec. 29, 1802.

" Dear Brother,

" We received the doleful tidings of our much eſteemed friend's deceaſe, with ſobs and tears. The affecting news were conveyed to poor Charles by my wife, by degrees, who received them with a ſorrowful heart. We endeavoured to conſole him by every means in our power, and at preſent he is a little recovered from the ſhock he firſt received. Human life is a piece of chequered work from beginning to end, mixed with croſſes and diſappointments. Nothing is ſo melancholy as the reflection and proſpect of one friend after another dropping off. And what by coldneſs of affection and death, I have but few of my old friends left. My dear Mr. Kyte was one I loved moſt dearly: And, from my firſt acquaintance, I found him a *true man*. I am thankful I have it in my power to ſhew my love to his dear lad that is with us, and who promiſes to be a comfort to his dear mother. Pay my beſt reſpects to her and the family. Tell her we ſhall be glad to hear from her, when nature has recovered the late ſtroke. My kind love to your wife, and accept the ſame from, your's, &c.

JOHN PRITCHARD.

It would be eaſy for me to enlarge on the ſubject of my Brother's life and death, by giving way to my preſent feelings. Much could I ſay in praiſe of that grace which ſo eminently ſhone in him, in all the characters he ſuſtained in the Church of God. But I judge the account will be thought ſufficiently long. Therefore I ſhall only obſerve, with regard to his natural temper, he was rather warm, and quick in his reſentments, but eaſily reconciled. As a *Chriſtian*, he was *upright*, *ſtedfaſt*, and *without guile*. His experience was ſolid, deep and genuine. As a *Preacher*, he was warm and zealous. His language was not elegant, but nervous and ſtrong, and his miniſtry was bleſt in the awakening, comforting, and building up of many precious ſouls. As a *Friend*, he was *true* and *faithful*; and, laſtly, as a *Huſband* and *Father*, he excelled. I believe few perſons have filled thoſe important offices better.—" Mark the perfect man, and behold the upright, for the end of that man is peace!"

Scarborough, July 18, 1803. JOSEPH KYTE.

DIVINITY.

A SERMON on Solomon's Song, VIII. 6, 7.

[*Continued from page* 110.]

III. THE Soul's Triumph is the third feature of the portrait which I am delineating to you. I muſt requeſt you not to loſe ſight of the Object which I am offering to your contemplation. Remember that my Diſcourſe is not of Devotion in general, but of the moſt ſublime kind of it; not of the Love of God as we commonly ſee it, but of the higheſt degrees of it. Believers of a ſecondary order have indeed their triumphs. By pathetically depicting to you, the Veteran begging his bread thro' the Land his bravery helped to ſave, the Victim of diſeaſe periſhing for want of aſſiſtance, the old Man ſinking under weakneſs for want of nouriſhment, or the Infant ſtretching out its innocent hands to an indigent widowed mother, who, inſtead of food, can only give it ſighs and tears, we ſometimes triumph over the love you have to your gold and ſilver, and prevail on you to be liberal in almſgiving. By painting to you the miſery of the damned, the worm which gnaws them, the darkneſs which envelopes them, the chains with which they are bound, and the wailings which ſtun their terrified ears, we ſometimes ſucceed in ſuſpending the effects of your paſſions, and enable you to triumph over thoſe things which have ſo often triumphed over your reaſon. Theſe Triumphs, tho' imperfect, are yet pleaſing to God, who has compaſſion on our weakneſſes, when our defects are in ſome degree made up by real ſincerity.

But the Triumphs of a Soul perfected in divine Love, are of a higher kind. Neither eloquent diſcourſes, pathetic exhortations, nor preſſing inſtances, are neceſſary to theſe. They originate in that Love, which alone enables us to undertake every enterpriſe, brave every danger, and ſurmount every difficulty.

It is very difficult to live in the world, without living like the world. It is not eaſy to reſiſt the torrent of cuſtom and example, ſurrounded as we are by malignant obſervers, and charged with the affectation of ſingularity and the commiſſion of rudeneſs. The Believer, however, triumphs over this obſtacle. "It is indeed Charity alone," ſays he, "which induces me to give myſelf any concern about the opinion of other men. It is God alone whom I wiſh to pleaſe. I regard my God as the Diſpenſer of true glory; and I have his approbation, it will be a matter of the

leaſt

leaſt conſequence to me, tho' the whole world ſhould unite to load me with execration and contempt."

It is very difficult to reſiſt the deceitful charms in which the world arrays the temptations it aſſails us with. And when it ſtudies our paſſions, preſents the moſt inviting objects to our affections, ſets before us Riches, Pleaſures, Greatneſs, and Honour, and ſays, "All theſe things will I give thee, if thou wilt fall down and worſhip me:" it is very difficult to anſwer, "Get thee behind me, ſatan." The Believer, however, triumphs here alſo. His heart, burning with divine Love, is fixed on God alone. To him Riches have loſt their value, Pleaſures their attraction, Honours their brilliance, and Dignities their pomp and ſplendor.

It is very difficult to reſiſt a favourite paſſion. The holieſt of men have, in general, ſome particular inclination, which would lead them out of the line of their duty, if it were indulged. The heart has always ſome place, which ſhrinks from the knife lifted up to ſacrifice it on the Altar of the Living God. Sometimes this is an Iſaac, ſometimes a Druſilla. But the Believer triumphs over his favourite paſſion. What do I ſay? He has no favourite paſſion but God. Tho' Delilah bind him "with a ſeven-fold cord," the Spirit of the Lord will come upon him, and he will break his bonds "as a thread of tow:" Tho' ſhe faſten him with "new ropes that never were occupied," he will break them off him "like a thread."

It is very difficult to reſiſt the horror of being thrown into a dark and loathſome dungeon, entombed alive, tortured, racked, torn with red-hot pincers, ſcorched over ſlow fires, or tormented in the thouſand different ways which ancient Rome invented, and modern Rome refined upon, to force the faithful to deny with their mouth, that Jeſus, whom they cannot deny with their heart. But the Believer can ſupport theſe tortures, the racks, the pincers, the fires, and all the horrid inventions of both ancient and modern Rome, not only with patience, but O! the wonderous effects of this ſublime Devotion! he can meet and endure them with joy and tranſport. Children, old men, women, the weakeſt of weak mortals, have exclaimed in the midſt of tortures, the very preparations for which make Nature ſhudder; "Bleſſed be the Lord my ſtrength, which teacheth my hands to war, and my fingers to fight. We glory in tribulations alſo, knowing that tribulation worketh patience; and patience, experience; and experience, hope." And, glory be to God, my Brethren, examples

amples in our own time, and objects ever present to our eyes, justify what I say, and prove that I do not exaggerate.*

IV. *Ardency of Desire*, is the fourth character that I ascribe to this Love: an ardent desire to possess God. God can only be possessed perfectly in heaven. "Heaven is God's Throne; the Earth is only his Footstool." The Desire, therefore, of leaving earth to ascend to heaven, is an essential disposition of mind in the believer I am describing. There is, however, a desire of leaving the earth, which has its origin in self-love; a desire of heavenly happiness, in which the Love of God has no part.

It is no great effort of piety in a person on a sick-bed, loaded with misfortune, destitute of resource, under sentence of death, as it were, the execution of which seems delayed only for the purpose of prolonging his sufferings; it is no great effort of piety, I say, in a person so circumstanced, to be desirous of death. I pity the ignorance of many, whom I hear extolling this disposition of mind, and exalting it to a level with that indifference to the things of this world, which is so worthy of admiration in the regenerate man. The same cause which once made you love the world, often makes you wish to leave it. Impatience of control, sensibility carried to excess, peevishness of temper, disappointed attachment to the pleasures of sense, are the stings which disengage you from the earth. If your soul were occupied with the truths of religion, and you at all realized the idea of a miserable eternity; if you were affected by the sins which have been the occasion of the evils under which you groan, and which are only the preludes to misery still more dreadful, you would pray to God: "O Lord, still spare my life, feeble and painful as it is; spare it, I beseech thee, that I may have time to bewail my sins, and by evangelical repentance disarm thy wrath, and close the pit which is open to receive me."

There is also a desire of heavenly happiness, which has no connexion with the Love of God, regarding self as its ultimate object. It regards self, not as incapable of happiness without the possession of a Being, with whose ineffable loveliness we are transported, but as incapable of happiness without the possession of

* In England we have more immediate reason to bless God for exemption from Persecution, than for fortitude under it. No antichristian law obliges the professors of the present day to "resist unto blood." There are many living witnesses, however, among us, who have stood the ragings of the "beasts of the people," and have by their conduct evidenced that the flame of the martyrs' zeal is not extinct,

ſome good, which we cannot find on earth. Such deſires have, it is true, ſomething great in them; but ſtill they appear to me far removed from that affection which I wiſh to deſcribe. He who entertains thoſe deſires does not ſet his heart on riches, becauſe they make to themſelves wings and fly away; nor on honour, becauſe it is only a ſhadow; nor even on crowns and ſceptres, becauſe all theſe things are ſubject to viciſſitude. But give a ſtability and conſtancy to thoſe things; aſſure the permanence of riches, honour, crowns, and ſceptres, and this man, ſo zealous and fervent, will feel his zeal and fervour grow cool; and earth will then become his paradiſe.

The Diſpoſition of a perfect Believer is nobler, purer, and more ſuitable to that Love which inflames his heart. It is pleaſing to paſs our lives with a friend, bleſt with rank and opulence, whoſe power repreſſes the inſults that calumny and envy would utter againſt us, and whoſe wealth provides a ſupply of all our wants. When friendſhip and abundance unite their ſtreams, they form a plentiful ſource of pleaſure. To go *thro' life* with a friend poſſeſſed of influence ſufficient to ſhield us from the attacks of envy and calumny; rich enough to relieve our indigence; and the luſtre of whoſe rank ſheds a radiance over the obſcurity of our ſituation, is doubtleſs an invaluable privilege. But if we are attached to him ſolely on account of his influence, his riches, or his rank, can it be ſaid that it is a real affection for him that animates us? Do we love a man to whom, we are conſcious, we ſhould feel no attachment, in caſe Providence ſhould place him in the ſame obſcure ſituation, and expoſe him to the ſame want and indigence with ourſelves?

Thoſe Saints, whom I am deſcribing, are not inſenſible to the beautiful deſcriptions of the delights of Heaven, with which the Sacred Book is filled: They love to realize to their minds thoſe "Rivers of Pleaſures," that "Fulneſs of Joy," that "Holy Jeruſalem, deſcending from above, whoſe walls are of jaſper, whoſe foundations are of precious ſtones, and whoſe ſtreets are of pure gold." But the greateſt beauty the joys of Heaven have in their eyes is, that they will unite them to their God, diſcover to them his Perfections, bring them to "ſee God face to face," render more intimate thoſe ties which unite them to a Being ſo lovely and ſo loved, and for ever remove all the obſtacles which now intercept their intercourſe with him. This is the paradiſe of a heart filled with divine Love. Such a paradiſe the Believer wiſhes for with all the vehemence he is capable of. He counts

the years, the days, the moments, which muſt elapſe before he be raiſed to the enjoyment of it. In theſe ſentiments he often ſays, "My ſoul thirſteth after God, for the living God: when ſhall I come and appear before God? Come, Lord Jeſus, come quickly. Why is his chariot ſo long in coming? why tarry the wheels of his chariots?"

V. This Eagerneſs of Deſire is crowned with *Sacrifice*, which is the laſt effect that I attribute to that Love which is "ſtrong as death." True love engages us to ſacrifice our intereſt to that of the beloved object. A tender mother has little enjoyment in life, while ſeparated from her child, the dear object of her deſires: But ſhe conſents to ſuch ſeparation, when the intereſt of her child requires it. We undoubtedly expreſs ourſelves with much impropriety, when we ſpeak of the intereſt of God; when we ſay that the intereſt of God's glory requires that ſuch or ſuch an event ſhould or ſhould not take place. God is infinitely exalted above all ſublunary beings; and the entire ſubverſion of all the ſocieties on earth, would not in the leaſt diminiſh his happineſs. But it is the Will of God, who is the Supreme Diſpoſer of all events, that the holieſt of men ſhould live a few years in this vale of tears, before they be admitted into that ſtate of felicity, which is the object of their deſires. When God commands, it is the part of the believer to obey; and thus, as it were, to make a ſacrifice even of that ſalvation for which he longs ſo ardently.

On this point, indeed, (the Sacrifice of our Salvation,) the Myſtics have run into the moſt abſurd extravagancies; and, under pretence of carrying the Love of God to its utmoſt degree, have utterly miſtaken its nature, and perverted its deſign. One of them (De Meaux) uſes theſe indiſcreet expreſſions: "The good pleaſure of God is the ſupreme object of the devout ſoul; ſo that it would prefer hell, if agreeable to the Will of God, to heaven in oppoſition to his Will." Such flights carry with them their own expoſure and remedy.

But there have alſo been Divines, venerable for their experience and labours, who have fallen into a ſimilar error. They do not forbid our wiſhing for heaven; but then they maintain that ſuch a wiſh is not to be indulged, for the ſake of our own intereſt or happineſs, but for the glory of God alone; that the duty we owe to God ought to engage us to ſacrifice to him our ſalvation itſelf; and that the language of our hearts ſhould be, "I love God, and would give him all that it is in my power to

"beſtow.

" beſtow. I give him myſelf; and with myſelf I give him all " I am, all I have, and all I hope for. I renounce every thing, " provided God be glorified. I regard my ſalvation as nothing in " compariſon with the glory of my God; as in myſelf I am no- " thing compared with him."

I cannot encourage ſuch extravagancies. The ſuppoſition, that if the glory of God required the Sacrifice of our Salvation, it would be our duty to make the ſacrifice, is not only impoſſible, but ſelf-contradictory. Tho' ſound logic permits us to ſuppoſe impoſſibilities, it admits not the ſuppoſition of inconſiſtencies. We may preſume falſe premiſes, in order to diſcover their natural inference; but not thoſe premiſes, which, in their very nature, would deſtroy the inference meant to be deduced from them. We are not allowed to ſuppoſe that God atteſts the truth of a contradiction; and then to aſſert that, in that inſtance, we ought to give implicit faith to his Word, becauſe he is ſupremely true. For to ſuppoſe that God atteſts the truth of a contradiction, is to demonſtrate that he is not ſupremely true; and the ſuppoſition overturns the concluſion which it was intended to eſtabliſh. Now, the propoſition, that it is a duty willingly to ſacrifice our ſalvation, ſuppoſing the Glory of God ſhould require it, is impoſſible and contradictory. Why is God, I would aſk thoſe very perſons who uſe theſe expreſſions, Why is God worthy of ſo great a ſacrifice from an intelligent creature? Becauſe he is ſupremely amiable. But if he required ſuch a ſacrifice, he would be no longer ſo; and of conſequence would no longer be deſerving of ſupreme love. He would be a God whoſe capricious glory required a ſacrifice highly inglorious to a perfect being,—the eternal damnation of a creature unreſervedly devoted to him.

But, altho' I do not adopt theſe ſyſtems, I ſtill maintain that the perfect believer may be ſaid to ſacrifice his ſalvation to God, by his acquieſcence in the divine Will, which retards his entering into the full enjoyment of it. "I am in a ſtrait betwixt two," ſaid St. Paul, "having a deſire to depart, and to be with Chriſt; which is far better:—nevertheleſs, to abide in the fleſh is more needful for you." I am in a ſtrait between two. On one hand, I ſee the "Crown of Righteouſneſs," ready to be placed on my head: I ſee the end of my labours, and the reward of my perſeverance; I ſee Jeſus my Redeemer, ready to receive me to his boſom, I am in a ſtrait on this ſide, "having a deſire to depart and to be with Chriſt." On the other hand, I ſee the Church, which will be left almoſt without aſſiſtance, if God call me away:

away: I see her a prey to false teachers; I see hell, the world, and the devil, united in a league against the flock which God has committed to my charge. It appears probable, that if I continue in the world, I shall encourage you by my exhortations and example, and shall not lose the conquests I have made for Jesus Christ. I am in a strait on this side; "to abide in the flesh is more needful for you." I am in a strait betwixt two. If I depart out of this world, I shall be delivered from a thousand dangers: If I abide in the world, I shall support you in yours. If I depart, I shall be bound up in the "bundle of life;" if I abide, I shall be life itself to you. If I depart, I shall escape the malice of my persecutors; but perhaps you will sink under their fury. Which side shall I take? Love obtains the victory. St. Paul had to silence nature, and triumph over flesh and blood, before he attained that deadness to the world, which enables the believer to trample it under his feet: But as *then* he triumphed over the world, that he might go to heaven, so *here* he triumphs over heaven, if I may be allowed the expression, that he may return to earth, at the call of love. Here is Charity in its perfection. Such are the flames of divine Love! Here we discover the true disciple of Jesus! For our salvation Jesus Christ interrupted that supreme felicity which he enjoyed in the bosom of his Father. For Jesus Christ and the Church the believer suspends his enjoyment of that salvation, for which he so ardently longs. The Love of Christ is the model of the believer's love to him; and their flame is mutual. "The coals thereof are coals of fire: Many waters cannot quench it, neither can the floods drown it."

Now, my Brethren, without fearing the reproach of rashly pretending to penetrate the secret thoughts of your hearts, I think I can discern what is passing within you, and the objection which the major part of you will raise against what I have been saying. You will maintain that the portraits I have been drawing, are the productions of a lively imagination, which pleases itself with fancies; that the ideas which I have proposed are, at the best, only theoretically good, and can never be reduced to practice; and are incompatible with our state of infirmity in this life: I contend, however, that these ideas may be, and actually have been, realized. To prove this, is the *second* Part of my Discourse.

[*To be continued.*]

SYSTEMATICAL

SYSTEMATICAL DIVINITY.

Extracted from a late AUTHOR.

CHAP. III.

On the JEWISH PEOPLE and their RELIGION.

IF the wise men of Greece, if the philosophers of Rome can afford no satisfaction in our researches after the true religion, it will be in vain to seek for it amidst the darkness of pagan superstition, and the follies of heathen worship. From these, therefore, we will turn our view to a little nation, in all respects *peculiar*; which cannot fail to attract, to engage, and to repay our nicest notice. M. Paschal has so finely and clearly expressed what we would wish to say on this subject, that we are persuaded our readers will excuse us, if we freely use his words; since we cannot hope to find others equally excellent.

"While I am making reflections," says he, "on the strange and unaccountable variety of manners and belief, in different countries and periods, I find in one *little* corner of the world, a *peculiar* people, separated from all the nations under heaven, whose registers exceed, by many ages, the most ancient stories now on record. I discover a great and numerous race, who worship *one God*, and are governed by a *law*, which they affirm themselves to have received from *his* hand. The sum of what they maintain is this; That they are the only persons whom God has honoured with the communication of his mysteries; that all other men, having corrupted themselves, and merited the divine displeasure, are abandoned to their own sense and imagination; whence arise the endless wanderings and continual alterations amongst them, whether in religion, or in civil discipline: While their nation alone has preserved an immovable establishment: But that God will not always leave the rest of the world under such miserable darkness; that a common Saviour shall at length arrive; that the *sole end* of their polity is to prefigure and proclaim his arrival; that they were formed and constituted with express design to be the heralds of his great appearance, and to give warning to all nations, that they should unite in the blessed expectation of a Redeemer.

"My adventure amongst this people, as it gives me the greatest surprize, so it seems to me, deserving the highest regard and attention,

attention, on account of the wonderful and ſingular curioſities diſcoverable in their frame.

"They are a people compoſed entirely of brethren: and whereas all others have been conſtituted by an aſſemblage of almoſt infinite races and bloods, theſe, tho' ſo prodigiouſly fruitful, have deſcended all from the ſame man; whence, being as one fleſh, and as members one of another, they form the moſt compacted ſtrength of one undivided family. This is moſt peculiar and diſtinguiſhing!

"They are the moſt antient people that fall under our knowledge and diſcovery; a circumſtance, which, in my judgment, ought to procure them a particular veneration, eſpecially in regard to our preſent enquiry; becauſe, if God has, at any time, vouchſafed to reveal himſelf to mankind, theſe are the perſons from whoſe hands we are to receive the tradition.

"Nor are they only conſiderable in point of antiquity, but no leſs ſingular in their duration, from their original to this day. For while the ſeveral people of Greece, of Italy, of Sparta, of Athens, and of Rome, together with others which ſprung up long after them, have been extinct many ages, theſe have always ſubſiſted, and, in ſpight of the various deſigns of many great and powerful princes, who have a thouſand times attempted their deſtruction, (as hiſtorians teſtify, and as it is natural to infer, from the ordinary changes and revolutions of things,) have maintained themſelves during ſo vaſt a courſe of years, and ſtretching themſelves from the earlieſt to the lateſt memory, have cauſed the annals of their own nation to be co-extended with the hiſtory of the world.

"The law by which this people is governed, appears, in all reſpects, to be the moſt antient and moſt perfect that has obtained amongſt men, and the only one which was able to endure without change or interruption in the ſame ſtate, as Philo the Jew has demonſtrated on many occaſions; and Joſephus, moſt admirably, in his diſcourſe againſt Appion; where the ſame excellent author obſelves it to have ſtood ſo high in reſpect of antiquity, that the very name of *law* was not known in other countries till a thouſand years after; inſomuch, that Homer, tho' obliged to ſpeak of ſo many different nations, has not once uſed the word. And, as to the perfection of this law, we may eaſily make an eſtimate of it, from the bare reading; by which we ſhall diſcern it to have diſpoſed all things with ſo much wiſdom, juſtice, and equity, that it is no wonder the famed legiſlators of Greece and Rome ſhould borrow thence their principal inſtitutions, as we find they did

by

by the laws of the *Twelve Tables*, and by other evidences which Joſephus has produced at large.

"Yet this law is, at the ſame time, ſevere and rigorous beyond all others, obliging its votaries, the better to ſecure them in their duty, to a thouſand peculiar and painful obſervances, under a capital penalty: Whence we cannot, without aſtoniſhment, reflect, that it ſhould for ſo many ages be preſerved inviolable, amongſt a rebellious and impatient people, ſuch as we know the Jews to have been; while all other ſtates have, from time to time, changed the body of their laws, tho' (on the contrary,) mild, and gentle, and eaſy to be obeyed.

"The ſame people are ſtill no leſs to be admired for their great ſincerity. They preſerve, with the utmoſt faithfulneſs and zeal, the very book in which Moſes has left it recorded, that they were ever ſtubborn and ungrateful towards God, and that he foreſaw they would be more perverſe after his death; that he, therefore, calls heaven and earth to witneſs againſt them, as to the ſufficiency of the warning which he had given them; that finally, God, being incenſed by their tranſgreſſions, would ſcatter them thro' all lands; and as they had *provoked him to jealouſy, by ſerving gods which were no gods*, he alſo would *provoke them*, by calling *a people which were not a people*.

"To conclude: I find no reaſon to ſuſpect the authority of the book which relates all theſe particulars; for there is the greateſt difference imaginable between a book compoſed by a private hand, and diſperſed amongſt a whole people, and a book of which the people themſelves ſeem to be the joint authors, as well as the common ſubject. In this caſe, the antiquity of the book and of the people, is confeſſedly the ſame.

"It is no inconſiderable recommendation of theſe writings, that they were compoſed by authors cotemporary to the facts which they record. All hiſtories compiled by perſons not equal in age to the actions deſcribed, are to be ſuſpected; as the books of the Sibyls, of Hermes Triſmegiſtus, and many others, which, having for a while paſſed with credit in the world, have been detected as forgeries, by ſucceeding times. Cotemporary authors are neither capable of this fraud, nor liable to this cenſure."

But what will greatly recommend theſe *writings* to us, is, that they give us a rational and conſiſtent account of that *ſtate* of

of human nature, which we delineated in a former chapter; and lead us at once to a noble idea of the Deity, and the cleareſt knowledge of ourſelves.—But theſe topics muſt be purſued in a following chapter.

[*To be continued in our next.*]

An ESSAY on MYSTICISM.

By the Rev. John Fletcher: Being a Preliminary Diſcourſe to his Poems. *Tranſlated from the French.*

[*Concluded from page* 118.]

A Manifeſt contempt for evangelical myſticiſm is ſo fatal, that if it become general, it will demonſtrate the progreſs of the apoſtacy, which characterizes the laſt times in what St. Paul ſays on this article. "Know alſo, that in the laſt ages, perilous times will come. For men will be lovers of themſelves, covetous, proud, boaſters, in a word, lovers of pleaſure more than lovers of God. Having the form of godlineſs, but denying the power thereof, from ſuch turn away."

We ſhall not be ſurprized at the ſeverity of this apoſtolic command, if we conſider how much the enemies of true myſticiſm injure the goſpel: They enervate the law of Jeſus Chriſt, as the Phariſees enervated that of Moſes. They leave nothing but a body without a ſoul.

The averſion of ſome Scholars for evangelical myſticiſm comes from two ſources, equally dangerous. Some extravagant myſtics render it ridiculous in the eyes of the learned, either by turning every thing into *allegory*, or by running without ceaſing after vain ſubtilties and refinements unworthy the ſolidity of the holy Scriptures. On the other hand, the learned of the age, ſeeing with indignation theſe exceſſes of Theology and Metaphyſics, imagine, that the only mean of avoiding them, is to plunge into the other extreme: Employing themſelves only about bodies and Natural Philoſophy, they regard the ſoul and metaphyſics as romantic ideas.

But do you, judicious Reader, turn both from the error of thoſe Myſtics, who would have every thing *ſpirit*, and from that of thoſe Philoſophers who would have every thing in the Univerſe to be *body*; and ſeek the way of truth equally remote from that precipice into which the falſe ſpiritualiſts caſt themſelves, and from that into which the Materialiſts run. Thoſe who prefer the feeble light

light of their own reason to the bright light of the gospel, are often the greatest enemies to the profound sense of the holy Scriptures; nevertheless, nothing is more reasonable than evangelical mysticism. I prove it thus. The carnal and worldly man cannot comprehend spiritual and heavenly things, but with great difficulty. The language of Paradise and of heavenly devotion, was lost with the innocence of the first man; and the carnal man is as much embarrassed when he would express some spiritual and divine idea, as a savage would be when, having for the first time seen a Fleet, he would wish to give his countrymen some idea of navigation. "I have seen," would he say to them, "great winged houses which flew or swam on the surface of the waters." Some savages, as full of vanity, as of ignorance, would, without doubt, blame the mysticism of those expressions: But a wise man will acknowledge they are proper to give some idea of the things of which he wishes to enable his ignorant countrymen to form some conception.

All men are savages with respect to the kingdom of God and his holy City. One ought not then to be surprized, if those who have some ideas of it, cannot express them but in terms, and with circumlocutions which appear mysterious to carnal men, however learned they may be in other respects.

Not only Poets, but Orators are permitted to make use of *metaphors*, *comparisons*, and *allegories*. Why then should a Theologian be blamed, who only does, from necessity, what Orators do for the ornament of their works, and for the pleasure of their auditors?

Besides the liberty that a judicious Theologian takes in this respect, is founded on the nature of things, and on the essential relations that subsist between them. These relations are so real that the animal man cannot be led to the knowledge of supernatural things, but by their resemblance to things natural, as children and ignorant people are led to the knowledge of sacred History by pictures and images.

The reality of these relations between visible and invisible things, engaged Jesus Christ to teach the people by parables, which are founded on these relations, and which have a double use; that of a *glass*, by which objects are enlarged and made plain to the eyes of the simple, and that of a *veil*, which covers them from the eyes of the pretenders to wisdom. St. Paul gives us the key of evangelical mysticism, when he assures us, that the invisible things

of God are plainly seen in things created and material; and he indicates the reason of it, when he tells us, "The things which are seen, were made of things which do not appear," Heb. xi. 3; as also when he declares, that "The things which are on the earth, represent the things which are in the heavens," Heb. ix. 23. As if he had said, All visible and sensible objects, are only gross and material copies of things whose originals are invisible and spiritual. This is the foundation of gospel mysticism. To reject these, is to rest in ignorance of divine things, and in spiritual infancy; it is to imitate the folly of those ignorant persons, who, neglecting the sense of the Scriptures, content themselves with admiring the prints, which render the understanding of them more agreeable and more easy to us.

I shall finish this Dissertation by a remark of Dr. Henry Moore, one of the finest and most profound geniuses that ever enlightened the University of Cambridge. This philosophic poet, in his Discourse on John iv. 31, gives us a just idea of evangelical mysticism, and of the persons who turn it into ridicule. After having considered the carnal disposition of the Apostles, who, when Jesus Christ had said to them, "I have meat to eat that ye know not of: My meat is to do the Will of him that sent me;" imagined that he spoke of butchers' meat, and said one to another, "Hath any one brought him ought to eat?" And after having related, how our Lord made use of the occasion of offering spiritual grace, under the name of living water, to the Samaritan woman, who was come to draw material water from Jacob's well, this learned author expresses himself thus:

"Whether we instruct others, or wish to extend our own understanding, let us imitate the model which Jesus Christ hath given us on this occasion. We may, we ought to do it, for the whole Universe is only a grand emblem, or symbolical sign of truth the most interesting to us.

"When, at day-break, the sun darts his first rays on us, let us open the eyes of our understanding with those of our body, and let us say with David, 'Lord, lift thou upon me the light of thy countenance.' The air we breathe should recal to us the desire that an Emperor expressed, not only to breathe the common air, but to unite himself to the Intelligence that fills the Universe. Solitude and darkness, which naturally inspire fear and dread, what are they but the privation of that perfect love which casts out fear? Thus, St. John saith, 'He who hateth his brother, walketh in darkness.'

"The

"The Spirit of God makes uſe of every thing that the animal man ſees in nature to conduct us to ſpiritual things, to the end, that, by a thouſand emblems, which inceſſantly offer themſelves to our eyes, our ſouls may be continually invited to raiſe themſelves above matter, and recalled to the ſpiritual bleſſings that the goſpel offers us. Whatever ſtrikes our ſight, our ſmell, our hearing, and our taſte, with whatever we feel, ſenſibly repreſents to us ſome concealed myſtery, and, under all theſe barks and huſks, we may find a nouriſhment more valuable than that which ſuſtains our bodies and our periſhable ſenſes.

"The man, who, in the midſt of the objects which gratify his ſenſes, does not raiſe himſelf to the enjoyment of more excellent objects, is fixed in a ſpiritual lethargy, or rather, is ſpiritually *dead*, and his conduct reſembles that of the beaſts of the field. He is under the curſe, and is degraded to the brutiſhneſs into which Nebuchadnezzar formerly fell: And he will remain in this ſad eſtate, till his proud heart is humbled enough to acknowledge with this fallen Prince, that, The Lord ruleth in this world; and, that divine Providence extends itſelf over all. Returning then to himſelf, and becoming capable, with all the regenerate, of knowing the things which belong to the ſpiritual life, he will know, that our ſouls may find here below, (as well as our bodies,) the beauty, ſtrength, pleaſures, and harmony which is ſuited to them."

Thus ſpeaks that learned and great Divine, as well as profound Philoſopher, and I own I had rather be blamed, without reaſon, by ſome ſuperficial Philoſophers, than be juſtly compared to Nebuchadnezzar, by the cultivated Author that I have juſt cited.

The WORD of GOD ILLUSTRATED.

INTRODUCTION, extracted from a Work on Studying the SCRIPTURES.

[*Continued from page* 121.]

SECTION VIII.

THE laſt Reaſon which I ſhall mention, that we ſhould diligently ſet ourſelves to the ſtudy of the Scriptures, is, becauſe we have ſuch great advantages for it, God hath not left his mind to be imparted or communicated from one to another by tradition, as in the beginning of the world, but in writing that we may at any time conſult it. And it is reckoned an aggravation of the ſin of the Jews, that when God had *written for them the great things*

things of his Law, they accounted them as ſtrange things; that is, as things which did not concern them, Hoſea viii. 12. Further, we have the Scriptures in our own language, and not locked up from us in an unknown tongue; we have them printed and ſold at an eaſy rate; whereas, formerly there were no Bibles, but ſuch as were written with great labour, and at a great charge; ſo that Chriſtians were glad to give more then for a few leaves of the Bible, than will now purchaſe the whole. And we do not live now at a time when it is a rare thing for a man to be able to read, as it was when it was thought ſufficient to merit a malefactor's pardon. Add to this, that we have now that advantage for underſtanding the Scriptures by Expoſitions of them and other helps former ages had not. And, not to make compariſons between ancient and modern writings, we have now the ancient, which they had in former days, and thoſe of latter times added to them.

If any think that their condition exempts them from this ſtudy of the Scriptures, or complain that they have not time for it, this would I know of them, Whether, if they think they are too great, they are great enough to contend with God, who hath given a ſpecial charge even to kings to ſtudy his Law? Deut. xvii. 18. If they think they are too young, Whether they are too young to be ſaved or damned? And, Whether God hath not given a ſpecial charge to ſuch as are young, to *remember their Creator in the days of their youth?* by obſerving which command, *Timothy learned the Scriptures from a child*, 2 Tim. iii. 15. If they are bound and ſubject to the command of others, I aſk, Whether the commands of men will exempt them from obedience to the commands of God? And whether, if we be the *ſervants of men*, we ſhould not rather ſtudy to be the *Lord's freemen?* Further, I deſire to know what men have time for? Have they time to eat, or drink, or ſleep? Our Saviour ordinarily concludes matters of great weight and moment, with that grave injunction, "If any man have ears to hear, let him hear." So I may ſay, If any man have eyes to read, or reaſon to conſider, or time to live, let them not neglect the ſtudy of the Scriptures, which ſurely concern them as much, as the paper did Cæſar, which was put into his hand, when he went laſt into the Senate. Had he read it, he would have been informed of the conſpiracy which was formed againſt him; and would have ſaved his life. So in the Scriptures we may diſcover the deſign which the devil hath to deſtroy our ſouls, and be enabled to prevent it. Let us conſider alſo, how much time we ſpend vainly,

and

and unneceſſarily, in ſleep, in recreations, in idle diſcourſe, in complimental viſits, in ſtudying things curious and unneceſſary, much of which we might better employ in the ſtudy of the Word of God. We do not want time, as the moraliſt hath well obſerved, if we had ſkill to improve the time we have. A Jewiſh Rabbi being aſked by one of his ſcholars, Whether he might not learn the Greek Tongue? anſwered, If he could find any time, which was neither night nor day, he might; but night and day were to be ſpent in the ſtudy of the Law of God. It is true, there are many things that we may read both for our pleaſure and profit, in Arts and Sciences, but we muſt take care of the main chance. It is the Word of God that muſt make us *wiſe to ſalvation*. There are many things which may help us better to underſtand the Scriptures, and indeed every book is to be valued according to the help and advantage that it affords us for underſtanding them: But we muſt take heed that we do not read the comment ſo as to neglect the text. Luther would often wiſh his books were burnt, becauſe he was afraid men would thereby be taken off from the ſtudy of the Scriptures, as he profeſſes in his Commentary of Gen. xix. 29.

To ſay nothing of the decrees of Emperors, and Councils about reading the Scriptures, nor of thoſe who have ſpent much of their time therein, notwithſtanding their other great and important affairs; I will inſtance only in David, who was a king, and had a troubleſome reign; and undoubtedly many affairs of State to occupy his time and thoughts; yet it is evident, by his Pſalms, that he was as much taken up with the ſtudy of the Word of God, as if he had been an hermit, or had given himſelf up wholly to a devout contemplative life.

[*To be continued in the next.*]

The DARKNESS at our SAVIOUR'S CRUCIFIXION, Supernatural. From FERGUSON'S Aſtronomical Lectures.

FROM the account given of the nature of Eclipſes, it plainly appears, that the ſun can never be eclipſed in a natural way, but at the time of new moon, nor the moon, but when ſhe is full; and that, when the ſun is totally eclipſed, the darkneſs can never continue above five minutes at any place of the earth.

But the three Evangeliſts, St. Matthew, St. Mark, and St. Luke, mention a darkneſs that continued three hours, at the time of

of our Saviour's crucifixion. If their account of that darkneſs had been falſe, it would have been contradicted by many who were then preſent; eſpecially as they were great enemies both to Chriſt and his few diſciples, as well as to the doctrine he taught. But as none of the Jews have contradicted the Evangeliſts' account of this moſt extraordinary phenomenon, it is plain, that their account of it is true. Beſides, the Evangeliſts muſt have known full well, that it could not be their intereſt to palm ſuch a lie upon mankind; which, when detected, muſt have gone a great way towards deſtroying the credibility of all the reſt of the account they gave of the Life, Actions, and Doctrine of their Maſter: And inſtead of forwarding the belief of Chriſtianity, it would have been a blow at the very root thereof. We do not find that they have beſtowed any panegyric on the life and actions of Chriſt, or thrown out an invective againſt his cruel perſecutors; but, in the moſt plain, ſimple, and artleſs manner, have told us what their ſenſes convinced them were matters of fact: So that we have as good reaſon to believe that there was ſuch darkneſs, as we have to believe that Chriſt was then upon earth: and that he was, has never been contradicted even by the Jews themſelves.

But there are other accounts of Chriſt, beſides thoſe which the Evangeliſts have left us. It is expreſsly affirmed, by the Roman hiſtorians, Tacitus and Suetonius, that there was a general expectation ſpread all over the Eaſtern nations, that out of Judea ſhould ariſe a perſon who ſhould be governor of the world. That there lived in Judea, at the time which the goſpel relates, ſuch a perſon as Jeſus of Nazareth, is acknowledged by all authors both Jewiſh and Pagan, who have written ſince that time. The Star that appeared at his birth, and the journey of the Chaldean wiſe men, is mentioned by Chalcidius the Platoniſt. Herod's cauſing the children in Bethlehem to be ſlain, and a reflexion upon him, on that occaſion, by the Emperor Auguſtus, is related by Macrobius. Many of the miracles that Jeſus wrought, particularly his healing the lame, and curing the blind, and caſting out devils, are owned by theſe inveterate and implacable enemies of Chriſtianity, Celſus and Julian, and the Authors of the Jewiſh Talmud. That the power of the heathen gods ceaſed, after the coming of Chriſt, is acknowledged by Porphyry, who attributed it to their being angry at the ſetting up of the Chriſtian Religion, which he calls impious and profane. The crucifixion of Chriſt under Pontius Pilate, is related by Tacitus, and the earthquake

and

and miraculous darkneſs attending it, were recorded in the public Roman Regiſters, commonly appealed to by the firſt Chriſtian Writers, as what could not be denied by the adverſaries themſelves; and are, in a particular manner atteſted by Phlegon, the *freed man* of Adrian.

Some people have ſaid, that the above-mentioned darkneſs might have been occaſioned by a natural eclipſe of the ſun; and conſequently, that there was nothing miraculous in it. If this had been the caſe, it is plain that our Saviour muſt have been crucified at the time of new moon. But then in a natural way, the darkneſs could not poſſibly have continued for more than five minutes: Whereas, to have made it continue for three hours, the moon's motion in her orbit muſt have been ſtopped for three hours, and the earth's motion on its axis muſt have been ſtopped as long too. And then, if the power of gravitation had not been ſuſpended during all that time, the moon would have fallen a great way towards the earth. So that nothing leſs than a triple miracle muſt have been wrought to have cauſed ſuch a long continued darkneſs by the interpoſition of the moon between the ſun and any part of the earth: which ſhews that they who make ſuch a ſuppoſition, are entirely ignorant of the nature of eclipſes. But there could be no natural or regular eclipſe of the ſun on the day of Chriſt's crucifixion; as the moon was full on that day, and conſequently in the ſide of the heavens oppoſite to the ſun. And therefore, the darkneſs at the time of his *crucifixion* was quite *ſupernatural*.

The Iſraelites reckoned their months by the courſe of the moon, and their years, (after they left Egypt,) by the revolution of the ſun, computed from the equal day and night in Spring to the like time again. For we find they were told by the Almighty, (Exod. xii. 2,) that the month Abib (or Niſan,) ſhould be to them the firſt month of the year. This was the month in which they were delivered from their Egyptian bondage, and includes part of March, and part of April in our way of reckoning.

In ſeveral places of the Old Teſtament, we find that the Iſraelites were ſtrictly commanded to kill the Paſchal Lamb in the evening, (or, as it is in the Hebrew, between the evenings) of the fourteenth day of the firſt month; and Joſephus expreſsly ſays, "The paſſover was kept on the fourteenth day of the month Niſan, according to the moon, when the ſun was in Aries." And the ſun always enters the ſign Aries, when the day and night are equal in the ſpring ſeaſon.

They began each month on the firſt day of the moon's being viſible, which could not be in leſs than twenty-four hours after the time of her change; and the moon is full on the fifteenth day, reckoned from the time of change. Hence, the fourteenth day of the month, according to the Iſraelites' way of reckoning, was the day of full moon: Which makes it plain, that the paſſover was always kept on a full moon day; and at the time of the full moon *next after* the equal day and night in the ſpring; or when the ſun was in Aries.

All the four Evangeliſts aſſure us, that our Saviour was crucified at the time of the paſſover: And hence it is plain, that the crucifixion was at the time of *full moon*, when it was impoſſible that the moon could hide the ſun from any part of the earth. St. John tells us, that Chriſt was crucified on the day that the paſſover was to be eaten; and we likewiſe find, that ſome remonſtrated againſt his being crucified "on the feaſt-day, leſt it ſhould cauſe an uproar among the people."

PHYSICO, or NATURAL-THEOLOGY.

[*Continued from page* 121.]

OUR author, after he has ſlightly touched on the ſtructure and uſe of the bones and nerves, proceeds in this manner:

"To what has been already advanced in proof of a wiſe and watchful Providence, many more things might be added; by which it would appear, with what great and excellent privileges God has diſtinguiſhed mankind.*

"He has raiſed us from the ground, and given us an erect and upright poſture, that, beholding the heavens, we may lift our thoughts thither, and learn to know our Maker. Man is placed on earth, not merely as a ſojourner or inhabitant, but to be a ſpectator of high and heavenly things, which privilege belongs to no other creature.

"The ſenſes, our interpreters, and the meſſengers who give us advice of what paſſes without, are, for our ſervice, wonderfully placed in the head, as on a watch-tower. The *eyes* are allotted the higheſt place, becauſe it is their office, like centinels, to diſcover objects at a diſtance. The *ears* too, the organs of ſound, which naturally aſcends, are rightly placed in the upper part of the body.

* —— Quantæ res hominibus a DEO, quamque eximiæ tributæ ſint.

"It

"It was proper for the *noſtrils* to be in the ſame ſituation, becauſe ſmells alſo aſcend; and it was fit they ſhould be near the mouth, becauſe they greatly help us to judge of what we eat and drink. The *taſte*, deſigned to guide and check our appetite, is naturally ſeated in the mouth. *Feeling* is equally diffuſed over the whole body, to warn us of danger from violence, and from the exceſſes of heat and cold. And, as an architect will not place the ſewers of an houſe, (which muſt neceſſarily have ſomething offenſive in them,) beneath the eye and noſe of the maſter, ſo nature has placed the ſimilar parts of the body at a diſtance from our ſenſes. What artificer but nature, than which nothing can be more ſagacious, could have formed the organs of ſenſe with ſo much ſkill and addreſs?

"She has covered the eyes with very thin tunicles, which are made tranſparent, that they may not obſtruct the ſight; and firm, that every part may be kept in its due place: But ſhe has made the eyes ſlippery and flexible, that they may avoid what would hurt them, and that we may turn our ſight whither we pleaſe. The pupil of the eye, thro' which we ſee, is ſo ſmall, that it can, without difficulty, ſhun thoſe things which might be noxious to it. The lids, which are the coverings of the eyes, are ſmooth and ſoft, that they may not hurt them: Whether we want to ſhut or open our eyes, the lids obey inſtantaneouſly. They are alſo fenced, as it were, with a paliſade of hairs†, which ſerve to ward off what might fall into the eyes when they are open, and to keep them more ſecure when they are wrapped up in ſleep, and we have no occaſion to uſe them.

"Moreover, they lie conveniently withdrawn, and are guarded by eminences; for above, the height of the brows arreſts the ſweat falling from the head; and below, the gentle riſe of the cheeks defends them: Laſtly, the noſe is placed like a partition-wall between them.

"The *ear* remains always open, for we have occaſion for it,

† Mr. Derham farther obſerves, that the hairs of the eye-lids grow but to a certain commodious length, and need no cutting; and likewiſe, that their points ſtand out of the way, and in the upper lid bend upwards, as they do downwards in the lower lid; whereby they are well adapted to their uſe. "From hence," ſays he, "we may learn, how critical and nice the great Author of Nature hath been, even in the leaſt and moſt trivial conveniencies belonging to animal bodies." Derham's Phyſico Theology, p. 109.

while we are ſleeping; and even then, if it be aſſailed by any loud noiſe, it immediately wakes us.

"At the entrance of it there are winding ducts, by which it is ſecured from ſuch things as might have entered it, if it had been plain and direct.

"Nature has alſo given it a kind of ſoft yellow wax, by which inſects, that may attempt to creep in, are repelled, or entangled, as in glue.

"That part of it which is protuberant, diſtinguiſhed by the name of the *outward ear*‡, was deſigned to guard the hearing, and to collect the ſounds, that they might not be diſperſed before they reach the ſenſory. There is a hard and horny ſubſtance at the inlet, with various labyrinths, which are beſt adapted to convey and enlarge ſounds. Thus, ſome inſtruments of muſic are made of horn or tortoiſe-ſhell. And thus we find, that vaults and arched roofs are fitteſt to magnify and propagate ſounds.

"The *noſtrils*, on account of the continual need we have of them, are never cloſed. Their paſſage is very narrow, and always moiſt which ſerves to keep out duſt, and other noxious things.

"The *palate* is admirably guarded; for it is placed in the mouth, the moſt commodious ſituation, whether we regard its uſe or ſafety.

"The ſenſes of mankind," ſays he, "are much more nice in diſtinguiſhing than thoſe of the brutes. The *eyes*, in the arts belonging to their juriſdiction, ſuch as painting, ſculpture, and ſtatuary, and even in the geſture and motion of bodies, obſerve many things which eſcape the notice of other animals. The *eye* judges of the beauty, the harmony, and, if I may ſo ſpeak, the decency of colours and figures; and even of greater things than theſe; for the *eye* is able to read the virtues, or vices, of a man in his very countenance, as whether he be angry or pleaſed, joyful or ſad, brave or cowardly, bold or fearful.

"The judgment of the *ear* is not leſs accurate, in relation to ſounds, whether vocal or inſtrumental. It diſtinguiſhes the time, notes, the pauſes, the variety of tones, treble or baſes, mellow or ſhrill, flat or ſharp, tender or harſh: which diſtinctions are made by no other creatures but man.

‡ The ſubſtance of the *outward ear* is cartilaginous, the moſt proper for this place. If it had been *bone*, it would have been troubleſome, and might, by many accidents, have been broken off; if *fleſh*, it would have been ſubject to contuſion.

"The

"The *smell*, *taste*, and *feeling*, are also nice in judging. To please and sooth which senses, I am sorry so many arts have been invented. For it is needless to mention our refinements in cookery, perfumes, and all such delicacies as tend to pamper and indulge the body.

THE PROVIDENCE OF GOD ASSERTED.

An EXTRACT from FLAVEL'S MYSTERY of PROVIDENCE.

[*Continued from page* 126.]

IF the preservation of God's people, in the midst of potent, enraged, and turbulent enemies, cannot be accounted for without allowing an over-ruling Providence, what shall we say when we see events produced in the world, for the good of God's chosen, by those very hands and means which were designedly employed for their ruin? These things are as much beside the intention of their enemies as they are above their own expectation; yet such things are not uncommon in the world. Was not the envy of Joseph's brethren, the plot of Haman, the decree procured by the envy of the Princes against Daniel, with many more of the like nature, all turned by a secret and strange hand of Providence to their greater advancement? Their enemies lifted them up to all that honour and preferment they had.

2. How is it that natural causes unite and associate themselves for their relief and benefit in so strange a manner as they are often found to do? It is undeniably evident that there are marvellous coincidences of Providence, confederating and agreeing to meet and unite themselves to bring about the good of God's chosen. There is like a face of things shewing itself in divers places at that time, when any work, for the good of the church, is to be transacted upon the stage of the world; as when the Messiah, the capital Mercy, came to the temple, then Simeon and Anna were brought thither, by Providence, as witnesses to it. So in the work of reformation, when the images were pulled down in Holland, one and the same spirit of zeal possessed them in every city and town, so that the whole was effected in a night. He that carefully reads the history of Joseph's advancement to be the lord of Egypt, may number in that story twelve remarkable acts or steps of Providence, by which he ascended to that honour and authority; if but one of them had failed, in all likelihood the event had failed too; but every one took place in its order, exactly keeping its own time and place. So in the deliverance of the Jews from the plot

of

of Haman, we find no less than seven acts of Providence strangely concurring to produce it, as if they had all met by appointment, and consent to break that snare for them; one thing so aptly suiting with, and making way for another, that every heedful observer must needs conclude this could not be the effect of casualty, but unerring Wisdom. Even as, in viewing the accurate structure of the body of a man, the figure, position, and mutual respects of the several members and vessels, have convinced some, (and are sufficient to convince all,) that they are the effect of Divine Wisdom and Power; in like manner, if the admirable adaption of the means and instruments employed for mercy to the people of God be attentively considered, who can but confess, that, as there are tools of all sorts and sizes in the shop of Providence, so there is a most skilful hand that uses them; and that they could no more produce such effects of themselves, than the axe, saw, or chisel, can cut or carve a rude log into a beautiful figure without the hand of a skilful artificer.

We find, in manifold instances, that there are strong combinations of persons and things, to bring about some design for the benefit of the church, which themselves never thought of. They hold no intelligence, communicate no counsels to each other, yet meet together, and work together, as if they did; which is as if five or ten men should all meet together at one place, and in one hour, about one and the same business, and that without any fore-appointment betwixt themselves. Can any question but such a meeting of means and instruments is certainly over-ruled by some wise invisible agent?

3. If the concerns of God's people be not governed by divine Providence, whence is it that the most apt and powerful means employed to destroy them, are rendered ineffectual; while weak and contemptible means, employed for their defence, are crowned with success? This could never be, if things were wholly swayed by the course of nature. Such was the mighty power and deep policy, used by Pharaoh, to destroy God's Israel, that, to the eye of reason, it was impossible to survive it. The Heathen Roman Emperors, who made the world tremble, and subdued the nations under them, employed all their power and policy against the poor, defenceless church, to ruin it, yet could not accomplish it, Rev. xii. 3, 4. O the seas of blood that heathen Rome shed in the ten persecutions! yet the church lives. And, when the dragon gave his power to the beast, Rev. xiii. 2, i. e. the state

of

of Rome became Anti-chriſtian, O what ſlaughters were made in all his dominions! ſo that the Holy Ghoſt repreſents him as "drunken with the blood of the ſaints," Rev. xvii. 6. And yet all will not do; the gates, i. e. the powers and policies of hell cannot prevail againſt it. How manifeſt is the care and power of Providence herein! Had half that power been employed againſt any other people, it had certainly ſwallowed them up immediately, or in the hundredth part of the time worn them out. How ſoon was the Perſian monarchy ſwallowed up by the Grecian, and that again by the Roman! Diocleſian and Maximin, in the height of their perſecution, found themſelves ſo baffled by Providence, that they both reſigned the government, and lived as private men. But in this wonderful preſervation God makes good that promiſe, "Tho' I make a full end of all nations, yet will I not make a full end of thee," Jer. xxx. 11. And again, "No weapon formed againſt thee ſhall proſper," Iſa. liv. 17.

On the contrary, how ſucceſsful have weak and contemptible means been made for the good of the church! Thus in the firſt planting of Chriſtianity in the world, by what weak and ſeemingly improper inſtruments was it done? Chriſt did not chooſe the eloquent orators, or men of authority in the courts of Kings, but twelve poor fiſhermen; and theſe not ſent together in a troop, but ſome to take one country to conquer it, and ſome another; the moſt ridiculous courſe, in appearance, for ſuch a deſign that could be imagined; and yet in how ſhort a time was the goſpel ſpread, and churches planted by them in the ſeveral kingdoms of the world? This the Pſalmiſt foreſaw by the Spirit of prophecy, when he ſaid, "Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, that thou mighteſt ſtill the enemy and the avenger," Pſal. viii. 2. At the ſound of rams' horns Jericho is delivered into the hands of Iſrael, Joſh. vi. 20. By three hundred men, with their pitchers and lamps, the huge hoſt of Midian is diſcomfited, Judges vi. 19. The Proteſtants beſieged at Beziers in France, are delivered by a drunken drummer, who, going to his quarters at midnight, rang the alarm bell of the town, not knowing what he did, and juſt then were their enemies making their aſſault. And, as weak and improbable means have been bleſſed with ſucceſs to the Church in general, ſo to the preſervation of its particular members alſo. A ſpider, by weaving her web over the mouth of an oven, hides a ſervant of Chriſt (Du Moulin) from his enemies, who took refuge there in that bloody Pariſian maſſacre. A hen ſuſtains another many days at

the ſame time, by lodging her egg every day at the place where he had hid himſelf from the enemy. Examples might be eaſily multiplied in this caſe; but the truth is too plain and obvious to the obſervation of all ages to need them. And can we avoid acknowledging a divine and ſpecial Providence over-ruling theſe matters, when we ſee the moſt apt and potent means for the Church's ruin fruſtrated, and the moſt contemptible ſucceeded and proſpered for its good?

[*To be continued.*]

A curious Circumstance.

(From the Courier, for January 10, 1804.)

A Few nights ſince, as a Medical Gentleman was returning from the Theatre, and ſeeing a crowd about St. Martin's watch-houſe, ventured in to ſee what was paſſing there; he found that ſome Gentlemen, who had been ſacrificing to Bacchus, had got into a *row*. He recognized among them the face of an old friend, whom he had not ſeen for ſome years. The latter requeſted his card, which the Medical Gentleman gave him from his pocket-book. This pocket-book contained Bank-notes to the amount of 500l. which he had been ſo incautious as to take to the Theatre with him. He left the watch-houſe, and two men who were therein followed him. He had ſcarcely left the ſteps before he felt ſomething touch his hand, and, on looking round, diſcovered a large Newfoundland dog, which immediately leaped on him, and kept following him. When they reached Groſvenor-ſquare, (the gentleman reſides in Park-lane,) the two men attacked him, and ſeized him by the collar, demanding his book. The dog inſtantly flew at them both, one of whom he ſeverely bit in the leg, and they both made their eſcape. The faithful guardian attended the Gentleman to the door of his houſe, and waited until the ſervant opened it. The Gentleman endeavoured to coax the animal in, but without avail; he refuſed all their intreaties to enter, and they were compelled to ſhut the door. On opening it in a few minutes, they found he had taken his departure.

An Extract from Mr. George Taylor's Account of the Rise, Progress, and Suppression of the Rebellion in the County of Wexford, in the Year 1798.

[*Continued from page* 129.]

DURING the month of May, 1798, ſeveral pikes were diſcovered; it was alſo found that different ſmiths were employed in making more, inſomuch, that iron became prodigiouſly dear, it being bought up for this purpoſe. Several United Iriſhmen were apprehended,

apprehended, and lodged in the different guard-houſes; the yeomenry corps were ordered upon permanent duty, and conſtantly patroled the roads during the night, to prevent the fatal conſequences that otherwiſe would enſue.

On Thurſday the 24th of May, Anthony Perry, a gentleman of eaſy fortune, and lately lieutenant in the Coolgreny cavalry, was arreſted, and brought into Gorey. The country wore a threatning appearance, and rebellion, which ſat brooding in every corner of the county, now began to rear its hideous form; the gathering ſtorm, which was thickening over us, ſeemed ready to burſt around, and diſpenſe death in a thouſand awful forms.

Saturday the 26th, Beauchamp Bagnal Harvey, a gentleman of large fortune and reſpectability in the county, Edward Fitzgerald of New-park, and John Colclough of Ballyteigue, were arreſted by an order from government, and lodged in Wexford jail. Now began that devaſtation which this county never before experienced. The time arrived, when deſtruction and aſſaſſination, (before maſked in the ſacerdotal veſtment,) laid the forſworn robe of deep hypocriſy aſide, and ſtepped forth to drench the thirſt of diabolical paſſions in the blood of Proteſtants!

This night John Murphy, prieſt of Boolavogue, was the firſt that marched out to proclaim, that "the hour of liberty had arrived." He aſſembled his deluded flock, whom before he had often harangued in diſcourſes of ſedition from the altar, and led them on to wreak their vengeance on thoſe who oppoſed them in defence of their King and Conſtitution. While they were aſſembling, lieutenant Bookey, of the Camolin cavalry, a man of great bravery and conduct, rode that way, with only 17 or 18 of the troop. When they heard the horſes advancing, they repaired to the inſide of the road ditch, and lay in ambuſh: The lieutenant rode up, and called upon them to ſurrender their arms; on which they fired on the cavalry; it was inſtantly returned. They kept up a ſmart fire, and a continual ſhower of ſtones, one of which ſtruck lieutenant Bookey, and diſmounted him, and in a ſhort time he was miſerably butchered; another of his men was ſhot, the remainder finding it impoſſible to get thro' the hedge, ſeeing their danger in the road, and their officer ſlain, retreated to Ferns, leaving, as they afterwards heard, eight of the rebels dead on the ſpot.

The rebels now rejoiced in having put the cavalry to flight, and being ſpirited on by their holy commander, they ruſhed forward to Rockſpring, the reſidence of lieutenant Bookey, whom they had murdered a few minutes before, ſcreeching and howling, to gather the country people as they paſſed along.

The houſe was left in the care of two Proteſtants, Jacob Ward and Samuel Hawkins, and five Papiſts, the domeſtics of the late lieutenant Bookey. About one o'clock in the morning, the rebels approached, near 400 in number: Three of the Papiſts ſtole away;

two joined the rebels, and left only the two Proteſtants, with four guns to defend the houſe. When the rebels advanced, they called out for the arms of the houſe; the two Proteſtants told them they ſhould have them, and immediately diſcharged the four guns, loading and firing as quick as poſſible upon them. The rebels grew outrageous, ſurrounded the houſe, fired in at the windows, ſhouting, and throwing ſtones, burſt open the door with a ſledge. They were heard to ſay, "Come away before more of us are killed." When they entered the houſe, they lighted candles, and aſſembled in the hall; the two men above ſtairs ceaſed firing, and placed themſelves on the ſtairs to prevent their coming up. Prieſt Murphy ordered the men who held the candles to go up ſtairs, and ſee who were in the houſe; they refuſed. He inſtantly drew his ſword, and commanded them to go up, declaring in caſe of refuſal, "he would cut their heads off." At this they ran up quickly; when, on coming to the top they were inſtantly ſhot, and tumbled down on their companions. The rebels now became more outrageous, went into the kitchen, and ſet the houſe on fire, then ſurrounded it, being determined not to let Ward nor his companion eſcape. Others of them ſet ſome of the out-offices on fire: The two men above ſtairs with the moſt aſtoniſhing fortitude continued firing on the rebels, when they heard the floor under them crack, and preſently give way to the devouring flames. Ward and his companion juſt eſcaped to the upper ſtory, ſtill keeping up the fire, the rebels all the time ſhouting and throwing ſtones. When the under floor fell, the ſmoke and flames aſcended with ſuch violence, that thoſe two brave men were almoſt ſcorched with the heat, and ſtifled with the columns of ſmoke. In this ſituation they were not able to fire, but their ſpirits were unſubdued, for Ward called to Hawkins to come to him, that they might die together, rather than yield to ſuch murderers. It was now near day, when a ſervant of Mr. Bookey's, who had been ſick, but found means to crawl out when the houſe was firſt ſet on fire, told the rebels that it was better for them to withdraw before the day appeared, as the many ſhots muſt have alarmed the yeomenry, who would be guided by the houſe on fire, and perhaps ſurpriſe them. They, ſuppoſing from Ward and Hawkins's not firing, that they were conſumed, thought the counſel good, and immediately marched off to Captain Cornick's, about half a mile diſtant, in ſearch of arms. When they were gone, the ſervant called to Ward and Hawkins to go thro' a window on the top of a ſtable, adjoining the dwelling-houſe, that was not on fire, which they did, and by the good Providence of God juſt eſcaped with their lives, having been nearly ſuffocated!

The rebels then proceeded towards Oulard, ſhouting and whiſtling to gather the ſurrounding country; they alſo robbed and burned all the Proteſtant houſes in their way. In the morning, Whitſunday 27th of May,) they attacked the houſe of the Rev. Robert Burrowes of Kyle, near Oulard, robbed it of arms, murdered him and five

of his parishioners who had taken shelter in it, wounded his son, and consumed the dwelling-house. The rebels were now ordered to assemble at Ballynamonabeg, between Oulard and Wexford, when the country presented a dismal appearance;—the different corps of cavalry burning the rebels' houses on one side, while the rebels were consuming the dwellings of the Protestants on the other.

A few troops of cavalry pursued the rebels, and came in sight of them at Ballynamonabeg, within six miles of Wexford: They were moving in two divisions, one commanded by priest Murphy, and the other under the command of Edward Roache, of Garrylough, who was permanent serjeant in the Shilmalier cavalry, and had that morning, with twenty or twenty-four Papists, who were in the troop, deserted to the rebels. There were now several thousand rebels gathered,—they flocked hourly from every part of the country to the rebel standard. When they perceived the cavalry advancing, they opened to the right and left to receive them, and set up such a peal of shouting and yelling, as surpassed any thing that can be conceived. Captain White, and the other officers, seeing their great numbers, principally armed with fire-locks and pikes, judged it the most judicious way, not to rush on their innumerable weapons, but to return and provide a reinforcement sufficient to engage them.

Captain Cornock, proceeding towards Lieut. Bookey's house, saw him and John Donovan, one of his privates, dead in the road, their bodies mangled in a shocking manner. In the pocket of the former were found 75 guineas in gold, a guinea bank note, and his gold watch, which, together with his body, were sent to his brother. Mr. Donovan's body was buried near where he fell. May their memory be dear to every lover of loyalty!

About the hour of ten o'clock another body of the rebels assembled between Newtownbarry and Ferns, to the amount of about 500, and attacked the house of Mr. Dawson of Charles-fort, within two miles of Ferns; after plundering the house, wounding Mr. Dawson, and murdering a Protestant, of the name of Willis, they proceeded to the house of the Rev. Francis Turner, of Ballingale, rector of Edeermine, a gentleman of excellent character. He had but just baptized a child, when the rebels surrounded the house, in the most outrageous manner, shouting and huzzaing, and immediately set the out-offices on fire. Mr. Turner looking out at the window, enquired what they wanted? On which they desired him to surrender his arms; he refused to comply, and desired them to depart from his house. On their persisting to demand his arms, he replied that he would never surrender them but with his life: on which they fired thro' all the windows: There were six or seven Protestants with him, who had fled to his house for safety, and were now determined to defend themselves to the last. For a considerable time they made a very gallant resistance, by incessantly firing out upon the rebels, who were now exasperated to the most extravagant

fury, and roaring like ſo many beaſts of prey. During this unequal conflict, Matthew Bulger, James Meagher, Dennis Carty, and another noted villain, with the greateſt deliberation waited till Mr. Turner came to the window to diſcharge his piece: The four levelled together, and blew off the ſide of his face. The perſons within ſeeing him fall, ceaſed firing, and in the exceſs of their grief, neglected to defend themſelves. At this time Michael Keough (his own proctor, a man that always received from the family the moſt diſtinguiſhed marks of real eſteem, and was raiſed by them from poverty, to an eaſy comfortable way in the world,) burſt thro' the back window, being followed by two others, and ſet the Study on fire, while thoſe without, cut down the hall door, forced an entrance and ruſhed up ſtairs, where they found the unfortunate gentleman ſenſeleſs, and covered with blood. They treated him with the moſt ſavage brutality, left him mangled to pieces, and burned the houſe, murdered nine of his Proteſtant neighbours, two of whom were the ſponſors, and one the father of the infant he baptized. Poor Mr. Turner was conſumed in the houſe, there was nothing of him found but his bones. His family, and the children of his brother, Counſellor Turner, thro' the wonderful interpoſition of Providence, eſcaped.

The rebels now exulting in their cruelty, plundered and burned all the Proteſtant dwellings round the country, and took poſt on Sleugh-boy hills, where the Carnew yeomenry, under the command of capt. Wainright, and lieut. Bookey, (brother to the late lieut. Bookey) attacked them and diſperſed this body, which afterwards aſſembled and joined the main body the ſame night on Carragrewa-hill.

All the Proteſtants of the country were now gathered into thoſe towns in which military were ſtationed, Roſs, Wexford, Enniſcorthy, Gorey, &c. Now anguiſh and terror were painted in every loyal face. In Gorey alone there were two thouſand ſouls, who had left all their property behind, and taken ſhelter there, beſides the inhabitants of the town. The ſtreets were thronged with ſoldiers and yeomenry, the houſes with loyaliſts, and fire-locks ſtationed at the windows, every moment expecting an attack. The trumpets ſounding, and the drums beating to arms every half hour;—all was melancholy and confuſion!

[*To be continued.*]

The GRACE of GOD manifested,

In a ſhort Account of the happy Death of Mr. Thomas Bennett, of Great Broughton, Cheſter.

Mr. Thomas Bennett was born in 1732, at Chriſtlington, about two miles from Cheſter: Where his parents had a ſmall eſtate, which he afterwards inherited. At a proper age he went to Ireland,

Ireland, and was bound apprentice to his uncle, Mr. Turner, ironmonger, in the city of Dublin. Shortly after his arrival, he fell in company with a ſerious perſon, with whom he walked one Sunday to ſee the City. His companion hinted, that he felt himſelf condemned for ſpending the Sabbath in that idle manner, and took him to the chapel belonging to the Methodiſts. He ſoon became acquainted with, and cordially embraced the doctrines they taught; and joined their ſociety in the year 1749. It was not long before he found peace with God through faith in Jeſus Chriſt. This encouraged and ſupported him under the great perſecutions which were then excited againſt the Church of Chriſt in Dublin: As alſo thoſe he met with in his uncle's irreligious family. The ſervants, moſt of whom were Papiſts, informed their maſter and miſtreſs that T. B. was turned Swadler; as the Methodiſts were then called in Ireland: and on that account took liberties with him, ſuch as otherwiſe they would not have dared to take: But, by the grace of God, he was enabled to bear all with chriſtian fortitude and patience; and even often ſpoke to them of the things of God.

Soon after his apprenticeſhip expired, his mother dying in the year 1755, and he being the eldeſt ſon, he returned to England. A Mr. Pritchard, who then entertained the Methodiſt Preachers in Cheſter, prevailed on him to begin buſineſs for himſelf. He accordingly took an houſe, (in which he afterwards died,) and in November 1756, he married Miſs Anne Moſeley, of Mancheſter; whoſe brother was afterwards Sir John Moſeley, Bart. What is rather remarkable, they both joined the Methodiſt Society in one year: and Mrs. Bennett believes Mr. C. Hopper admitted them both at Mancheſter as he was going to, or returning from Ireland.

Mr. Bennett was very diligent and ſteady in his buſineſs; and ſoon commenced iron-founder. He, aſſiſted by a few other friends who loved the Redeemer, was the principal inſtrument, under God, of erecting the Octagon Chapel in Cheſter, in 1765: of which he was a Truſtee. Mr. G. Walker, his Claſs-leader, ſays, "For ſeveral years his houſe, and that of another friend ſtill living, were with propriety called, 'The Pilgrims' Inns,' both for Methodiſt preachers, and religious profeſſors: He was the ſteadieſt primitive Methodiſt we had in Cheſter."

His regard for the riſing generation prompted him to deviſe means for their inſtruction. He was one of the firſt promoters, and a firm ſupporter of the Sunday-ſchool in Cheſter, eſtabliſhed in the year 1785. And he conſtantly attended the ſchool at the Octagon, as conductor of it; his whole ſoul being engaged for the good of the children. In this labour of love he perſevered till his laſt ſickneſs prevented a longer continuance of it.

Mr. G. Lowe, ſenior, ſays, "We were cordially united in affection for upwards of forty-five years: And I have met in Claſs with him more than twenty: I have always admired his ſteady and determined zeal for primitive Methodiſm;—the ſimplicity of his prayers, and

—and his conſtant attendance at the Friday evening Interceſſion Meeting. One of his petitions, and which he ſeldom forgot, was, 'Lord, thou knoweſt we muſt die;—and we can do nothing of ourſelves;—O, do thou prepare us for that awful period."

Mr. Walker gives me his character as follows: "If truth and ſincerity; if brotherly-kindneſs and charity; if bowels of pity and compaſſion; if zeal for the glory of God, and the good of the riſing generation; if love to, and delight in the ſervice of God, and the intereſts of the bleeding Lamb; if conſtant attendance on all the means of grace, and a conſcientious diſcharge of relative duties:—If theſe be characteriſtics of a real Chriſtian, I heſitate not to ſay, that Mr. Bennett was one. I ſay this from an intimate acquaintance with him for near forty years.

Mr. Bennett was taken ill as he returned from hearing Mr. Owen Davis preach in the Octagon-Chapel on Sunday night, Auguſt 7, and never after left his bed-room, ſave once to go into his parlour, till his body was carried out for interment. Mr. Townley, Mr. Walker, and ſeveral others with myſelf, often viſited him during his long and very ſevere affliction: But we do not recollect that we ever heard a word of complaint or impatience drop from his lips. At every interval of his excruciating pains he would gather up a ſmile, and ſay, "Bleſs God,—he is good:—Yes, good to *me*."

One time when Mr. Walker viſited him, bad as he was, he ſaid, "All is right;—all is right! Every thing is juſt as it ſhould be. Glory be to God!—God is with us!" A few weeks before his death, while I was at prayer, he had ſuch tranſporting views of our glorious Immanuel, as quite overpowered him: And he ſcarce knew whether he was in the body or out of the body. As ſoon as I roſe from prayer, he began to tell me what tranſcendent glory, majeſty, beauty, fulneſs, &c. he ſaw in the Wonderful Counſellor, the Mighty God:—That he beheld Him as the Upholder of all in heaven and on earth:—That the government of both worlds was upon his ſhoulder:—And, that Goodneſs, Mercy, and Love beamed forth from his gracious Eye.

Then, with an appropriating faith and grateful aſtoniſhment, he ſaid, "O wonderful,—wonderful condeſcenſion! that this great and glorious Being, this GOD of Grace and Glory, will take notice of ſuch a worm of earth as me!" He ſaid much more, expreſſive of the Goodneſs of GOD, and his own aſtoniſhment: But being interrupted by pains, and much affected with his ſubject, I could not put in order the disjointed words of the figurative repreſentation he made of his ſtate of mind. But he retained a grateful ſenſe of it to the laſt; and often mentioned it to his friends who viſited him.

On Monday night, October 24, he received the Sacrament of the Lord's-Supper at the hand of the Rev. Mr. Nelſon,—was happy in the love of God, ſpoke much of his paſt experience, and had a tolerable good night, ſleeping much.

Tueſday

Tueſday the 25th, his ſon from Liverpool took his final leave of him. The parting was very affecting. At night Mrs. Bennett ſpent ſome time in fervent prayer, that her dying huſband might bear a ſtill clearer teſtimony to the ſaving grace of God. The Lord in mercy heard, and graciouſly anſwered her petitions.

Wedneſday morning the 26th, when ſhe came into his room, he ſaid, "My dear,—my Nancy,—God bleſs thee! He has bleſſed thee! We ſhall meet in heaven." He then deſired to ſee his daughters, making frequent mention of his daughter, Mrs. Clulow, of London: But ſhe could not be preſent. When they were come, he ſaid, "God bleſs you all. Doubt not for a moment, leſt God, the Creator and Preſerver of the Univerſe ſhould forſake me. No; it is out of the power of men or devils to make me doubt. Do not think I am delirious: no, no. Oh my Jeſus, my ſweet Jeſus ſhed his blood for me, for you, for the whole world! Victory! Victory! thro' the blood of the Lamb. My wife, my children, all give praiſe, give praiſe! Pray, pray. Glory be to God." Mrs. Bennett prayed. He was quite exhauſted, lay very ſtill, and ſlept ſome hours. He awoke in violent pains, which continued with little intermiſſion, till Thurſday evening. At every interval of pain, he would ſay, "O my Father, my Father! My Lord, my Lord! My wife, my children, my ſon, my Tommy, God bleſs him. God bleſs you all, and all my childrens' children." He then ſung his favourite hymn,

"At Jacob's well a ſtranger ſought,
"His drooping frame to cheer:
"Samaria's daughter little thought,
"That Jacob's God was there," &c.

His friends, at his requeſt, repeated it three or four times. He then ſaid, ſing,—

"Come, let us join our cheerful ſongs,
"With angels round the Throne," &c.

Afterwards he ſlept ſome hours.

Friday morning the 28th, he called for his children, and ſaid, "Glory be to God!—My God!—My all for evermore! Ceaſe from ſelf. I ſhall ſoon be gone. My Lord Jeſus has fought:—The battle's won! My dear, I go;—I go." His daughter, Mrs. Wilcoxen, ſaid, "My Father, Jacob's God is with you." He anſwered, "Yea, Jacob's,—Jacob's God. Bleſſed——." He would have added more, but was prevented by pain. In a few minutes after, he cried out, "Glory be to God! My Lord is come. O my God, bleſs my wife and children! Come, my Love, come away. I am coming. Tell the world, God liveth for ever! Chriſt liveth for ever! O Children, he that doth the Will of God, liveth for ever! The Lord be praiſed! Glory be to God for ever: The fight is fought. The battle's won. Bleſſed be God for ever. Tell the daughters of Sion, I am the Lord's for ever. Victory! Victory! Victory!

Victory! Jesus is the Champion! Blessed be the Lord God." He could add no more. But being soon recovered a little, he said, "Well, my dear, my Father reigneth for ever! My children, I am going for ever. My God, they are mine, they are thine." Bigotry! away with bigotry: Let it go to the bottomless pit from whence it came.

"My God, I am thine, What a comfort divine:
What a blessing to know that my Jesus is mine!"

After a violent struggle for more than ten minutes, being almost choaked with phlegm, he added, "Good is the Lord! Oh! my Lord,—my Love,—fought the good fight!" In the evening, after a few hours of great pain, he cried, "I am happy beyond description! O my Lord!—my God! Happy! Happy! All spirit." The last words he spoke, and the only words he was heard to speak on Saturday, were, "My God!—my God!"

It is impossible to repeat a tenth part of his prayers, and praises, and exhortations to those around him.

He fell asleep in Jesus without a sigh or groan, on Saturday, October 29, 1803, aged seventy-one years: Having been fifty-four years in the Methodist Connection. "True it is," says Mr. Walker, "that the Church of Christ militant, has lost a worthy member;—his aged and afflicted partner, a most affectionate husband;—and his children, a kind and tender parent:—But our loss is his infinite gain."

Mr. Bennett was a man of reading; had a retentive memory, a lively genius, and a great flow of spirits, which made him an agreeable and profitable companion. He strenuously contended for what is called, *The old Plan*, as first laid down by Mr. Wesley. And it is well known, he was much in Mr. Wesley's favour.

It may reasonably be supposed, that a man in business, and striving against wind and tide;—against flesh and blood;—against principalities and powers;—against spiritual wickedness in high places, for upwards of fifty years, saw and felt a mixture of right and wrong, of truth and error, of light and darkness, of prosperous and adverse dispensations, of joys and sorrows:—But tho' "many be the afflictions of the righteous, the Lord delivereth him out of them all."

May both young and old learn, and be encouraged hereby to trust in the matchless arm of the Lord; to confide in his changeless Name, to commit the keeping of their souls into his hands in well-doing, and to rest in him as their eternal Refuge! O that we may live as those who are neither ashamed to live nor afraid to die! Live each day as tho' we were sure to die at night! Then, living the life of the righteous, we shall, no doubt, die his triumphant death, and our last end will be like his.

Chester, FRANCIS WEST.
Dec. 14, 1803.

THE KINGDOM OF GOD ENLARGED.

RELIGIOUS INTELLIGENCE.

America.

Extract of a Letter from Mr. CHARLES SLADE, to Mr. KINGSTON, dated Alexandria, April 2, 1803.

IT would exceed the limits of a Letter for me to relate the wonderous works God has done for us in this place, ſince Chriſtmas laſt; but believing every thing which concerns America, (and the Methodiſt Body eſpecially,) to be intereſting to you, I will endeavour to give you as circumſtantial an account as the limits of my Paper will admit. The week before Chriſtmas-day, our honoured and dear father Mr. Whatcoat, viſited us. His diſcourſes were more than uſually energetic. Many old profeſſors experienced them to be life to their ſouls. On Chriſtmas-day our Quarterly-Meeting was held. Brother Hitt, our preſiding Elder, preached; and though he is rather ſlow of ſpeech, and to appearance, no way calculated to affect the paſſions, God, in wiſdom and mercy, made uſe of him to ſilence gainſayers, and more fully to convince his children, that the power which renders the Goſpel ſucceſsful, is not of man, but of God. His word was like fire among dry ſtubble. Many cried aloud for mercy, and a ſpirit of *faith* and *prayer* reſted upon the people of God. Every evening the following week, we had preaching, and the Lord was eminently preſent in the midſt of us. Some nights we continued in prayer, praiſe, and exhortation, until two or three in the morning: and not a night paſſed but ſeveral were brought out of darkneſs into light, and from the kingdom of ſatan unto God. The following Sunday, after forenoon preaching, an offer was made to thoſe who wiſhed to accept it, to be received into the Society; and we admitted about eighty on trial, the greater part of whom, we hoped, were ſavingly converted, and their conduct ſince, has teſtified that we were not miſtaken. We prevailed on brother Hitt to tarry with us another week, and the Lord was preſent with us in all our meetings, to convince and to convert the ſouls of men. The following Sunday we added about forty to the Society; and every week ſince, we have added more, or fewer, ſo that in all, ſince Chriſtmas, about three hundred and ſixty have joined us. Among them are four of my own children, the oldeſt of whom is not much more than twelve years of age. They were among the firſt of the little ones that were affected by the word, and the Lord's work on them was very powerful. The diſtreſs of one of the elder exceeded almoſt any thing I ever ſaw, and the peace and joy that followed, made up for his hours of ſorrow and anguiſh. His behaviour ſince that time, has been an ornament to Religion. We have now about forty, who are under fourteen years of age, in Society, and many of them are happy in the love of God. One boy of about thirteen, and a girl of about fifteen, have been taken from the evil to come, and have departed this life in the triumph of faith. However great this work may appear, as to the number brought to God, the depth of it in the hearts of the greater part, is yet more remarkable. It is true, the diſtreſs of many of them did not continue long, nor would it have been poſſible for nature, without ſupernatural aid, to have long ſupported it. But, in a few hours, many of them were filled with joy unſpeakable; and, by the information I have received

from their respective classes, three-fourths, at least, of those who have joined the Society, are happy witnesses of God's pardoning love, and are growing in grace and the knowledge of God. A great proportion of them are young men, and several of very promising abilities, and are likely to be useful in their day and generation. Among those brought in are several who were not only mockers, but enemies and despisers of God and his Work, and came to the chapel for no other purpose than to mock and deride the preachers and people. But the arrows of the Almighty pierced them, and, before they left the house, they were made happy subjects of grace.

Last Saturday and Sunday, our Quarterly-Meeting was held. Mr. Asbury, with some other preachers, visited us on their way to our District Conference in Baltimore, with many of our friends from distant parts. But the best of all is, God was with us. Some were convinced of sin: above twenty found peace and joy thro' believing, and many experienced the consolations of God's Spirit. When this work began, our Society consisted of about 130 members, and our congregations, on Sundays, of about five hundred. But at present, our house, which contains, when well filled, about seven hundred, with another house we have, which contains about three hundred, cannot receive the crowds that would attend. Many are compelled to go away for want of room. Nay, they cannot get nigh the doors. But I hope in a few months this inconvenience will be removed, as we are preparing to build another house, of about 50 by 75 feet, with galleries. But why should I confine myself to the narrow limits of our Society in this Town, when our wilderness blossoms as the rose? From East to West, and from North to South, the glorious gospel of Christ runs and is glorified, and thousands are flocking unto Jesus. There is not a State in our extensive union, but has received singular manifestations of God's power and love; and, I think, not a denomination of Christians, who are worshippers of our God, but has experienced times of refreshing from his presence. I trust these great and gracious works will cause you and all that love the Lord, to rejoice, and will encourage you to hope for a more extensive spread of the glorious gospel of Christ among the nations of the earth. As for me, my expectations are greatly raised, and I hope to receive good news from you in your next Letter. You have daily the prayers of thousands on this side the Atlantic, and surely the Lord will hear and grant the desires inspired by his own Spirit, and offered up to him from the hearts of his saints, thro' the intercession of Jesus. Amen. Even so, come, Lord Jesus, in the diversity of the operations of thy Spirit, until the whole earth shall be filled with thy glory!

I am, my dear Brother, your's, affectionately, CHARLES SLADE.

Extract of a Letter from the Rev. REUBEN HUBBARD, to the Rev. Dr. COKE, dated, Providence, New-England, May 12, 1803.

Rev. and dear Sir,

I Should be glad to give as good an account of the work here, as you give of it in Ireland; and I am happy to say something encouraging makes its appearance in some parts of New England. The Work prospers, (as correspondents inform me,) in Vermont, New-Hampshire, and in the Province of Maine, in a very glorious manner.

Some of the Sea-Ports of Maſſachuſetts have ſhared conſiderably in the ſame grace. The State of Rhode Iſland, however, affords but little proſpect of ſucceſs. This, I conceive, is partly owing to the unteachableneſs of its inhabitants, and partly to this, that ſome preachers, who have left our Connection, have ſettled there, and preach againſt our doctrines and our diſcipline with great virulence. I am now juſt entering upon the ſixth year of my miniſtry, and can truly ſay I have never laboured under ſo many diſcouragements from this quarter before, as I have the laſt year. Your obedient ſervant in the bonds of a peaceful Goſpel,

REUBEN HUBBARD.

MISSIONARY INTELLIGENCE.

IN our Magazine for December laſt, we inſerted two excellent Letters from Mr. Thomas Richardſon, one of our Miſſionaries in Dominica, the former dated Feb. 1, and the latter April 26, 1803, giving a pleaſing account of the ſucceſs of his miniſtry, and that of his fellow-labourer, Mr. Shepley, in that Iſland. We ſhall now lay before our Readers a continuation of that Account, in Extracts from ſundry Letters of ſubſequent date. Theſe Letters, we are ſorry to obſerve, contain an account, not only of ſome ſevere attacks of the Fever, ſuſtained by both theſe Miſſionaries in that Iſland, but alſo of the death of Mr. Richardſon. By this event the infant work in that Iſland, has ſuſtained, it ſeems, for the preſent, a very grievous loſs, and a loſs which we fear will not be ſoon repaired. We truſt, however, that as the fields in that Iſland, as alſo in many others, are white unto harveſt, our Readers will unite with us in praying the Lord of the harveſt to ſend forth more labourers into his harveſt.

From Mr. ROBERT SHEPLEY, to the Rev. Dr. COKE, dated Dominica, May 21, 1803.

Rev. and dear Sir,

I Sit down to write in a weak ſtate of body. The Lord has been trying us in Dominica in the fire of affliction. Both brother Richardſon and myſelf have been ill of the fever at the ſame time. It is now near ſix weeks ſince I was firſt taken ſick: But bleſſed be God that I am ſo far recovered as to begin to labour a little: But our poor brother Richardſon is yet very ill. Eight days ago the Doctors gave up all hopes of his recovery, and ſaid they could do no more for him. But bleſſed be God, ſince then he is altered a good deal for the better, and the fever has begun to intermit. It only attacks him now every other day. He is at preſent at Prince Rupert's Bay; but I mean, as ſoon as he is fit to be removed, to have him brought to Roſeau for the benefit of the air; as it is more healthy here than there. It was at that place I got my ſickneſs, and there our brother Mc Cornock died.

We have joined near five hundred people at that place, and they are crying out, on every hand, for mercy. Many of them can already rejoice in God their Saviour, and others are earneſtly ſeeking the ſame ſalvation; ſo that they will not let us reſt in our beds at night, but come and beg us to get up, and either help them to praiſe God, or pray to him for mercy for them. I never before ſaw ſo great a proſpect of good being done in any place. We change every fortnight on account of the place being ſo ſickly. It is about thirty miles from Roſeau. His Excellency Governor Prevoſt, has given us a grant of an acre of crown-land there, to build a Chapel on; but we want money

to build with. Surely never was a chapel more wanted any where, for there is not a place of worſhip of any kind within twenty miles of it. And the only place which we have for the people to meet in, is a ſmall thatched houſe, which will not contain a fourth part even of the Society, much leſs is there room for the many others that attend. My dear Sir, I beg you will help us all you can. I am ſure, if our friends in England, who wiſh well to the Redeemer's kingdom among theſe poor heathen, did but know how frequently they ſtand weeping without, in the midſt of torrents of rain, and crying to God, at the ſame time, for mercy, they would not withhold their help, but readily ſtep forward to aſſiſt in building them an houſe in which they may worſhip God. My dear friends, into whoſe hands this letter may come, let me aſſure you, this is a true ſtatement. And let me enquire, whether your bowels of compaſſion do not yearn over theſe outcaſts of men? and whether you can withhold your help on ſuch an occaſion? May the Lord aſſiſt you to ſhew your love to him by helping his poor members!

I remain, dear Sir, your's, in the bonds of the Goſpel,

ROBERT SHEBLEY.

From Mr. BAXTER, to the Rev. Dr. COKE, dated, Antigua, June 7, 1803.

Rev. and dear Sir,

IT is painful to me to be a meſſenger of grief, lamentation, and woe; but I am obliged to perform the diſagreeable taſk. I received a letter from brother Shepley, informing me that he was very ſlowly recovering from a dangerous fever, and that brother Richardſon was given over by the Doctors at Prince Rupert's Bay, where brother Mc Cornock paid the debt of nature. Added to this, they are greatly diſtreſſed for money. He begged my advice and aſſiſtance. I conſulted with brother Pattiſon, and we agreed, that we had no way of relieving them, but by drawing on you for eighty pounds. To draw on you, is as painful to us, as it is diſtreſſing to you. But we have no alternative; our brethren muſt ſink under their load, or we muſt take this ſtep to ſave them: We hope our Engliſh friends will have that love and regard for thoſe who hazard their lives, and ſuffer affliction to bring ſouls to Jeſus Chriſt; that they will be ready to contribute on this occaſion. I believe the Lord has made theſe Brethren very uſeful, and a good work is now going on; if we do not ſtrain every nerve in ſuch a caſe, we cannot be ſaid to "love as Brethren." I have taken a paſſage for Dominica, and ſhall carry the money to relieve them; and, if need be, ſhall bring or ſend brother Richardſon to Antigua. I bleſs God he gives me health, and I deſire to uſe it to his glory. I thank him alſo that the work is going on here ſteadily, and I hope, is deepened as well as extended. Mary Darby, who has been a member of Society thirty years, and a woman particularly uſeful in her profeſſion, as a Midwife, is now dying in the triumph of faith, and rejoicing in God. She is near eighty years of age.

I remain, your affectionate Brother, JOHN BAXTER.

From Mr. ROBERT SHEPLEY, to Dr. COKE, dated, Dominica, July 3, 1803.

Rev. Sir,

I Embrace the preſent opportunity of informing you of the recovery of both brother Richardſon and myſelf from our laſt indiſpoſi-

tion

tion of body. Tho' we are both but very weak; yet, I truſt, we are out of all danger from the fever. I was ſick about ſix weeks, and brother Richardſon about ſeven. But bleſſed be the Name of the Lord, we have now begun to labour again a little, and what is beſt of all, the Lord is with us, both to wound and heal the broken-hearted. The laſt time I was at Prince Rupert's Bay, I joined upwards of one hundred and thirty people in Society in the courſe of eight or ten days. So mightily is the Lord working in this part of the Iſland. And many of them are not only joined in Church-fellowſhip with each other, but are joined to the Lord in one Spirit, and can give a very clear account of the pardoning love of God to their ſouls. And many of them are truly convinced of ſin, and are ſeeking redemption in the blood of Jeſus. To his Name be all the glory! It is not quite twelve months ſince I firſt went amongſt them, and there are now about ſix hundred people in ſociety. What hath the Lord wrought amongſt theſe poor heathen! Glory be to his Name for ever! I truſt, that, by the end of this year, if the Almighty pleaſe to ſpare our lives, and continue to give his bleſſing to our labours, that at Prince Rupert's alone, we ſhall have near one thouſand in Society. But, as I ſaid in my laſt, we are in very great want of a Chapel there; and it is not in the power of the poor Negroes to build one without conſiderable help from our friends in Europe. I ſhall be thankful to you for directions in this matter. We do not increaſe in the Town ſo rapidly, as in the Country. This is owing chiefly, I think, to the oppoſition we have from the white people, who will not ſuffer us to have either public or private meetings by candle-light. And as the generality of our hearers are either *ſlaves*, who are obliged to attend to the buſineſs of their owners by day, or poor people who have to get their living by their labour, they cannot attend ſo well by day-light as they could by candle-light.

I muſt now, Sir, inform you of our number. In February 1802, I found but fifty in Society in the whole Iſland. Now we have nine hundred. Bleſſed be the Lord for the work he hath wrought. The work is his, and he ſhall have the glory. I hope, in my next, I ſhall be able to tell you of our ſucceſs on the *Windward* ſide of the Iſland, as we are about to uſe every mean in our power to get permiſſion from the owners of eſtates on that ſide, to go and inſtruct their Negroes. Mrs. Shepley and brother Richardſon join me in love to you and all friends in Europe. Our two children are in good health. I remain, Rev. Sir, your's in the bonds of the goſpel,

ROBERT SHEPLEY.

From Mr. BAXTER, to Dr. COKE, dated Antigua, July 28, 1803.

Rev. and dear Sir,

AGREEABLE to what I wrote you in my laſt, I went to Dominica, and found brother Richardſon recovering from his dangerous fever. But they had not a dollar in the houſe; and preſſing accounts to ſettle. Brother Shepley was obliged to part with all the money that ſhould have paid the quarterage of the Preachers: So that they were in great diſtreſs. I gave them the money I drew on you for, and brother Shepley paid ninety-nine pounds and ſome ſhillings to ſettle their accounts. There is a great work begun at Prince Rupert's. Many are truly converted to God, and numbers are in diſtreſs, and

are

are seeking pardon. But it is an unhealthy place for Europeans, and I fear few preachers will be able to stand it.

I continued a week at Dominica; but finding myself unwell, I happily got a passage for Antigua, where I arrived with the fever. I landed on Wednesday night, and sent for the Doctor immediately. No dangerous symptoms then appeared. But on Friday I was dangerously ill, and all hope of life was gone. I was perfectly resigned, and had a full assurance of my acceptance with my heavenly Father. I thought I should die that night, or the next morning; and that I should be buried by my wife on Sunday. I thought the taking of medicine was needless. When the nurse came to bring me medicine on Saturday morning, I asked, Do not you think I shall be dead by noon? She replied, No. I took what she gave me. And to the surprise of the physician that was called in, and of all that attended me, I began to recover. I bless God I am now as well as when I arrived from England. How mysterious are the ways of the Lord! I have had a letter from brother Richardson this day, in which he writes that he has had two returns of his fever, but is now in hopes it will leave him. Brother Joseph Taylor called here in his way to Nevis, as he came down in the Fleet. Brother Dumbleton is not yet gone to Nevis, as brother Hawkshaw cannot leave Barbadoes till he be relieved. Brother & sister Pattison are well. I expect when brother Dumbleton goes to St. Kitt's, brother T. Patterson will come to Antigua. I bless God the work is not declining with us, altho' we have lost many of our people by death. I buried a young woman last night who died in childbed, in full assurance of faith.—You call our Island *sickly*, but it is reckoned the healthiest Island in the West-Indies. This day a large fleet sailed for England. I sent the yearly accounts by Sister Birkenhead, which, I hope, came safe: I hear you have been sick in London: I hope the Lord has restored you. And that God may long continue you to his Church, and prosper your labours, is the prayer of your affectionate Brother,

JOHN BAXTER.

From Mr. BAXTER, to the Rev. Dr. COKE, dated Antigua, October 25, 1803.

Rev. and dear Sir,

I Wrote you seven weeks ago, that brother Shepley had arrived at Antigua very sick; and that we had no way of providing for him and his family, but drawing on you for at least £50, added to £149 4s. 11d. for which he drew on you before. Since his arrival, he has had a relapse, but by the blessing of God he is now in a fair way of doing well. I am now sorry to inform you, that I have received Letters from Dominica, by the Packet, informing me of the death of brother Richardson, who departed this life on Sunday the 9th of October. By Letters he wrote to send to his father and a particular friend, it appears that he thought himself seasoned to Dominica, and rejoiced in prospect of seeing his labours crowned with great success. But on October 4, he was attacked with a fever, which, in five days, cut him off. He was persuaded Dominica was the place God had called him to, and said to his friend in his Letter, "I would not live in any place but Dominica," and that he had seen as many and remarkable

able instances of conversion among the Negroes, as any he had seen or known in England. That God should take him away in the midst of his usefulness, is to us very mysterious. Brother Patterson having been only six weeks in Antigua, thought it hard to remove so soon. I was unequal to the task. Therefore, the matter being urgent, Richard Pattison saw it to be his duty to go, altho' his wife is but just brought to bed of another son. He goes by himself first, and if the Island seem to agree with him he will fetch his wife. But no one preacher can fully supply Dominica. Three years ago, the inhabitants would hardly permit a preacher to land in that Island. And now there are more places open to receive us, than we can supply. If brother Shepley recover his health, he is willing to return to Dominica. Brother Richardson died rejoicing in the Lord. The Rev. Mr. Audain buried him, and preached his funeral sermon. And, it appears, by a letter he wrote me, that his death is much regretted by all that knew him. I bless God I am in good health, and travel my Circuit as well as I have done these ten years. Our Brethren, Richard Pattison and Thomas Patterson, and Robert Shepley and their partners, join me in love to you. That God may bless you, is the prayer of your affectionate brother, JOHN BAXTER.

From Mr. ROBERT SHEPLEY, to Dr. COKE, dated Roseau, Dominica, Dec. 8, 1803.

I Doubt not but before this time you have heard of my sickness, and of brother Richardson's death. In April last I was seized with an intermitting fever, and since then I have had it five times over. It had nearly brought me to the grave. The Doctors advised me, as the only mean left of saving my life, to quit the Island immediately. Consequently, I and my family went on board the Packet on the 3d of September, and arrived at Antigua on the 5th of the said month. But I was so weak in body, that it was with great difficulty I could reach brother Baxter's house. * I had only been there about one month, when I was seized again with the fever, and was sick about five or six weeks. But thanks be to God, He restored me once more to my health. As soon as I heard that I was appointed another year for Dominica, I embraced the first opportunity of returning to this Colony. Whilst at Antigua, I was under the necessity of drawing a bill upon you for fifty-two pounds sterling, to defray the expences of keeping myself and family, discharging the Doctor's bill, and paying for our passage back again to Dominica. Brother Richardson died on the 9th of October, of the fever; he was happy in the Lord. The little time he laboured in this Island, which was about three months, the Lord owned his labours much. He was beloved by the people, and his death is greatly lamented. We have been in the furnace in this Colony. May God grant that we may be purified from the dross of sin! The Lord continues to carry on his work in the Island. I believe we are upwards of nine hundred in Society. To his Name be ascribed all the glory. Pray for us that God may hasten the day when Ethiopia shall more fully stretch out her hands unto God! I remain, dear Sir, your's, in the bonds of the Gospel,

ROBERT SHEPLEY.

* Brother Baxter observes, in a Letter to Dr. Coke, dated Antigua, Sept. 7, 1803. "Brother Shepley arrived here, on Monday, just alive. He was ordered to leave Dominica, as the only mean of saving his life. He has been very useful there, as brother Richardson has written to you at large."

POETRY.

SPRING.

By a Youth under Sixteen.

HOW ſmiling wakes the verdant year,
Array'd in velvet green!
How glad the circling fields appear,
That bound the blooming ſcene!

Forth walks from heaven the beaming ſpring,
Calm as the dew ſhe ſheds;
And o'er the Winter's muttering King,
Her veil of roſes ſpreads.

The ſky ſerene, the waking flowers,
The river's looſened wave,
Repay the kind and tepid hours,
With all the charms they gave.

And hark! from yon melodious grove,
The feather'd warblers break;
And into notes of joy and love,
The Solitude awake!

And ſhall the firſt belov'd of Heaven,
Mute liſten as they ſing?
Shall man, to whom the lyre is given,
Not wake one grateful ſtring?

O let me join the' aſpiring lay,
That gives my Maker praiſe;
Join, but in louder notes than they,
Than all their pleaſures raiſe!

From ſtormy Winter, hoar and chill,
Warm ſcenes of Peace ariſe:
For ever thus from ſeeming ill,
Heaven every good ſupplies.

For ſee, 'tis Mildneſs, Beauty, all
Around the laughing whole;
And Nature's verdant charms recall
The mildneſs of the ſoul.

O Thou, from whoſe All-gracious Eye
The Sun of ſplendour beams;
Whoſe glories every ray ſupply,
That gilds the trembling ſtreams;

O'er Nature's green and teeming fields,
Bid flowery graces riſe,
And every ſweet Creation yields,
Salute the morning ſkies.

Where yonder moves the plough of toil,
Along the ſtubborn land,
O kindly lift the yielding ſoil,
And ſoothe the lab'ring hand.

Thence bid gay fruitfulneſs around,
Her blooming reign extend:
And where thy richeſt gifts are found,
Tell who the heavenly Friend.

As with her ſmiles, Life's weary vale,
Is gentler trod below;
With thine, the cloſing Home we hail,
That ſhuts us in from woe!

Till that celeſtial Home is ours,
Let us its Lord implore,
Content may cheer our Pilgrim's hours,
And guide us to the door.

****

SONNET,

On the deſtruction of a favourite Plant.

FAIR blooms the balſam, cloth'd in living green,
And Hope, already, ſees the flower expand;
A beauteous flower! to deck the ſmiling ſcene,
Nurtur'd by loving Martha's careful Hand.
Oh! hapleſs hour! when R—b—t's infant child,
Wand'ring from home, beheld the lovely toy,
And raſhly ſeiz'd it,-all its glory ſpoil'd,
And marr'd, at once, the ſource of vernal joy!
Unkind return for all the duteous care,
For all the favours, friendſhip gladly ſhew'd!
Yet e'en from hence, her faith may learn to bear
Her daily croſs, and cloſely walk with God;
Keep all created comfort in their place,
And know one thing alone is needful for her peace.

Seaton, I—n W—ks. R. D.

ODE ON FRIENDSHIP.

By a Youth under Sixteen.

In Imitation of Pope's Ode on Solitude.

————Natura beatos,
Omnibus eſſe dedit, ſi quis cognoverit uti.
CLAUDIAN.

HAPPY the youth, whoſe early days
The ſweets of Friendſhip charm away;
Content to breathe his humble lays,
Simple and gay.

Whoſe friend of ſenſe and love is made,
Whoſe mind is dreſs'd as gay as Prior;
Whoſe Muſe, when warm, that mind can ſhade,
When cold, can fire.

Bleſt on a faithful breaſt to find
Wants, cares, and ſorrows, glide away;
Unmov'd in body or in mind,
To chide the day.

No thoughts at night except the dreams,
Together mixt, of love and peace;
And muſings fired with inward beams
Of heavenly grace!

Thus let me live, known but by one,
Mourn'd but by one, my race thus end;
Forgot by all that race who run,
Except my friend!

Conference-Office, North-Green, Finſbury-ſquare; GEO. STORY, Agent.

METHODIST MAGAZINE

Ridley sculp

Mr MARTIN VAUGHAN Aged 82

Preacher of the Gospel

THE METHODIST MAGAZINE,

FOR MAY, 1804.

BIOGRAPHY.

The Life and Death of Mr. JOHN REED,

A Very reſpectable member of the Methodiſt Society in Wendron, in the county of Cornwall, for more than fifty years: Including, alſo, ſome Account of the Introduction and Progreſs of Methodiſm in that neighbourhood, and of the Converſion and happy Deaths of ſeveral of his Relations and Friends; chiefly taken from Papers, written by Himſelf, in the ſeventy-firſt year of his age.——ADVERTISEMENT. When Mr. Reed laid me under the obligation of a promiſe to publiſh his Papers, he left me at liberty to make what alterations I judged proper, preſerving only his ſenſe. I mention this, becauſe, tho' he poſſeſſed a good underſtanding, he had very little education: On this account it was neceſſary to change almoſt the whole of his ſtyle, and to cut off what appeared ſuperfluous or unedifying. As he did not keep a regular Journal, there is a great defect in many places with regard to the dates. THOMAS KELK.

I Was born in the pariſh of Stithians, in the county of Cornwall, in the latter end of July 1731. My parents were ſober, honeſt, induſtrious, and peaceable members of the Church of England, and endeavoured to bring up their children in the ſame profeſſion. They charged us, on pain of incurring their ſevereſt diſpleaſure, to avoid covetouſneſs, theft, and bad company. And, on the Lord's-day eſpecially, they did their utmoſt to reſtrain us from vice; cauſing us to attend the Church, read the Scriptures, and uſe private prayer.

I had very ſerious thoughts concerning a future ſtate, when very young. The awfulneſs of eternity, at times, was ſo deeply impreſſed on my mind, as to make me ſhudder with horror; eſpecially when it thundered and lightened: Then my diſtreſs would greatly increaſe, and become almoſt inſupportable. At one time,

the horror that overwhelmed my mind was great indeed, and I thought I muſt ſurely periſh! In ſuch ſeaſons I was wont to cry mightily to God for mercy; but when the ſtorm was over, my convictions uſually wore off.

At other times God was pleaſed to work on my ſoul in a different manner: My heart became as wax before the fire, my eyes overflowed with tears, and all my guilty terror vaniſhed before the ſoftening power of his grace.

Once in particular, at Chriſtmas, when I was about nine or ten years old, my father ſent me to an eſtate he had in another pariſh, about three miles diſtant from the place where he lived, to ſee the cattle. As I was returning home, and meditating on our Saviour's great love and humility in coming into the world in ſo mean a form, I was ſo filled with love, that my ſoul became as a watered garden. I ſat down to weep, and to admire the goodneſs of God.

In the year 1742, about the month of Auguſt, Mr. Weſley and ſome of his preachers viſited Cornwall. This ſoon occaſioned a great rumour, and induced hundreds and thouſands of people to aſſemble together, in various places, where notice was given for the new preachers to diſcourſe to the people. The word was attended with divine energy: Deep groans and ſighs were heard from various quarters, and abundance of tears flowed from the eyes of thoſe who were either cut to the heart by the ſword of the Spirit, the Word of God, or were melted into contrition, gratitude, and love, under a conſideration of God's amazing patience and forbearance. And now there was no ſmall ſtir among the people reſpecting this *new Religion*. The kingdom of darkneſs was attacked, and the devil did all in his power to prevent the ſucceſs of that goſpel which directly tended to overthrow it. But notwithſtanding that the ſtorm of perſecution roſe high, and both the preachers, and all thoſe who adhered to them ſuffered much in their characters, property, and perſons; yet numbers were converted to God, and thoſe who had taſted the good Word of Life, and felt the powers of the world to come, were enabled to hold faſt their confidence, and proceed in their heavenly journey, growing ſtronger and ſtronger in the grace of God.

Of thoſe who were now brought to repentance, were ſome who had been champions in the ſervice of the devil: in this number were ſome of the Reed's family. They were foſter brothers: Two of them and a nephew became very zealous defenders of the truth, and very helpful to the poor perſecuted Methodiſts, as they were a terror to their enemies wherever they came.

After

After awhile, however, things took another turn. Some of the perſecutors were convinced and converted to God; and others of them were ſilenced by the authority of the Law. "Then had the Churches reſt, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied."

My father uſed to attend preaching for ſome time, and ſeemed to approve of it; but whether it was made of real and laſting uſe to his ſoul, I am not clear. My mother and eldeſt ſiſter appeared to be prejudiced againſt the truth for a ſeaſon, on account of the evil reports concerning it, which were then in circulation. However, I ſometimes attended the meetings for preaching and prayer, and, thro' the bleſſing of God, they were rendered very profitable to me. I thought there was ſomething very heavenly in their aſſemblies: and while they were engaged in ſinging and prayer, I ſometimes wept, and wiſhed to be a partaker of the grace I judged they poſſeſſed.

After ſome time, my mother and eldeſt ſiſter went to hear the Word. They were ſoon convinced of the truth and of the neceſſity of repentance, and, in a little while, joined the Society. After this, another ſiſter became ſerious, and joined likewiſe. The piety of my mother and ſiſter was made a great bleſſing to me, as it was a mean of greatly exciting me to ſeek the Lord. I now began to attend preaching more than ever, and it became very inſtructive to me. Altho' I was not yet joined with the people, I went to Claſs occaſionally with my mother, and none appeared to have any objection to my meeting with them. I remember one woman in particular, belonging to that Claſs, who had made a conſiderable progreſs in religion. While ſhe uſed to ſpeak of the love of which her ſoul was full, an heavenly ſmile uſually ſat on her countenance, and her cheeks were watered with her tears. Soon afterwards ſhe ſickened, died, and went to glory.

My father having purchaſed an eſtate of land, in the pariſh of Hendron, at Lady-day, 1747, he went to reſide there. In the village where we now lived, there was an aged and very eminent chriſtian, who was wont to have preaching and a claſs-meeting in his houſe: To this ſmall company of ſerious and holy ſouls, my mother and ſiſters joined themſelves: And in September 1751, I alſo united myſelf to the people called Methodiſts; for inclining me to do which, I ſincerely bleſs the Name of my God.

I now conſtantly attended the means of grace, and the Lord was pleaſed to bleſs them to my ſoul; but, at times, my mind was greatly exerciſed. One day in particular, I felt ſuch ſtrong

oppoſition both from the enemy and my own heart, that I was ready to give up all the little good I had obtained, and to conclude, it was in vain for me to ſtrive any longer. Yet I ſhuddered at the thought of turning back again, and began to beſeech the Almighty to pardon me, for yielding to the temptation; tho' I could hardly tell whether I had yielded to it or not. In the evening, as I was returning home, before I went into my father's houſe, I ſought a convenient place for private prayer; and, it pleaſed Him who ſeeth in ſecret, to hear my voice, and relieve my mind. Some time after this, I was taken ill, and confined for two or three days to my bed. In this affliction, the Lord was pleaſed to viſit me in a very wonderful manner, filling my heart with ſuch heavenly conſolation, ſuch peace and joy in believing, as I had never before experienced. It is impoſſible for me to deſcribe the delightful ſenſations I had while theſe words were upon my mind,

"Thou great myſterious God unknown,
Whoſe love has gently led me on,
Even from my infant days."

And alſo the following words of the Poet:—

"What is a worthleſs worm to thee?
What is in man thy grace to move?
That ſtill thou ſeekeſt thoſe who flee
The arms of thy purſuing love?
That ſtill thine inmoſt bowels cry,
Why, ſinner, wilt thou periſh, why?"

I now underſtood and realized the truth of theſe words: "We love Him becauſe he firſt loved us." My heart glowed with love to Chriſt from a full conviction, that he had loved me, and given himſelf for me. And now I could triumphantly ſing, "O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin; and the ſtrength of ſin is the law. But thanks be to God, who giveth us the victory thro' our Lord Jeſus Chriſt." Yet I could not chooſe life or death; but from the moſt tender love and melting affection, could wholly give up myſelf, body and ſoul, to Him who had dealt ſo graciouſly with ſuch an unworthy creature. In this happy ſtate I continued to walk for ſome time.

One night I had a ſingular dream. I thought I ſaw a man whoſe tongue had been ſtung by an adder, and was rotting out of his mouth. A little while after this, I was mowing in my father's field. After dinner, it being very warm, I laid myſelf down on the graſs, with an intention to refreſh myſelf by a few minutes ſleep. But juſt as I had gotten into a kind of doze, I

heard,

heard, or thought I heard, a ruſtling in the graſs. I opened my eyes, and perceived an adder under my face! I ſtarted up in great ſurpriſe; but loſt ſight of the dangerous creature. However, the people, in making the hay, found an adder not far from the place, and killed it. I have many times ſince conſidered this as a kind Providence, and have been thankful to the Almighty for preſerving me from what might have proved fatal to my life.

About this time, I joined in Band with four young men, who had met together in this way ſome time before. In the ſpace of three or four years, three of them married: With the other I continued to meet as long as he lived. He was a worthy character, and deſervedly reſpected for his piety, regularity, and many other good qualities. I doubt not but he is now in glory.

In the year 1757, a Claſs was appointed to meet in my houſe, which has continued to meet there ever ſince: And glory be to the divine Being, our meetings have been, and ſtill are attended with his preſence and bleſſing.

In the year 1764, Meſſrs. Rankin, Brammah, Oldham, and Whithead came into this Circuit. They were all men of great zeal and ſingular piety. We were alſo favoured, at this time, with one Thomas Penroſe, a local preacher, who was made a great bleſſing to many people. The work of God greatly revived this year in almoſt every place in the Circuit. Such numbers attended the preaching, that our Chapel was much too ſmall for them: and ſuch an unction attended the word, that, before the end of the year, we had an addition of an hundred and four members to our ſmall ſociety.

Of the number of thoſe, who, during this revival, were made experimental witneſſes of this heart-reviving truth, "Chriſt Jeſus came into the world to ſave ſinners," was an Inn-keeper's wife; a ſtout and ſurly woman. Being awakened, ſhe ſought mercy, and obtained it. And, after living long enough to manifeſt the truth and greatneſs of the change which the Holy Ghoſt had wrought in her ſoul, by her heavenly diſpoſitions and diligence in the means of grace; ſhe ſunk under the afflicting hand of God, and exchanged mortality for eternal life.

There was alſo another woman admitted into the Society at this time, who appeared to be ſo ignorant and ſtupid, that we hardly knew what to make of her, or what had induced her to come among us. However, ſhe continued to meet with the people until ſhe was taken ſick. In her affliction, I and others went to viſit her. For ſeveral times at the firſt, I had little ſatis-

faction

faction myſelf, and, apparently, was of little uſe to her. But continuing to viſit, inſtruct and pray with her, at laſt the Lord was pleaſed to work a moſt happy and glorious change in her ſoul. On my coming to ſee her, after this bleſſed change had taken place, ſhe began immediately to expreſs what the Lord had done for her, and to praiſe, with joyful lips, her adorable Redeemer. The heaven within appeared in her countenance. In this ſtate ſhe continued for a few days, and then triumphantly departed.

This Chriſtmas, we were favoured with many remarkable times of refreſhing, from the preſence of the Lord: And, about this time, I was appointed Leader of two Claſſes. As many of our people were not much eſtabliſhed in religion, and ſome of them, thro' the force of temptation, were ready to queſtion the reality of it, I judged it my duty to viſit, and endeavour to confirm them in the truth: And, bleſſed be God, I believe my inſtructions were not in vain. Many of thoſe, over whoſe ſouls I then watched, as one that muſt give an account, have finiſhed well their courſe; and others have continued ſtedfaſt even to this day.

In May, my aged mother, who had been for ſome time very weak and infirm, was confined to her bed. One evening, intending to go about a mile to meet my Claſs, I went to ſpend a little time with her in prayer, agreeably to my cuſtom, before I left home. But finding her, as I thought, weaker than uſual, I deſired one of our friends to go in my place. Her weakneſs increaſing, my ſiſter and I ſpent the night with her in prayer and ſupplication to God. And tho' I had no doubt of her being in the divine Favour, yet, when ſhe had loſt the power of ſpeech, the language of my heart was, "If it be conſiſtent with thy will, O Lord, permit her to ſpeak once more of thy goodneſs to her ſoul." This requeſt He was graciouſly pleaſed to grant; for about cock-crowing, ſhe revived a little, and began to extol his holy Name, and to ſpeak of the goodneſs, mercy, and love He had manifeſted to her! After this ſhe ſpake no more. My mind was deeply affected with the condeſcenſion of the Almighty, in deigning to attend to the voice of his unworthy ſervant; my ſoul was filled with gratitude, and my heart glowed with love.

As my mother continued to live until the morning, my ſiſters and I agreed to ſend for an eminent chriſtian, who had been in the habit of viſiting us. When the meſſenger informed the old ſaint what his errand was, he was immediately ſo filled with heaven, that his ſoul was almoſt tranſported. When he arrived, we joyfully

ſaluted

faluted each other, and, with feveral others, aſſembled on the occaſion, joined in prayer: While we were engaged in this holy and ſolemn exerciſe, the preſence and power of the Lord were remarkably with us. As ſome thought my dear mother might live until the evening, they all left the chamber except myſelf. When they were gone, I kneeled down by the bed-ſide, and prayed for her. When I roſe from my knees, I perceived a great alteration in her countenance, and thought the Lord was juſt finiſhing his work, and cutting the thread of life: Stepping, therefore, to the head of the ſtairs, I requeſted them to come up; and, while we were offering up our ſacrifice to God, and commending her ſoul to Him, her happy ſpirit was diſlodged, and eſcaped to Paradiſe.

Thus, my aged mother, who had been a Methodiſt about twenty years, finiſhed her courſe with joy, to the great ſatisfaction and conſolation of her children and friends. Now only my ſiſters and I reſided together; and as we were all ſerious, we lived in peace and harmony.

In July, the Travelling Preachers came to board in my houſe. At firſt, my ſiſters were rather unwilling they ſhould come; but after ſome trial, they were quite ſatisfied, and even glad to have their company. They have continued with me ever ſince, and I am as happy to ſee them now as ever.

In the month of Auguſt, I had another very memorable dream. One night, I thought a light came into the room where I was ſleeping. Filled with ſurpriſe and wonder, at firſt I called on my ſiſters, as I imagined, who ſlept in an adjoining room; and then went into their chamber to enquire of them what this light was. Surely, ſaid I to the eldeſt, it is our mother. On this, methought, ſhe appeared to us; and, after looking awhile upon each of us in a moſt affectionate manner, ſhe went towards my chamber. There, as I ſuppoſed, I held her in my arms, and, addreſſing her, ſaid, Mother, how is it with you? To which, ſhe replied, "The lines are fallen unto me in pleaſant places." Soon after this, I thought the roof opened over our heads, and ſuch a glorious ſtar ſhined upon us, as I never ſaw before. She then vaniſhed: and, as ſhe diſappeared, I cried, "Glory be to God; glory be to God," and awoke.

My youngeſt ſiſter heard me utter the laſt mentioned words, and when I related my dream to both of them, it had a moſt bleſſed effect on all our minds. We roſe immediately, and offered up our morning ſacrifice moſt joyfully. And, I can truly ſay, ſuch a happy day as this was, I never enjoyed before upon earth, for

all

all ſeemed heaven both within and without. I think I did no work of a worldly nature this day, but ſpent the whole of it in praiſe and adoration; for, wherever I caſt my eyes, whether on the earth beneath me, or on the heavens above me, all appeared to ſhine with God.

A ſhort time after this gracious viſitation, I had a very ſevere conflict of mind. Waking one morning about day-break, I felt a ſet of unpleaſant ſenſations, for which I could not account. At firſt I ſtrove to lift up my heart to God as I lay; but my diſorder and diſtreſs greatly increaſed. I then roſe, and falling on my knees in the bed, began to pray again, but without relief. On the contrary, I appeared to be in a dreadful tempeſt: Darkneſs horrible overſpread my mind, deſpair and anguiſh overwhelmed my ſpirit. In this awful ſtate I got out of bed, with a deſign to call my ſiſters up, and requeſt them to join in prayer with me; but before I did this, I thought I would pray once more by myſelf. Accordingly, I kneeled down again by my bed-ſide, and there in the greateſt conſternation of mind, and the deepeſt diſtreſs of ſoul, poured out my complaint to Him who hath ſaid, "Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorify me." And, bleſſed be his Name, he condeſcended to hear the voice of my ſupplication: For I had not been many minutes on my knees, before he was graciouſly pleaſed to afford my mind ſome relief. The darkneſs was in ſome meaſure removed, the light began to dawn, and this dreadful tempeſt ended in a moſt glorious calm. Perhaps, I never better underſtood, and certainly I never ſang with greater gratitude and love the following words of our Poet than now;—

"O how ſwiftly didſt thou move,
To ſave me in the trying hour;
Still protect me with thy Love,
And ſhield me with thy Power."

After ſpending the morning in prayer and praiſe, I was obliged to ſpend part of the day in the company of thoſe who had no fear of God before their eyes. But whether it were real or imaginary only, I thought they behaved to me, as if ſomething in my appearance had over-awed their minds: And I have frequently remarked that the beſt qualification for being in the company of the ungodly, is to have the preſence of God with us.

[*To be concluded in the next.*]

DIVINITY.

DIVINITY.

A SERMON,* preached at the Methodiſt Chapel, King-ſtreet, Briſtol, 1800, for the Benefit of Kingſwood-School: By THOMAS ROBERTS.

ON 2 CORINTHIANS IX. 1, 2,

FOR AS TOUCHING THE MINISTRING TO THE SAINTS, IT IS SUPERFLUOUS FOR ME TO WRITE TO YOU: FOR I KNOW THE FORWARDNESS OF YOUR MIND, FOR WHICH I BOAST OF YOU.

SUCH was the Apoſtle's ingenuous and affectionate addreſs to the Corinthians, in behalf of the poor chriſtians in Judea. How amiable his ſpirit! How honeſt his ſentiments! Being conſcious that the ſubject would recommend itſelf to all thoſe in Corinth who profeſſed chriſtianity, St. Paul judged it ſuperfluous to write largely by way of urging them to attend to it. And indeed, their readineſs on former occaſions, was ſo well known to him, that he took a pleaſure in boaſting of their zeal in works of charity and liberality.

While your preacher beholds the benevolent Corinthians,—while he witneſſes the Apoſtle's ingenuous plea in behalf of the ſaints in Judea,—and at the ſame time reflects upon the preſent occaſion of his addreſs to you,—he eſteems it a peculiar felicity, that there ſhould be ſuch a ſtriking coincidence, with only one exception. You are aware of the correſpondence of the ſubjects,—claims on chriſtian benevolence; of the ſimilarity of character to whom the ſubject is preſented,—perſons celebrated for their liberality; but you have not an Apoſtle to propoſe the matter, or to inforce the motives. This only exception induces your preacher to ſolicit your indulgence. He hopes it will be granted in proportion to his comparative inſufficiency, when ſtanding in the ſame ſituation with the great Apoſtle of the Gentiles.

Purſuing our deſign, we ſhall, FIRST, attend to a general propoſition acknowledged by all chriſtian people, and implied in the

* As we judge it of importance that this Sermon ſhould be offered to the conſideration of our Readers, before the Collection be generally made for Kingſwood-School, we are obliged to defer publiſhing the 2d Part of Saurin's Sermon on the Sublimity of Devotion, till we print our Number for July.

text,—THAT IT IS THE DUTY OF THE PROFESSORS OF RELIGION, AS MUCH AS LIES IN THEIR POWER, TO RELIEVE THE NECESSITIES OF THEIR BRETHREN. "For, as touching the minis-"tring to the saints, it is superfluous for me to write to you." SECONDLY, WE SHALL ATTEND TO THE PARTICULAR OBJECT RECOMMENDED AT THIS TIME TO OUR NOTICE. AND, THIRDLY, WE SHALL INFORCE THE MOTIVES SUGGESTED BY THE TEXT, "For I know the forwardness of your mind, for which I "boast of you;" TO WHICH MAY BE ADDED, OTHERS ARISING PECULIARLY FROM THE OCCASION.

FIRST, we shall attend to the general Proposition, acknowledged by christian people, and implied in the text,—THAT IT IS THE DUTY OF THE PROFESSORS OF RELIGION, AS MUCH AS LIES IN THEIR POWER, TO RELIEVE THE NECESSITIES OF THEIR BRETHREN.

However "superfluous" the Apostle might deem his labour in writing largely to his benevolent friends, it may not be superfluous to premise, that it is not our immediate business to recommend beneficence in general. An exercise of liberality on the broadest principles, and to the widest extent, is a duty we will readily acknowledge.

Far be it from us, to lessen the abhorrence all ought to feel towards inhumanity and uncharitableness. Who can palliate their conduct, who "cause the naked to lodge without clothing, that "they have no covering in the cold;"—those who "pluck the "fatherless from the breast, and take a pledge from the poor?" But, at present, we recommend the peculiarly interesting duty of attending to the wants of the worthy. Here both Scripture and Reason offer their assistance.

Upon this precise principle, the divine Word recommends the subject. "If there be among you a poor man of one of thy "brethren, within any of thy gates, in thy land, which the "Lord thy God giveth thee, thou shalt not harden thy heart, nor "shut thy hand from thy poor brother: But thou shalt open thy "hand wide unto him, thou shalt surely lend him sufficient for "his need, in that which he wanteth. Beware that there be not "a thought in thy wicked heart, saying, The seventh year, the "year of release, is at hand: and thy eye be evil against thy "poor brother, and thou givest him nought, and he cry unto the "Lord against thee. Thou shalt surely give him, and thine "heart shall not be grieved when thou givest unto him: Be-"cause that for this thing, the Lord thy God shall bless thee in "all

" all thy works, and in all thou putteſt thine hand unto. Thou " ſhalt open thine hand wide unto thy brother." Thus we hear our duty enforced by the immediate voice of God. It ought not to eſcape notice, that the great Lawgiver obliges himſelf to attend to our due performance of the duty. He will eminently ſhew his diſpleaſure, in the caſe of non-compliance with his command.

The Writers of the New Teſtament, conſidering us under the " royal law of love," and being one family, fervently admoniſh us to loſe no time, to make no trifling delays;—" while we have time" allowed us for the pleaſing exerciſe,—while we are in the poſſeſſion of any property, for the hour haſtens when we muſt return naked to the womb of our mother-earth,—therefore, " WHILE " WE HAVE TIME, let us do good to all men, eſpecially to them " that are of the houſehold of faith." The Apoſtles queſtion the truth of our chriſtian profeſſion, where there is no evidence of liberality and humanity. Well they may, for that Being has poor pretenſion to the name of a ſaint, whoſe unfeeling diſpoſition ſinks him below the dignity of a man. They interrogate our judgment, our heart, our conſcience, " If any man ſeeth his " brother have need, and ſhutteth up his compaſſion from him, " how dwelleth the love of God in him?" They bid every profeſſor, in effect, to ſay, " If I have every thing elſe, and have not Love," Philanthropy, " I am nothing." The impartial Judge of quick and dead hath told us, that, in his final judicial proceſs, his conduct will be influenced by an appeal to this rule. He will inſiſt on this grand, this eſſential, this indiſpenſable evidence of religion, benevolence to himſelf in his myſtical members. That ſhall give account of will be the ſtandard, the touchſtone, when " every one of us " himſelf to God."

The voice of reaſon coincides with the Word of God in this, as it does in every other thing. The duty of intereſting ourſelves in behalf of the pious and good, is not an arbitrary injunction. Tho' the Sovereign of the univerſe, " the bleſſed and only Potentate," " giveth not account of any of his matters," yet his government " is holy, juſt, and good." He has founded, therefore, the obligation of this duty upon principles of propriety. Our reaſon admits the obligation, and ſummons the beſt feelings of our nature to maintain it. Can we perform a more reaſonable or more delightful ſervice? The moſt elevated ſphere in life cannot lift us above the obligation to fulfil this duty, neither can ſuch a ſituation yield higher ſatisfaction than is felt in its perform-

ance. "My goodneſs, (ſaid once a Monarch, addreſſing the "Moſt High,) extendeth not to thee, but to the ſaints that are "in the earth, and to the excellent, in whom is all my delight."

View the pious and good, AS THEY ARE CONNECTED WITH CIVIL SOCIETY. It will not be ſaid of them, that they are public peſts; "filled with all unrighteouſneſs, fornication, wickedneſs, "covetouſneſs; full of envy, murder, debate, deceit, malignity; "whiſperers, backbiters, inventors of evil things, diſobedient to "parents; without underſtanding, covenant-breakers, without "natural affection, implacable, unmerciful." But their merit is not merely of a negative kind. Partakers of the Spirit of Holineſs, they bring forth his fruits. All who are about them, as far as their influence extends, feel the beneficial effects of their "love, "joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meek-"neſs, temperance, againſt which there is no law."

Perſons of principled character, they come recommended to us by peculiar excellencies. Are they neceſſitous? They have not "ſpent their ſubſtance in riotous living." They are not "clothed in rags," becauſe they are indolent; nor do they "beg in harveſt, becauſe they would not "plough in Winter." In ſtraits, they will not extricate themſelves as many do. They honour the authority of the commandment, "Thou ſhalt not covet, thou ſhalt "not ſteal, thou ſhalt do no murder." In their intercourſe with ſociety, having wronged no man, having defrauded no man, they will not, in their difficulties, reſort to the highway, nor commence midnight aſſaſſins. This conduct they leave to the honourable and the eſteemed of this world, who cannot dig, and are aſhamed to beg. They who live and "walk by faith," will not recur to ſuch expedients. Their principles, living and operative, forbid their overleaping the civil and divine bounds which are placed around the perſons and property of others. Willingly would they rather ſubmit to take up their abode "in mountains, and in dens, "and in caves of the earth." They would rather "wander "about in ſheep-ſkins, and goat-ſkins, being deſtitute, afflicted, "tormented." "We have learned," ſay they, "in whatſoever "ſtate we are, therewith to be content. We know both how to "be abaſed; and how to abound. Every where, and in all things, "we are inſtructed, both to be full and to be hungry, both to "abound and to ſuffer need. We can do all things thro' Chriſt "who ſtrengtheneth us." Reaſon then unites its teſtimony with

Revelation,

Revelation, and bids us adminiſter to thoſe "of whom the "world is not worthy."

View them AS THEY STAND CONNECTED WITH YOURSELVES IN THEIR CHRISTIAN CHARACTER. Have they not "obtained "like precious faith with us, thro' the righteouſneſs of God, and "our Saviour Jeſus Chriſt?" They ſhare with us one common ſalvation; "We are members one of another." "There is one "body, and one ſpirit, even as ye are called in one hope of your "calling; one Lord, one faith, one baptiſm, one God and Father "of all, who is above all, and thro' all, and in you all." If, when conſidering theſe only as citizens of the ſame ſtate, their amiable character was calculated to intereſt us in their favour, what ought we to feel when their wants are contemplated as being the wants of the worthieſt among God's rational works in this world! the wants of thoſe who "are fellow-citizens with the ſaints!"

View them AS THEY STAND RELATED TO THE DIVINE BEING. They are "the people of God;" "as himſelf hath ſaid, I will "dwell in them, and walk in them; and I will be their God, "and they ſhall be my people." They are "the children of "God." "I will receive you, and will be a Father unto you, and "ye ſhall be my ſons and my daughters, ſaith the Lord Almighty." They are God's "peculiar treaſure." "Ye ſhall be a peculiar "treaſure unto me above all people: For all the earth is mine." They are God's "jewels." "And they ſhall be mine, ſaith the "Lord of Hoſts, in that day when I make up my jewels." "Thou ſhalt alſo be a crown of glory in the hand of the Lord, "and a royal diadem in the hand of thy God." "In all their af-"flictions he was afflicted, and the Angel of his Preſence ſaved "him." Shall not we, therefore, who "are partakers of a "divine nature," be ſenſible of the obligations we are laid under, by the wants of thoſe, who, with us, are joint-heirs of God?

But, beſide the claims which chriſtians in general have on each other, pray examine the very high and peculiar merits of the caſe before us at preſent. Let us, then;

SECONDLY, ATTEND TO THE PARTICULAR OBJECT RECOMMENDED TO OUR CONSIDERATION. In ſubmitting the claims of the Preachers' ſons, we found our plea on the meritorious demands of their fathers. "And we beſeech you, brethren, to "know them which labour among you, and are over you in the "Lord, and admoniſh you." They have all the claims of chriſtians

tians on you. They have more. They are "ministers of the "New Testament, not of the letter, but of the Spirit;" they are "the messengers," or angels, "of the churches; and the "glory of Christ." "Do I magnify mine office?" "Ye know "the men and their communication." View them,—IN THEMSELVES,—THEIR DESIGNS,—THEIR LABOURS,—THEIR USEFULNESS.

First, IN THEMSELVES, they are "without rebuke" as to moral character. Will one of them say, "Let me pull out "the mote out of thine eye, and behold a beam is in his own "eye?" Are they the men who, denominated ministers of the gospel, are yet "enemies of the cross of Christ; whose end is de-"struction, whose god is their belly, whose glory is in their shame, "who mind earthly things?" But a decent exterior is not sufficient to qualify a man to be a minister. More is required to constitute even a christian. "These men are the servants of God, "who shew unto us," out of the pulpit as well as in it, "the "way of salvation:" They are not "blind leaders of the blind:" "dumb dogs which cannot bark; sleeping, lying down, loving "to slumber:" Made by the Holy Ghost "overseers of the "flock," do they not diligently "feed the church of God, which "he hath purchased with his own blood?" "See us (they can "say with humble boldness,) in all things approving ourselves as "the ministers of God. By pureness, by knowledge, by long-"suffering, by kindness, by the Holy Ghost, by love unfeigned, "by the word of truth, by the power of God, by the armour "of righteousness on the right-hand and on the left, by honour "and dishonour, by evil report and good report; as deceivers, "and yet true; as unknown, and yet well known; as dying, and "behold we live; as chastened, and not killed; as sorrowful, yet "always rejoicing: As poor, yet making many rich; as having "nothing, and yet possessing all things."

[*To be concluded in the next.*]

SYSTEMATICAL DIVINITY.

CHAP. IV.

Of the Mosaic Account of the FALL, &c.

MANY and striking are the particulars, respecting the Jewish people, which were enumerated in our last chapter, sufficient to engage curiosity, and attract attention. Indeed, the single circumstance of the Antiquity of their writings, together with

with the rational account which they give of the creation of the world, and the formation of man, must render every inquisitive mind solicitous to be ascertained of the genuineness and authority of such invaluable records. And one would wonder at the absurd obstinacy of those, who wish to shake off the incumbrance of Revelation; and therefore reject writings, which their sobereſt judgment must approve, as they present us with the only credible history of events, the most interesting and important to mankind. Let any man of an unprejudiced disposition read, either the Cosmogonies of the heathen poets, or the more sober, tho' not less fabulous and ridiculous tales of the Historians and Philosophers, concerning the origin of men and things; and they will discern either such total darkness, or such flagrant inconsistencies and absurdities, as must shock the understanding, and create astonishment at the credulity of the Writers.

But on the contrary, in the Mosaic account of these great events, how clear and consistent, how simple and grand is the relation! Every particular approves itself to our reason, and our judgment is satisfied with each circumstance of information. We there are told, that the eternal, all-wise God, unbounded in power, and consummate in wisdom, brought all things into existence by his commanding Word: And by a regular gradation, in a short series of time, the better to display, and more distinctly to manifest, his orderly productions, not only formed, but furnished, this beautiful System with all its exquisite provision.

Man, the sovereign of this sublunary globe, then, we are informed, first rose into being; and, under the Creator's forming power, received a body of divine workmanship; yet but the casket, if we may be allowed the expression, of a richer jewel, the mansion of an immortal soul, breathed into him by that self-existent God, who hath *the breath of life*.

From the hands of a Creator like this, nothing of *evil* or imperfection could possibly be derived. *Nature* therefore was, in this her happy youth, glorious in the perfection of beauty; and *Man* stood forth the blessed image of his beneficent Creator; with a mind free from spot; with a body free from taint; holy in his desires, upright in his intentions, full of love, and full of peace. Thus the Scripture assures us, *that God saw, (saw* and *beheld* with a look of attention and complacence,) *every thing that he had made; and behold it was*—not good only,—but VERY GOOD,

good

good in the superlative degree; it arose to the *highest* degree of *perfection* whereof it was capable: For *absolute perfection* belongs only to God.

Reason assents with great readiness to the account above given; as she would infer, from the idea of a *good* and *perfect* Being, that good and perfect productions only can proceed from Him. And she also assents, with as little hesitation, to that single principle, plain, but important, upon which the right knowledge of the *Fall* depends. She is clear, that the Supreme Governour of the Universe, the great Rewarder of actions, could create no beings, capable of *rewards* or *punishments*, unless they were endowed with a liberty of choice, and a freedom of action, which alone could denominate them moral agents, or constitute them objects of future examination and account.

Adam was created in as high a degree of perfection as the rank he bore in the visible world would admit; God pronounced *him*, as well as the rest of his works, *very good*. But Adam was endowed with reason and choice, was constituted a moral agent, and of consequence must have had power to choose or refuse.* He had that power. And the Father of the Universe, while he set before him the grand terms of his continuance in the favour of heaven;—*terms*, which surely the uncontroled Lord and Sovereign of all had liberty to propose;—yet failed not to recommend and enforce the proper choice by every argument of interest, and

* We cannot omit Milton's lines on this subject, as they set it in a very clear light.

——— Ingrate, he had of me
All he could have; I made him just and right,
Sufficient to have stood; tho' *free* to fall.
Such I created all the' Ethereal Powers
And Spirits, both them who stood, and them who fail'd:
Freely they stood who stood, and fell who fell.
Not *free*, what proof cou'd they have given sincere
Of true allegiance, constant faith, or love,
Where only what they needs must do, appeared,
Not what they wou'd? what praise could they receive?
What pleasure I from such obedience paid,
When will and reason, (reason also' is choice,)
Useless and vain, of freedom both despoil'd,
Made passive both, had serv'd necessity,
Not me? &c.——

See Paradise Lost, B. III. v. 97.

every motive of duty. These were not sufficient; Adam abused his liberty, transgressed the single positive precept enjoined; fell from the favour of his Creator, became obnoxious to *death*, and to *hell*, for he became sinful; became obnoxious to all the fatal consequences of sin, and all the dire miseries that wait on death;—and in short, was removed from that scene of pleasure, and near access to God, in Paradise, which he so happily enjoyed in his perfect state.

The Mosaic account of things, tho' clear and rational, is yet short; and leaves us greatly in the dark respecting many particulars, which we should rejoice to know, and concerning which, the active mind of man will always indulge the uncertainty of dim conjecture. I shall not at present concern myself with any of those points which arise, in so fertile a manner, from the history of the fall of man; these will come more properly under consideration, when we treat of the doctrine of *Original Sin*. My design at present is only to shew, how reasonable a solution of those difficulties, which we traced heretofore in the *nature of Man*, this plain narration of Moses affords us. Hence we see the fountain and origin of all those inconsistencies, which are so observable to every eye, in the human mind.

Man was created in a state of perfection: man, abusing the necessary freedom of his will, fell from that state of perfection; fell into sin, became mortal and corrupt; prone to offend, and condemned to die. Like only can produce its like. The race of mortals was to be propagated by generation; and it is a fixed rule with the Creator, that every *seed* shall have its own body. Adam therefore could beget, (as we are told he did,) *a son only in his own likeness*; and from a sinful, corrupted, and mortal Parent could only proceed a sinful, corrupted, and mortal Son. The same reasoning holds good with the whole of the human race, and satisfactorily opens to us that source of corruption, vice, and mortality, which we all too fatally and fully experience ever to doubt or deny.

Thus, then, the Mosaic history strongly recommends itself to our attention by this solution which it affords; this *rational* solution,—which we have elsewhere searched for in vain,—of that *two-fold* principle, so discernible in Man, which we marked out in a former chapter. We learn that man, originally bright, is now soiled and darkened; and that, of necessity, there must be in him the two principles of *light* and *darkness*, of *good* and *evil*.

This hiſtory farther ſolicits our regard, by acquainting us with that which our nobler faculties ſeem to ſuggeſt, or at leaſt to aſpire after; namely, that a mean of recovery and reſtoration is provided; that tho' *ſin* is entailed upon us, and its unavoidable concomitants, *ſorrow* and *death*; yet a glorious Perſonage, deſerving all adoration, hath procured our deliverance from each of theſe; and will reſtore us, if we accept his propoſals, to happineſs, greater than that which we loſt at the beginning. And for our full information on this head, behold, a *ſecond book* is offered to us; the *counterpart*, as it were, and *continuance* of the former, its *completion* and perfection; in which is recorded *his* hiſtory, who died to ſave the world from ſin, and to gain an eternal victory over death and hell.

Theſe books, it muſt be acknowledged, as they greatly commend themſelves to our reaſon, and at the ſame time make very high claims of their derivation from the Fountain of Truth, demand, in the moſt importunate manner, our niceſt examination; and it behoves us, on every account, to weigh well the evidence brought for and againſt them: For if they are indeed, as they pretend, a *Revelation*, (and the only *Revelation*) of God's Will to man, hazardous, beyond expreſſion, will it be to reject them. If, on the contrary, they are fictitious and deceitful, it will be no leſs important than uſeful to develope their pretenſions and impoſtures, and to ſearch elſewhere for that *truth*, which the human enquiries ſo ardently court.

We will proceed, therefore, to examine, in the next chapter, the *Evidences* in behalf of the genuineneſs, authenticity, and divine inſpiration of the *Holy Scriptures*.

[*To be continued in the next.*]

Remarks on the Opinions of Dr. Darwin.

"Nihil eſt tam abſurdum quod non aliquis e philoſophis aſſerat."
Cicero.

There is nothing ſo abſurd but one or other of the philoſophers has aſſerted it.

To the Editor of the Methodist Magazine.

Dear Sir,

I Know that the Methodiſt Magazine is principally circulated among perſons who have the Bible in their hands, and who are not concerned to anſwer the vain reaſonings of ancient or modern infidels.

I am,

I am, indeed, ſo thoroughly nauſeated with the writings of the French and Engliſh atheiſts, which I have lately read, that I have no deſire to fill many of your pages with obſervations on them; but I rather wiſh that ſome of the opinions of that fanatical and daring unbeliever, Dr. Darwin, ſhould not paſs entirely unnoticed in your publication.

In the cant language of the ſceptics of the preſent day, all the Doctor's writings abound in—"originality of thought,"—"boldneſs of ſpeculation,—"felicity of conjecture," &c. That is, in numberleſs inſtances they ſet common ſenſe, and common experience, as well as all religion and revelation, entirely at defiance.

The Doctor is ſo complete a materialiſt, that it is doubtful whether he believed that any greater, or other power was neceſſary to the production of animate being, than the power of "organic mud." Epicurus himſelf, and the atomical philoſophers never attributed more to mere matter than this man. Ovid's account of the reproduction of animals after Deucalion's flood, is exactly to his purpoſe. Indeed a great part of his ſyſtem is ſtolen from no higher or better ſource than the fictions in Ovid's Metamorphoſes. *

When the Doctor died, he left for publication his Poem called, "The Temple of Nature, or the Origin of Society, with philo-"ſophical Notes." This Poem, he informs us in his preface, "does not pretend to inſtruct by deep reſearches of reaſoning," but its aim is to bring "to the imagination," the "images of the "operations of nature, in the order, as the author believes," in which "time preſented them." He is undoubtedly right in not pretending to "deep reſearches of reaſoning." Nothing of the kind is to be found in his Work. He, therefore, adopts the common practice of Infidels, and exhibits the "images" of his own imagination to the imagination of the reader. But let the

* Catera diverſis tellus animalia formis
Sponte ſua peperit; poſtquam vetus humor ab igne
Percaluit ſolis, &c. Ovid Met. l. i. 416.

The reſt of animals from teeming earth
Produc'd, in various forms receiv'd their birth.
The native moiſture in its cloſe retreat,
Digeſted by the ſun's ætherial heat,
- - - - - - - - - began to breed.

Dryden.

reader be aware of this, and guard his imagination againſt the firſt impreſſions of infidelity.

The Doctor has taken much pains to poliſh his verſe, but his proſe is often ungrammatical, and ſometimes hardly intelligible. It is not worth while, however, to ſpend time in appreciating his knowledge of ſyntax, or of the rules of good writing. His notes, which are nick-named *philoſophical*, conſiſt in general of mere infidel aſſertions, without any thing truly philoſophical in them. They are, in fact, the reveries of a wild imagination, unreſtrained by correct thinking, or any principle of reaſon or religion. In the firſt of his *philoſophical* notes, pa. 5, he admits that the nations of Europe, *appear* to have deſcended from one family, and to have had their origin, *probably* in Syria, according to the Moſaic hiſtory. "But," ſays he, "other families of man-"kind, nevertheleſs, appear to have ariſen in other parts of the "habitable earth." The inhabitants of the iſlands of the South-Sea have not the uſe of iron tools, and are ignorant of the art of making cheeſe! and of other arts which Europeans are acquainted with; and therefore he concludes that the Moſaic account of the creation is not true!!

In anſwer to this ſort of reaſoning, I would obſerve that, in Hawkeworth's Voyage of Capt. Cook, Vol. 1, it is affirmed, that "the people in Otaheite far excel moſt of the Americans in "the knowledge and practice of the arts of ingenuity." It is not ſurpriſing, however, that they were ignorant of the uſe of iron tools, when they had no iron to make tools of, or ignorant of the method of making cheeſe, when they had no milk to "coagulate."

The late voyages to the South Seas, have deprived the Infidels of many of their favourite objections to the Moſaic hiſtory. It was aſcertained by Capt. Cook, in his two firſt voyages, that the Malays, an Aſiatic nation, had ſpread from the Eaſt-ſide of Africa, nearly to the Weſt-ſide of America, a ſpace including half the circumference of the globe, and had made ſettlements at great diſtances from each other, in the Iſlands of the Pacific Ocean.

In the laſt voyage of Capt. Cook, Omai met with three of his own countrymen in the Iſland of Wateeoo, which is nearly ſix hundred miles from Otaheite. About twenty perſons of both ſexes embarked on board a canoe at Otaheite, to go to a neighbouring iſland; but a ſtorm aroſe, and they were driven before the wind for many days. They all died thro' famine or fatigue,

except

except four men, who at laſt came in ſight of Wateeoo, and were ſaved.

"This fact," ſays Capt. Cook, "will ſerve to explain, better than a thouſand conjectures of ſpeculative reaſoners, how the iſlands of the South-ſea may have been firſt peopled.*

In another *philoſophical* note, pa. 19, when ſpeaking of the improved knowledge of geology, the Doctor ſays, "That the "ſolid parts of the globe are gradually enlarging, and conſe-"quently that it is young, as the fluid parts are not yet all con-"verted into ſolid ones." He wiſhes us to believe, in fact, that the globe is *young*, becauſe the waters of the ſea are not yet all converted into ſolid earth. A notable proof this of the juvenility of the earth! In direct oppoſition to this reverie, another unbelieving Doctor,† in a verboſe paper in the Tranſactions of the Royal Society of Edinburgh, informs us that the ſea is perpetually devouring the earth; but that as faſt as the old earth is devoured, a new one is concocted at the bottom of the ſea, whence it is to ariſe in due time.

Of the viſionary theories of the original formation and preſent ſtate of the earth, there is no end. The amuſement of *Earth-making*, as Dr. Goldſmith calls it, is exactly ſuited to the diſpoſition of men who ſay in their heart, "There is no God." "Our "earth," ſays Thomas Burnett, "is not only ſmall, but rude in "its ſtructure, and there are many things in it ſuperfluous and "inelegant." "The ocean," ſays he, "overflows one half of "the ſurface of the globe, a thing which, to me, appears in a great meaſure uſeleſs." He then proceeds to ſhew how this part of the creation might be mended. Whiſton ſuppoſes the earth to have been originally a comet; and he thinks that the deluge was cauſed by the water which iſſued from the vaporous tail of another comet. Buffon imagines that a comet, ſome way or other, ſtruck againſt the ſun, and carried off as much matter as, when cooled, made the earth, but that a great part of the earth is ſtill glaſs.‡ Theſe men have juſt as much knowledge on the ſubject, as the old heathen philoſopher, who ſuppoſed that an

* Voyage to the Pacific Ocean. Vol. 1. pa. 202.

† Dr. James Hutton.

‡ On the primitive ſtate of the globe, and in vindication of the Moſaic account, Mr. Kirwan ſhews that the theories of Buffon, and other Infidels, are contrary both to ſound philoſophy and matter of fact.

infinite

infinite number of atoms, which moved in infinite ſpace from all eternity, *happened* to encounter one another, and that from this conflict all things were produced.

But if you will not believe that the earth is *young*, becauſe it has not yet drunk up the ſea, the Doctor can prove that America is *younger* than Europe! He ſays that, "The wild animals of "America, as the tigers and crocodiles, are ſaid to be leſs per- "fect in reſpect to their ſize and ſtrength," (than animals of the "ſame ſpecies in other parts of the world, he means,) which "would ſhew them to be ſtill in a ſtate of infancy, or of pro- "greſſive improvement." *

This childiſh argument is borrowed from the French infidel Buffon. In anſwer to it, I would obſerve, that the ſkeletons of the largeſt animals, that perhaps ever exiſted in the world, have been found in America. The bones of the Mammoth, (a name ſuppoſed to be derived from the Hebrew, *Behemoth*, Job, chap. xl.) have been found in great abundance on the banks of the river Ohio. A ſkeleton of this enormous animal was brought from America, and ſhewn in London not long ago. But I can meet the Doctor on his own ground, and with equally good logic, prove directly the reverſe of his concluſion. Here is my ſyllogiſm. It is well known that toads, bats, and ſpiders, in America, are much larger and ſtronger than the ſame ſpecies of creatures in Europe, *ergo*, America is *older* than Europe. This is juſt as good an argument as that by which the Doctor proves the juvenility of America. The truth is, that no argument of this ſort is worth a ſtraw.

* Philoſophical note.

[*To be concluded in the next.*]

The WORD OF GOD ILLUSTRATED.

On Studying the SCRIPTURES. *Sect. IX.*

[Continued from page 163.]

HOPING that what has already been advanced, is ſufficient to perſuade us to a diligent ſtudy of the Scriptures, we ſhall now proceed to give ſome directions for our aſſiſtance therein.

Firſt, Then let us every day allot ſome time for this work. It is true, we ſhould endeavour to fill up every ſpare hour of our lives, in ſome profitable exerciſe; and it is good for a man to take all opportunities for holy duties; yet, (as Seneca ſays of read-

ing

ing Philoſophy,) we muſt not make this our παρεργον, or a work for our vacant hours. Some men's employments, indeed, may not allow them to ſet apart a particular time to be ſpent conſtantly in ſuch an exerciſe; yet we ſhould endeavour ſo to order our affairs, that we may be able to command ſome time for a buſineſs of ſuch importance. And altho' ſome may account it a low, formal thing to taſk themſelves in ſuch caſes, and have, as it were, their canonical hours for their devotion; yet we may find by experience, that if we do not lay ſome kind of an injunction upon ourſelves, our lukewarm hearts will be ready, upon every ſlight occaſion, to frame an excuſe for the neglect of our duty. And altho' I would not recommend any to lay a yoke of bondage upon themſelves, by tying themſelves indiſpenſably to one certain hour, and ſo to make that neceſſary, which God hath not made ſo; yet I think it may not be inconvenient for any to lay a charge upon themſelves, what they cannot do at one time, to do at another. And if, by any neceſſary engagements, they be forced to omit what uſually they do at a certain hour, not to fail to perform it when they have more leiſure and better opportunity.

As for ſuch as are maſters of their own time, they will do well to chooſe the morning, not only becauſe our minds are then leaſt intangled with the affairs of the world, and ſo moſt free to attend to ſuch a work, which muſt not be done ſlightly and careleſsly; but as it will be a good antidote againſt the infection of thoſe corruptions among which we live, and will fortify us againſt the temptations of the enſuing day. The evening alſo is a very convenient time for reading a portion of the Scriptures, to compoſe our minds, and furniſh us with matter for meditation in the night-ſeaſon; as cattle feed towards the evening that they may have ſomething to chew over again, when they lie down to take their reſt. And for thoſe who abound with leiſure, and can at other times of the day read ſuch places of Scripture, as are only for inſtruction, it may not be amiſs to read the Pſalms of David, or ſome other experimental parts of Scripture, morning and evening, imbibing, as far as poſſible, the very ſpirit of thoſe holy men, and making their words their own, as far as they will ſuit their condition, and turning them into prayers, praiſes, or ſoliloquies, according as the ſubject is. The meaſure of time to be allotted for this work muſt be ordered by chriſtian prudence according to men's ſeveral conditions and employments. Some men can better ſpend an hour than others a quarter of an hour. Many indeed

have

have a cuſtom of aſſigning a number of chapters for every day, ſo that a man may, every year, read over the whole Scriptures. But I think it not ſo convenient to ſtint ourſelves in this manner. We ſhould rather have reſpect to the *matter* which we have in hand, whether it be a narrative, a ſpeech, a ſermon, or an argument; reading till we come to the end of it, that ſo we may the better underſtand and profit by it, altho' we ſhould thus read more at one time than at another.

Having thus ſet apart ſome time for this duty, let us ſet ourſelves to it with a *good and honeſt heart*, (Luke viii. 15,) free from paſſion and prejudice, *laying aſide all filthineſs and ſuperfluity of naughtineſs*, (Jam. i. 21,) denying our own wiſdom, and our own wills; not coming with preconceived opinions of our own, reſolving to make the Scriptures to bend to them; nor with *idols in our hearts, leſt God anſwer us according to our idols*, Ezek. xiv. 4. When men have a deſire that ſomething ſhould be either *true*, or *good*, or *lawful*, and ſo would have the Scripture to ſpeak according to their wiſh, (like thoſe that came to aſk counſel of the Prophet, (Jer. xlii.) they come not to enquire of God what they *ſhould* do, but to obtain his conſent to what they *would* do. And God doth ordinarily ſuffer ſuch to be ſeduced by their own luſts; to believe things to be according to their own fancies, and thoſe opinions wherewith their minds were foreſtalled. Let us, therefore, when we come to read the Word, ſeriouſly conſider what has already been ſaid of the *Author* of it, the *neceſſity* of it, the *difficulty* of it, the *danger of wreſting* it, that ſo we may read with due affections and reverence *trembling at it*, as thoſe mentioned in Ezra ix. 4, x. 3;—Iſa. lxvi. 2, 5. Let us not read to ſatisfy our curioſity, or to get over a taſk, but with a reſolution to practiſe what we read, and let the conſtant language of our hearts, whenever we read the Scriptures, be, "Lord, what wilt thou have me to do?" Acts ix. 6.

But we muſt always remember, when we go about to read the Scriptures, to lift up our hearts to God as David did, Pſal. cxix. 18, "Open thou mine eyes, that I may behold wondrous things out of thy Law." For we ſee things in the Scriptures, as I have before obſerved, according to that light wherewith it pleaſes God to repreſent them to us. And as the light of the Sun, tho' it ſhine in its ſtrength, is not ſufficient to make a blind man ſee: So, tho' the Scriptures be perſpicuous and perfect in their kind, yet our underſtanding muſt be opened, before we can be enlightened by them, Luke xxiv. 45. There is indeed a common light of reaſon,

whereby

whereby many natural men may find out much of the mind of God in the Scriptures, and discourse profitably thereon, for the good of others; but it is by the illumination of the Spirit, that we must understand things *spiritually*, so as to have the *savour of the knowledge of Jesus Christ*, 2 Cor. ii. 14. Yea, prayer will help much in understanding the *letter* of the Scriptures. There are many difficulties which a man will best overcome on his knees, and, I know, many have found that saying of Luther to be true, "To pray well, is to study well:" And that of Austin, "Humble souls profit more by prayer and meditation, than by reading and hearing."

[*To be continued.*]

PHYSICO or NATURAL-THEOLOGY.

[*Continued from page* 171.]

"CICERO proceeds. Let us now turn our thoughts to the mind, or soul, of man, his understanding, wisdom, sagacity! Now, he who is not sensible that they were originally conferred upon us by the Divine munificence, such a one, I say, seems to me, unendowed with these faculties himself.

"How great a privilege is even intelligence, or simple reflection! But it is a much greater to be able to form abstract notions, to *analyse* our thoughts, to connect our ideas, and, from self-evident principles, to draw a long train of consequences, and, by these means, attain the knowledge of remote truths. This is what we call *demonstration*, or *science*.

"How valuable a prerogative is it to know, so thoroughly, external objects by the medium of our senses, corrected by the judgment of the mind! Thus we discern their relations and dependencies, and invent the arts which the necessities, conveniencies, or pleasures of life require.

"How excellent, how divine a gift is eloquence, whose power controls the world! By *this* we are taught those things of which we ourselves were ignorant, and learn to teach others what we know. By *this* we exhort and persuade; by *this* we comfort the afflicted, raise the dejected, repress the insolent, and curb the violence of lust and rage. *This* united men in cities by the bands of civil rights and laws, and reclaimed them from a fierce and savage life.

"What a wonderful mechaniſm nature has employed in forming the voice, can ſcarce be credited by thoſe who have not conſidered it attentively. For, firſt, a pipe runs from the lungs to the lower part of the mouth, thro' which the voice, (whoſe principle is the mind,) is tranſmitted. Then in the mouth is placed the tongue, encompaſſed with the teeth; this models and ſoftens the voice, too harſh and ſtrong before. By the ſtriking it againſt the teeth and other parts of the mouth, it renders the voice diſtinct and articulate. The Stoics, therefore, compare the tongue to the bow of a harp, the teeth to the ſtrings, the noſtrils to the horn,† or ſhell, which echoes when the ſtrings are touched.

"But how commodious are the *hands* which nature has given mankind, and to how many arts do they miniſter! Our fingers are ſhut and opened with the utmoſt eaſe; ſo flexible are the joints. The *hand*, therefore, is ready, by the help of the fingers, to paint, to carve, to engrave, to ſtrike the harp, or tune the flute. Thoſe for pleaſure. With regard to neceſſaries, it tills the field, builds houſes, weaves, or ſpins habits to clothe us, and works all the various inſtruments in copper or iron. It is the province of the *ſenſes* to perceive, the *mind* to judge and invent, and the *hand* to execute. Thus, you ſee, it is owing to the *hands* of artificers that we are protected from the inclemency of the weather, that we are clothed, and can live ſecurely; that we have cities, walls, houſes, and temples.

"By the labour of the *hand* we have plenty and variety of food. For many of thoſe fruits which are immediately ſpent, or ought to be kept, would not ariſe without culture.

"And, as to thoſe animals whoſe fleſh we eat, whether beaſts, fowls, birds, or fiſh, ſome of them we catch, and others we rear and feed. We tame and oblige the four-footed animals to carry us; whoſe ſpeed and ſtrength give ſtrength and ſpeed to us. Some beaſts bear our burdens, others bow down the neck to our yoke. We make the ſagacity of the elephant, and the ſmell of the dog, ſubſervient to our purpoſe.

"Iron,‡ ſo neceſſary in the tillage of ground, is forced from the

† The body of the harp was made of horn or ſhell.

‡ Mr. Locke aſcribes that groſs ignorance of uſeful arts, in which the Americans were originally found, and their want of the greateſt part of the conveniencies of life, in a country which abounds with all ſorts of natural plenty, to their ignorance of the uſe of this deſpiſed mineral; and whatever we may think, (ſays he,) of our parts and improvements

the bowels of the earth by our *hands*. We have discovered the veins of copper, of silver, and of gold, so deeply buried; and mould and fashion them in various forms for our use and ornament.

"We fell trees for firing to warm ourselves, and to dress our food. By these we are supplied with timber to rear our houses, which defend us from the extremes of heat and cold.

"By these we build our ships, in which we traverse the ocean, and import the produce of different countries. We alone, by our skill in navigation, rule and direct those things which are naturally the most violent, as the winds and the waves. And from the sea we derive many advantages.

"But, as to the land, we are absolute masters of what that produces. *We* enjoy the vallies and the mountains: The lakes and the rivers are *ours*: *we* sow the corn, and plant the trees: *we* give plenty to the meadows, by watering them with gentle streams: *we* turn the course of rivers, and bid them flow in different channels.

"In a word, *we*, by our industry and the toil of our *hands*, give a new gloss and lustre to the face of nature.

"But what is this? Has not human reason scanned and penetrated the heavens? Of all the animals it is man alone who observes the course of the stars, their rising and their setting; who has divided the times into *days*, *months*, and *years*; who foresees the eclipses of the sun and moon, and can compute, at the greatest distance, the precise time when they shall happen, their degree, and duration.

ments in this part of the world, where knowledge and plenty seem to vie each with the other; yet, to any one who will seriously reflect on it, I suppose it will appear past all doubt, that, were the use of *iron* lost among us, we should, in a few ages, be unavoidably reduced to the wants and ignorance of the ancient savage Americans, whose natural endowments and provisions come no way short of those of the most flourishing and polite nations; so that he who first made known the use of that one contemptible mineral, may be truly styled the Father of Arts, and Author of Plenty. Essay on Human Understanding, book iv. chap. 12, sect. 11.

All this seems very just. But this mineral would be of little service were it not tempered and moulded for our use in the *fire*. So that we have, at least, as much reason to bless Providence for the discovery of that beneficial and cherishing element.

"It is from such contemplations as these, that the mind collects the knowledge of the gods;" (a Christian would say, of God,) "a knowledge productive of piety, justice, and every virtue: The consequence of which is a happy life, in some measure, resembling that of the gods:" that is, of the angels.

[*To be concluded in the next.*]

The Providence of God asserted:

An Extract from Flavel's Mystery of Providence.

[*Continued from page* 174.]

4. AS a farther proof of the superintending Providence of God over his people, it may be observed, that when good men have been proceeding on in a way that would have terminated in their ruin, and knew it not, Providence hath met them and preserved them by strange diversions, the meaning of which they understood not, till the event discovered it. Paul lay bound at Cæsarea: The High Priest and chief of the Jews requested Festus, that he might be brought bound to Jerusalem, having lain in wait, in the way, to kill him: But Festus, (tho' ignorant of the plot,) utterly refuses to comply with their request, and chooses rather to go with them to Cæsarea, and judge him there: By which their bloody design was frustrated, Acts xxv. 3, 4.

Possidonius, in the life of Augustine, tells us, that the good father going to teach the people of a certain town, took a guide with him to shew him the way; the guide mistook the usual road, and ignorantly fell into a by-path, by which means he escaped ruin by the hands of the bloody Donatists, who knowing his intention, way-laid him to kill him.

And it is equally wonderful how wicked men have been prevented from perpetrating the evils conceived and intended in their own hearts. Laban and Esau came against Jacob with mischievous purposes; but no sooner were they come nigh, but the shackles of restraint were immediately clapt upon them both, so that their hands could not perform their enterprize. Balaam runs greedily, for reward, to curse Israel; but meets with an unexpected check at his very first setting out; and tho' that stopped him not, but he essayed every way to do them mischief, yet he still found himself fettered by an effectual bond of restraint, which he could not shake off, Numb. xxii. 25, 30. Saul breathes out threatenings and slaughter against the Church, and goes, with a bloody commission, towards Damascus, to hale the poor flock of Christ to prison

and

and death; but when he comes near the place, he meets with an unexpected ſtop in his way, by which the miſchief is not only prevented, but himſelf is converted to Chriſt, Acts ix. 1, 2, 3, 4. Who can but ſee the finger of God in theſe things?

5. Another proof of the over-ruling Providence of God is, That the good and evil done to God's people in this world, is generally, if not always, repaid into the boſom of them that are inſtrumental thereof. The Egyptian widwives refuſed to obey Pharaoh's inhuman command, and ſaved the male children of Iſrael: For this "the Lord dealt well with them, and built them houſes," Exod. i. 21. The Shunamite was hoſpitable and careful for Eliſha, and God recompenced it with the deſirable enjoyment of a ſon, 2 Kings iv. 9, 17. Rahab hid their ſpies, and was exempted from the common deſtruction for it, Heb. xi. 31. Publius, the chief man of the Iſland Melita, courteouſly received and lodged Paul after his ſhipwreck: The Lord ſpeedily repaid him for his kindneſs, and healed his father, who lay ſick at that time of a bloody flux and fever, Acts xxviii. 7, 8.

In like manner, we find the evils done to God's people have been repaid by a juſt retribution to their enemies.

Pharaoh and the Egyptians were cruel enemies to God's Iſrael, and deſigned the ruin of their poor innocent babes; and God repaid them, in ſmiting all the firſt-born of Egypt in one night, Exod. xii. 29.

Haman erected a gallows fifty cubits high for good Mordecai, and God ſo ordered it, that himſelf and his ten ſons were hanged on it. And indeed it was but meet, that he ſhould eat the fruit of that tree which himſelf had planted, Eſth. vii. 10.

Ahithophel plotted againſt David, and gave counſel like an oracle, how to procure his fall; but that very counſel, like a ſurcharged gun recoiled upon himſelf, and procured his ruin: For ſeeing his wife and politic counſel rejected, it was eaſy for him to gueſs at the iſſue, and ſo at his own fate, 2 Sam. xvii. 23.

Charles IX. moſt inhumanly made the very canals of Paris to ſtream with Proteſtant blood, and ſoon after he died miſerably, his blood ſtreaming from all parts of his body.

Stephen Gardiner, that burned ſo many of God's dear ſervants to aſhes, was himſelf ſo ſcorched up by a terrible inflammation, that his very tongue was black, and hung out of his mouth, and in dreadful torments he ended his wretched days.

Maximinus, that cruel Emperor, who ſet forth his proclamation engraven in braſs, for the utter aboliſhing of the Chriſtian

Religion,

Religion, was ſpeedily ſmitten, like Herod, with a dreadful judgment; ſwarms of lice preying upon his entrails, and cauſing ſuch a ſtench, that his Phyſicians could not endure to come near him, and for refuſing it were put to death. Hundreds of like inſtances might eaſily be produced, to confirm this obſervation. And who can help ſeeing, by theſe things, that verily there is a God that judgeth in the earth?

Yea, ſo exact have been the retributions of Providence to the enemies of the Church, that, not only the ſame perſons, but the ſame members that have been the inſtruments of miſchief, have been made the ſubjects of wrath. The ſame arm, which Jeroboam ſtretched out to ſmite the Prophet, God ſmites. The Emperor Aurelian, when he was ready to ſubſcribe the edict for the perſecution of the Chriſtians, was ſuddenly cramped in his knuckles, that he could not write.

Mr. Greenhil, in his Expoſition upon Ezek. xi. 13, tells his auditory, that there was one then preſent in the congregation, who was an eye-witneſs of a woman ſcoffing at another for purity and holy walking, who had her tongue ſtricken immediately with the palſy, and died thereof in two days.

Henry II. of France, in a great rage againſt a Proteſtant Counſellor, committed him to the hands of one of his nobles to be impriſoned, declaring, at the ſame time, that he would ſee him burnt with his own eyes: But mark the righteous Providence of God! The ſame nobleman, with a lance put into his hands by the King, did, at a tilting match, run the ſaid King into one of his eyes, whereof he died.

Yea, Providence hath made the very place of ſinning, the place of puniſhment. 1 Kings xxi. 19, "In the place where the dogs licked the blood of Naboth, ſhall dogs lick thy blood:" and it was exactly fulfilled, 2 Kings ix. 26. Thus Tophet was made a burying-place for the Jews, "till there was no room to bury;" and that was the place where they had offered up their ſons to Moloch, Jer. vii. 31, 32. The ſtory reſpecting Nightingale is generally known, which Mr. Fox relates, viz. that he fell out of the Pulpit, and brake his neck, whilſt he was abuſing the doctrine recorded, 1 John i. 10.

If any ſhall yet ſay, that theſe things may fall out caſually; that many thouſands of the Church's enemies have died in peace, and their end been like that of other men. We anſwer with Auguſtine, "If no ſin were puniſhed here, no Providence would

be

be believed; and if every one ſhould be puniſhed here; no judgment would be expected."

But that none may think theſe events to be merely caſual and accidental, let it be enquired,

6. How it happens that they agree ſo exactly with the Scriptures in all particulars?

We read, Amos iii. 3, "Can two walk together except they are agreed?" If two men walk together in one road, it is probable they are agreed to go to the ſame place. Providence and Scripture perfectly agree: and if at any time they ſeem to go divers or contrary ways, we may be certain they will meet at the journey's end. There is an agreement between them ſo to do.

Doth God ſuſpend the power of natural cauſes, as hath been obſerved? This is no accidental thing, but what harmonizeth with the Word. Iſa. xliii. 2, "When thou paſſeſt through the waters, I will be with thee, and through the rivers, they ſhall not overflow thee. When thou walkeſt thro' the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee."

Do natural cauſes unite and aſſociate themſelves for the good of God's people? this is no more than what is contained in the promiſes, and is but the fulfilling of that Scripture, 1 Cor. iii. 22, "All is your's, for ye are Chriſt's;" that is, the uſe, benefit, and ſervice of all the creatures are for you, as your need ſhall require.

Are the moſt apt and powerful means employed for their ruin fruſtrated? Who can but ſee the following ſcriptures fulfilled in, and expounded by ſuch Providences? See Iſa. xlv. 15, 16, 17, and the viii. 8, 9, 10, expounded by 2 Kings xviii. 17, &c.

If you ſee, at any time, the interpoſition of Providence diverting the courſe of good men from falling into evil, or wicked men from committing evil; how loudly do ſuch providences proclaim the truth and certainty of the Scriptures, which tell us, "The way of man is not in himſelf, neither is it in him that walketh to direct his ſteps," Jer. x. 23; and that, "A man's heart deviſeth his way, but the Lord directeth his ſteps," Prov. xvi. 9.

Do you ſee adequate retributions made to thoſe that injure or befriend the people of God? Now, when you ſee all the kindneſs and love they have ſhewn to the ſaints returned with an overplus into their boſoms, how is it poſſible, but you muſt ſee in ſuch providences, the accompliſhment of theſe Scriptures? Iſa. xxxii. 8. 2 Cor. ix. 6, "The liberal ſoul deviſeth liberal things,

and

and by liberal things he ſhall ſtand:" "He that ſoweth ſparingly ſhall reap ſparingly, and he who ſoweth bountifully ſhall reap alſo bountifully."

And when you ſee the evils men have done, or intended to do to God's people, recoiling upon themſelves; he is perfectly blind, that ſees not how ſuch Providences harmonize with theſe paſſages of Scripture, Pſal. cxl. 11, 12. Pſal. vii. 14, 15, 16. Pſal. ix. 16.

O what exact proportions do Providences and Scriptures hold! Little do men take notice of it. Why did Cyrus, contrary to all rules of ſtate-policy, freely diſmiſs the captives, but to fulfil that Scripture? Iſa. xlv. 13. So that it was well obſerved by one, "That, as God hath ſtretched out the firmament over the natural; ſo he hath ſtretched out his Word over the rational world. And as ſome of the creatures on earth are influenced by thoſe heavenly bodies; ſo are all creatures in the world influenced by the Word, and do infallibly fulfil it, even when they deſign to croſs it."

7. If theſe things be contingent, how is it that they fall out in ſuch remarkable junctures of time, which makes them ſo obſervable to all that conſider them.

We find a multitude of Providences ſo timed to a minute, that had they fallen out never ſo little ſooner or later, they had ſignified but little in compariſon with what they do. Certainly it cannot be *chance*, but *counſel*, that ſo exactly ſuits the opportunities.

How remarkable, to this purpoſe, were the tidings brought to Saul, that the Philiſtines had invaded the land, juſt as he was ready to devour the prey? 1 Sam. xxiii. 27. The Angel calls to Abraham, and ſhews him another ſacrifice, juſt when his hand was giving the fatal ſtroke to Iſaac, Gen. xxii. 10, 11. A well of water is diſcovered to Hagar, juſt when ſhe had left the child, as not able to ſee its death, Gen. xxi. 16, 19. Rabſhakeh meets with a blaſting Providence, hears a rumour that fruſtrated his deſign, juſt when he was ready to give the ſhock againſt Jeruſalem, Iſa. xxxvii. 7, 8. So when Haman's plot againſt the Jews was ripe, and all things were ready for execution, "On that night could not the King ſleep," Eſth. vi. 1. How remarkable was the relief of Rochelle, by a ſhoal of fiſh that came into the harbour, when they were ready to periſh with famine, ſuch as they never obſerved before, or after that time. Mr. Dodd could not go to bed one night; but had a ſtrong impulſe to viſit, (tho' unſeaſonably,) a neighbouring gentleman, and juſt as he came, he meets him at the

the door, with a halter in his pocket, going to hang himself. Dr. Tate and his wife in the Irish rebellion, flying thro' the woods with a sucking child which was just ready to expire; the mother, going to rest it upon a rock, put her hand upon a bottle of warm milk, by which it was preserved. A good woman, (from whose mouth I received it,) being driven to a great extremity, all supplies failing, was exceedingly plunged into unbelieving doubts and fears, not seeing from whence supplies should come; when, lo! in the nick of time, turning over some things in a chest, unexpectedly she lighted upon a piece of gold, which supplied her present wants, till God opened another door of supply. If these things fall out casually, how is it that they observe the very juncture of time so exactly? This is become proverbial in Scripture, Gen. xxii. 14, "In the mount, (or time of difficulty,) the Lord will provide."

[*To be continued in the next.*]

The following remarkable ANECDOTE, which we have providentially just now received, is a further illustration of these important Remarks.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

NEAR twenty years ago, Mrs. Tubbs, of Sutton, gave me the following Anecdote of the Rev. Mr. S—n, of Cambridge, who had, a short time before, related it to her.

Mr. S—n, having been invited to preach in a certain parish Church, on a Sunday, took a walk the next morning into the church-yard, to read the inscriptions on the tomb-stones, with the view of thereby gaining some information of the state of mind in which the people, late of that parish, had finished their course upon earth. After long searching in vain for expressions worthy of dying Christians, he at last came to a monument, on which was inscribed a testimony to the holy triumph of a departed believer, and a song of grateful praise to the dying love of Christ. While he was indulging in the pleasing sensations which this discovery had excited, he saw a woman passing by the Church-yard, whom he called to him. As soon as she approached, he desired her to read the lines which had so delightfully affected his own heart. She did so: but told him they contained nothing suitable to her; that she had no interest in the blood of Jesus. He requested her to read them again: but she answered as before, that the blood of Jesus imported no benefit to her. Being under much concern for the woman, Mr. S—n asked her where she lived, who told him that she lived at the distance

of near three miles and a half. A few days after, he enquired his way to her houſe, where he found her in the greateſt diſtreſs: having a mother dying of old age, and two children ill of the ſmall-pox, without any means of ſupport or relief.

He took occaſion from their afflictive circumſtances to impreſs them with a proper ſenſe of the wiſe and gracious deſigns of God, in all his diſpenſations toward his helpleſs creatures: and, after recommending their ſouls and bodies to the mercy of God, and the care of his providence, he gave them a few religious books, and a little pecuniary aſſiſtance, and took an affectionate leave of them.

About twelve months after this, Mr. S—n again viſited the above pariſh, where he preached, as before; and the day following went to the poor woman's houſe to learn the condition of her family. As he drew near, the woman ſaw, and knew him, and with pleaſure in her countenance went forth to meet him. After expreſſing her thankfulneſs for his former kindneſs, ſhe informed him, that at the time he ſaw her paſs by the Church-yard, and called her to read the inſcription on the tomb-ſtone, ſhe had been to aſk help of her brother, who kept a draper's ſhop in that village; whoſe unnatural refuſal, with its ſad conſequences to her mother and children, threw her into ſuch a ſtate of diſtraction and deſpondency, that ſhe was haſtening to a neighbouring river with the reſolution of drowning herſelf. She farther told him, that ſoon after his late viſit, one of her children died, and the other was reſtored to health. That, about the ſame time, God had blotted out all her tranſgreſſions; in whoſe favour ſhe had been happy ever ſince. And that her mother, ſix months after, died in the full aſſurance of everlaſting reſt. Thus did God, by means of ſo ſeemingly ſmall an accident, preſerve a miſerable woman from ſelf deſtruction; reſcue a family from the deepeſt calamity, and tranſlate them into the kingdom of his dear SON. I am, dear Sir, your ever affectionate,

Liverpool, Dec. 31, 1804. T. COOPER.

An EXTRACT from Mr. TAYLOR's ACCOUNT of the REBELLION in the COUNTY of WEXFORD.

[*Continued from page* 178.]

AFTER the yeomenry had retreated to Gorey, the rebels of Ballynamonabeg began their murders; they went to the houſe of Samuel Maud, near Ballynamonabeg, a fine old man, who had attained the great age of ninety-ſix, piked him in the throat and various parts of the body, till they killed him!

The town of Wexford was greatly alarmed at the rebels being ſo near. The conſternation was inexpreſſible at their making ſuch deſtruction

deſtruction among the poor Proteſtants:—the whole country was in a cloud of ſmoke. It was therefore judged neceſſary to ſend out a detachment of the military, who were quartered in the town, to reconnoitre and diſperſe them if poſſible:—formerly twenty diſciplined men would put to flight hundreds; but now they were ſworn and headed by their prieſts, who were determined to fight hard. Lieut. col. Foote, with major Lombard, captain D'Courcy, (brother to Lord Kinſale,) lieut. D. Williams, lieut. Ware, and an enſign, with 133 of the North Cork militia, immediately proceeded from the town to engage the rebels, who were by this time on their march to Oulard-hill, where the lieut. col. and his men came up with them.

The rebels, perceiving the army advancing, lay in ambuſh in the ditches. The major led them on to engage the body on the ſide of the hill, not ſuſpecting an ambuſcade. After firing a few rounds, he incautiouſly charged them, when his men were inſtantly ſurrounded by the body, and immediately cut to pieces; the lieut. col. and two privates only eſcaping. How ſhall I attempt to deſcribe the ſituation of Wexford, when the news arrived that the party was cut off! The general diſtreſs and anguiſh! The ſcreeching of the ſoldiers wives and children, tearing their hair and beating their boſoms, incapable of conſolation, was melancholy beyond deſcription! In every part there were weeping and wailing! ſo that a friend of mine went up into her garret to avoid the crying in the ſtreet, but ſtill the diſmal groans of the widow and fatherleſs aſſailed her; nor did ſhe know the moment ſhe ſhould fall a ſacrifice to her own ſervants who were papiſts. Miſs Donovan, feeling for the diſtreſs of one of the ſoldiers wives, ordered her a bottle of wine, and gave her a few ſhillings, when the poor woman lay down and inſtantly expired.

The rebels plundered the ſoldiers of all their powder and ball, and being now ſtrengthened with arms and ammunition, they marched to Carragrewa-hill, midway between Gorey and Enniſcorthy, where they encamped that night, their numbers continually increaſing. Early the next morning, (May 28,) they marched to Camolin, from thence to Ferns, plundering, as they went along, all the loyaliſts of arms and ammunition. Becoming now very formidable, they marched for Enniſcorthy, and halted within one mile of the town, expecting that captain Snowe, of the North Cork militia, and the inhabitants, would ſend them propoſals for ſurrendering. Here we ſhall leave them, and take a view of the neighbourhood of Gorey.

Early in the morning, Earl Courtown, and the officers received intelligence of the defeat of the army at Oulard-hill: it alarmed them very much, being convinced, ſhould the rebels approach, they would not be able to ſtand againſt ſuch a torrent of oppoſers. Knowing alſo the ſtrength of Arklow, that they could not ſpare any more men, they judged it moſt prudent to march their forces thither, in order to ſtrengthen e thown, till reinforcements ſhould arrive from other parts of the kingdom.

When the army began to march, they left ſeveral priſoners in the jail and guard-room, among whom was Mr. Perry; he was confined in a private houſe. They brought out three or four priſoners, whom the yeomenry had taken the preceding day, with pikes, proceeding to join the rebels; theſe they ſhot in the ſtreet: They declared a little before they died, that ſome prieſts had inveigled them into the buſineſs. Mr. Perry upon being liberated, headed the remainder of the priſoners with ſome rebels of the town, and marched to join the main body.

The inhabitants and country people ſeeing the army on the retreat, knew there was ſome weighty reaſon for it; they all followed, concluding the rebels were juſt at the town. It was a moſt diſtreſſing ſight to ſee ſo many quiet, inoffenſive people, deſerting their dwellings and fleeing for their lives before theſe murderers, to a people whom they knew not; numbers of whom were without food, or money to procure it.

When they arrived in Arklow, the ſoldiers were quartered in the barracks, the yeomen and their families were received into houſes, but the poor, country people *had not where to lay their heads*, for the houſes could not nearly contain the fugitives, therefore many took up their abode in barns, and other out-houſes; many lay in the churchyard, having the ſilent grave for their pillow, while numbers lay in open fields and ditches, in a periſhing condition.

We ſhall now return to Enniſcorthy:—The rebels, after halting ſome time, and perceiving no propoſals coming to them, marched to Ballyorial-hill, heard maſs from the celebrated Prieſt Murphy, of Boavogue, and from thence proceeded to ſtorm the town. It was defended by fifty North Cork militia, capt. Snowe; Enniſcorthy cavalry, capt. Richards; Enniſcorthy infantry, capt. Pounden; and Scarawalſh infantry, capt. Cornick. This force was drawn to the upper end of the town to receive the enemy. The rebels began, by ſetting fire to the cabins outſide of the town, and driving before them droves of cattle, to annoy the army. The action commenced by a heavy diſcharge of muſquetry from the yeomen and the loyaliſts, who were formed on the left of the yeomen. After a few well-directed vollies, the rebels feigning to give way, crowded down and croſſed the Slaney, (which runs thro' the centre of the town to Wexford,) above the bridge; this cauſed capt. Stowe to draw his men to the bridge to ſtop that paſs. By this time the yeomen were forced to retreat, from where the action commenced, with the loſs of about thirty horſe and foot killed and wounded, and about ten loyaliſts. The rebels, fluſhed with the preceding day's victory, followed on the attack in an unprecedented and ſavage manner, ſurrounding the town and ſetting it on fire. Many of the rebel inhabitants ſet even their own houſes on fire. The town being now in flames in every quarter, the diſaffected inhabitants taking advantage of the ſmoke, fired on the army and yeomen, from the lanes and corners

corners of the ſtreets. The ſituation of the army and loyaliſts was truly perilous; being likely to be overpowered by the rebels, they fled with many of the inhabitants thro' the flames to Wexford, in the greateſt diſorder, leaving (after an action of three hours,) three hundred and fifty of the rebels dead. Now parents deſerted their children, and children their parents, huſbands their wives, and wives their huſbands, never to meet more;—for many of the yeomen and loyaliſts who were wounded, would probably have recovered, but they were murdered by the mercileſs pike-men; many more, whom the tender ties of nature cauſed to cling to their wives and children, hoped for mercy from ſome one neighbour or other; but alas! there was no ſuch thing! no mercy for any man who bore the name of *Proteſtant*, from the age of fifteen and upwards! and ſome under that age were put to death! The Rev. Samuel Haydon, rector of Ferns, a very old man, was murdered and thrown out to be devoured by ſwine; Richard Whealy, a lock-ſmith, near 100 years old, alſo fell a victim to their cruelty. The maſſacre became general as ſoon as they got poſſeſſion of the town: Some were murdered in the act of giving them freely of their own liquor; witneſs, Edw. Slye, who was ſhot by his neighbour Wm. Lee, while handing him a quart of beer:—many were torn out of the arms of their wives, and murdered before them in the moſt barbarous manner; nor were thoſe women even permitted to bury their huſbands! Here now were hearts torn with ſorrow of the deepeſt kind; many a widow and fatherleſs orphan wept ſore, while ſmoke and flames, blood and ſlaughter, ſhouting and blaſphemy, triumphed in the deſolation of this town!

[*To be continued.*]

THE GRACE OF GOD MANIFESTED,

In a ſhort Account of the Life and Death of LUCY HEY.

By WILLIAM MYLES.

——— Heaven owns her friends
On this ſide death, and points them out to Man:
A lecture ſilent, but of ſov'reign power.
NIGHT THOUGHTS, No. 2.

LUCY HEY, the daughter of George and Sarah Hey, late of Diſs, in Norfolk, well known, and greatly eſteemed by the Society there; was born at Norwich on the 14th of February, 1782. She was early impreſſed with a ſenſe of the divine goodneſs, and induced to live in the fear of God, by means of the inſtructions ſhe received from her parents; and by the miniſtry of the Word.

Being

Being naturally of a lively temper, she found that when she was in company with those of her own age and disposition, she often suffered loss in her soul; she therefore resolved carefully to avoid forming any acquaintance with young and carnal persons, saying to her parents, "If they do not help *me* forward in the way to Sion, "I can be of very little use to *them*."

In the year 1797, the Lord was peculiarly gracious to her, filling her heart with his love. Devotion then became her sole delight; and the word and ways of God her only pleasure. In the beginning of the year 1798, she was very much indisposed; and being of a delicate, feeble frame, but little hopes were entertained of her recovery. In this affliction she desired, in submission to the Divine Will, that she might be spared; and the Lord in great mercy restored her health again, for which she frequently acknowledged herself exceedingly thankful; and as a proof of it, she became very useful in attending on, and assisting her parents in their business.

In the year 1800, her parents came to London to take care of St. Saviour's Work-house, leaving their daughter Lucy behind them, with her two elder brothers. But in a few weeks after, she was called up to attend the sick bed of her parents, who had caught a malignant fever, which at that time raged in the metropolis, and carried off numbers; but God in great mercy spared them. Her tender care, watchfulness, and solicitude, were exceedingly interesting on that occasion. At length she caught the disorder, and was confined ten weeks to her bed, passing thro' its various stages with patience and resignation, accompanied with prayer to God for her restoration. The Lord heard and answered her prayer; and all around her acknowledged it with astonishment.

About eight months before her decease, she was again afflicted, and a little after, her eldest and beloved brother William was attacked with the influenza, and was confined a fortnight, when, finding himself better, he returned to his employ, but soon experienced a relapse, which terminated in a consumption. He was advised to go into the country, which he did, but all the advantages of air, attendance, and medical assistance which he received, were in vain, the disorder increased rapidly, till it terminated in his death. He felt a great desire to return home and die; and tho' extremely feeble, travelled from the City of Norwich, a distance of 112 miles, in the space of thirty-five hours, supported, as he said, "by strong desire." He had the happiness he wished for, that of seeing his parents and dearest relatives. He died in peace, on the fifth day after his return, some of his last words were, "Lord Jesus, receive my spirit."

The death of this affectionate Brother, affected Lucy much, but she rejoiced in the expectation of meeting him soon in a happy eternity. And when at his grave, (in the ground belonging to the New-

New-Chapel,) she said aloud, after the service was ended, "I shall soon be with you."

At the beginning of her brother's illness, she told a friend, she could not give him up. At this time he was not happy in his soul: But when he told her the fear of death was taken away, and that he was enabled to cast himself on the mercy of God in Christ, she said to her friend, "I can now cheerfully resign him into the hands "of God."

She attended on every mean of grace, which she possibly could. Neither dark nights, nor wet weather hindered her, if her health would permit her to attend. On her last birth-day her mother invited a few friends to spend the evening with her. When the time drew near for attending preaching, without saying any thing to the company, she withdrew, and went to the Chapel, and returned well-pleased with what she heard, and related it to her friends for their edification.

A fortnight after her brother's decease, she went to the Chapel in Snow's-fields for the last time; but finding herself unable to abide in the Chapel, she sat in the adjoining apartment. When the service was ended, she took a farewell look at the congregation, and prayed that she might meet them all in glory.

After her return home, she experienced much of the presence of the Lord, and her heart overflowed with gratitude. She desired that her two youngest brothers and sisters should be called to her bed-side, and when they came, she addressed herself to them with much tenderness, and exhorted them to fear and love God; to honour their parents, and observe all their instructions, which she said had been to her a great blessing.

The next day, being supported in the bed, she wrote two short Letters, one to a friend, expressing, with delight, her hope of meeting her in heaven. The other was written to an aged Uncle, with whom she had spent many of her infant days, and whose instructions she thankfully remembered. After informing him of her happy views of eternity, she requested that he would pray for her father and mother, that the Lord might support them.

On seeing another much loved brother, a volunteer in his uniform, on the last Fast-day, she said, "James, I am glad to see you. Put "on the whole armour of God, and stand complete in him: Be "valiant, and fight the battles of the Lord. I led you first to the "prayer-meetings, when I am gone, do you lead your brothers "and sisters thither, whenever you have an opportunity. I can assure "you, prayer is a most pleasant employ. If persons viewed the "world as I do now, and have done for some time past, they would "not be anxious how they appeared in the sight of their fellow-"mortals; but only how they should appear in the sight of the holy "Lord God. Honour your parents, (I know you love them,) and "the Lord will bless you. I trust I shall meet you in heaven, with

the

" the whole of our family. I have no doubt, since the Lord has " shewn such mercy to myself, the unworthiest of all, and less than " the least of his mercies."

I frequently visited her during her affliction. One time she told me, that her joy in the Lord was not so strong, nor her evidence so bright as it had been, and that she was afraid she had offended God. But when I had assured her it was her duty to look to Jesus in the exercise of faith and in submission to his divine Will, she immediately replied, "I know the Lord does all things well, I will be " thankful for all his mercies."

Another time she told me she was thankful for religious parents, for being blessed in her youth with the fear of God, and for the privilege of being a member of the Methodist Society. She also asked me for her ticket, telling me, that from the time she first joined the Society, she had never missed renewing it at the proper time. And I gave her her last upon her death-bed.

When I spoke to her concerning a Funeral Sermon, she observed, " If any thing can be said that will be useful to young persons, I should be glad, but say nothing of me, give the glory to God. The text I would wish to be spoken from, is, 1 Tim. i. 15, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief:' saying again, '*I am chief*, be sure to mention that part of the text."

On the day she died, I visited her. She was then happy and cheerful, rejoicing in hope of the glory of God. She thanked me for visiting her, and prayed that the Lord would bless me in my soul and in my labours.

A little after, her Apothecary coming in, told her mother she would not live above an hour longer. She said to Lucy, " My dear, the Doctor brings you good news." She answered, " What, my dear mother?" She replied, "That you will be in your heavenly Father's house in about an hour." She answered, with a smiling countenance, " Good news indeed!" A little after, her happy spirit took its flight to mansions of eternal rest. This was on the 24th day of October 1803, in the twenty-second year of her age. Her remains were interred in the same grave with her Brother.

She manifested the Truth of her Religion by her *patience* under her long afflictions, her *meekness* and *gentleness* when crossed by any of the numerous family, her *gratitude* to those who did her the least kindness; and her great love and tenderness towards all in the house. She laid herself out to be useful to the bodies and souls of old and young, and was regretted by all that knew her.

Her brother, who died in his 24th year, was very fond of her. They were remarkable for their endeavouring to please each other from their infant days.

Wm. Myles.

The

The Kingdom of God Enlarged.

Religious Intelligence.

America.

In our Number for March laſt, we ſubmitted to the conſideration and judgment of our Readers, a Letter from Mr. Alexander Mc Cain, to a Friend in Baltimore, giving an account of a Camp-Meeting, held in Virginia in Auguſt laſt. We ſhall here inſert an Extract from two other Letters, deſcribing one held in Maryland.

The Rev. Mr. Nicholas Snethen writes as follows:—

"Mr. Asbury having a line of appointment thro' the States of Virginia, Kentucky, Teneſee, and Georgia, and having an unexpected call to the Eaſt, ſent me to the Weſtern Conference upon his route, intending that we ſhould meet at the Conference, and go together into Georgia. But, being afflicted with a lameneſs, he wrote to me ſtill to follow the plan of journies, which I accordingly did. A Camp-meeting was appointed in Georgia, partly with a view to our attending. I confeſs that I was conſiderably prejudiced againſt the Inſtitution. But when I came within ſight of the encampment, I perceived, in a moment, the cauſe of my diſapprobation. I had formed a conception, in my own mind, altogether erroneous. Being lame, and ſtill feeling ſome reluctance to lodge in a tent, I retired every evening, until the laſt, to a private houſe. Having lain in a tent on Sunday night, and having participated in the exerciſes of praying, preaching, and exhorting pretty largely, on Monday I found myſelf in the ſpirit of my calling, in a manner that I had never done before; but was not fully ſenſible of the good I had received, until ſome days after. On my return to Maryland, I found myſelf ſtronger in grace than when I left it. During the Conference in Baltimore in April, I preached one evening, in the mode uſed at the Camp-Meetings, and I had ſome reaſon to believe it was uſeful to the congregation.

In the latter end of Auguſt, after heſitating all Summer, my reſolution became fixed, by the preſence of a friend from Georgia, to hold a Camp-Meeting in Maryland. I ſucceeded in finding and obtaining from the Proprietor a piece of ground admirably ſuited for the purpoſe.

On Saturday the 24th day of September, according to appointment, we commenced the meeting. The congregation was not large, but we were greatly quickened. God gave us tokens for good, and the expectations of the active and zealous friends were much raiſed. On Saturday night we had reaſon to believe that ſeveral converſions took place, and the exerciſes continued, more or leſs, until Sunday morning. At eight o'clock the public prayer-meeting was remarkable for its ſolemnity, and the ſpirit of prayer which reſted on the miniſters and people. Not fewer, I believe, than five thouſand were preſent in the great congregation at ten o'clock. About eleven, the ſerious part of the people were generally much affected, and God gave us ſeveral living witneſſes of his juſtifying grace. From eight to ten in the evening, hardly fifteen minutes intervened, between the inſtances of perſons profeſſing to be made partakers

takers of pardoning mercy, but we kept no regular account of the number. On Monday morning the exercises in families were lively and profitable. But the prayer-meeting was truly a time of refreshing from the presence of the Lord. The influence of divine grace was so powerful, that I must have fallen upon the Stand, had I not been supported. Some of the friends returned to their tents, and others continued around the Stand. But almost every where, a striving for a deeper work of grace, was manifest among the people. The agonizing spirit soon became general, and all the place around seemed to be filled with the glory of God. One of the tents contained about fifteen persons: These were suddenly so overwhelmed, by the divine Goodness, that they seemed to be all lost in wonder, love, and praise. During the public exercises, the people were either deeply affected, or were awfully solemn. It was too mighty a display of redeeming love, for my mortal frame to bear. My body sunk under it; or rather, was overcome, and suddenly deprived of its animal functions. Had I judged myself to be falling into the abyss, I could have made no kind of resistance. I now fully believe what I had always doubted before, that the power of divine love can deprive a man of the exercise of his rational powers in an instant; and yet that he shall sustain no injury. For, after I recovered, I was as active and vigorous as usual. Upon the whole, these were three of the happiest days I ever experienced, and of the three, Monday was by far the most memorable. Indeed, it will be remembered by many for years to come. Properly speaking, this was only a Camp-Meeting in miniature. Not more than three hundred slept upon the ground: and others were little more than spectators. The common opinion is, that we may safely conclude, about one hundred were made partakers of saving grace at this meeting.

The prejudice of Christians against Camp-Meetings, has been in a great measure removed. And we have good hopes that this will be beginning of several among us. Amen. NICHOLAS SNETHEN."

October 4, 1803.

From the Rev. S. COATE, to a Friend in Delaware.

My dear Sir,

ACCORDING to your request, I sit down to give you an account of our late Camp-Meeting, about fifteen miles from Baltimore. It began on the 24th of September, according to appointment, and continued three days and nights with scarcely an hour's intermission. It was held in a grove or forest, in a very retired situation, with only one blind road leading to it. A Stand was erected in the midst of a piece of ground containing three or four acres; and round this, the tents, waggons, carts, coaches, chairs, horses, and the like, were arranged in a circular form. Fires were kindled at the front of each tent, to accommodate those who lodged in them. As to the number of those who encamped on the ground, it was thought not to exceed two or three hundred. This was owing partly to a fear of catching cold, and partly to a prejudice which had been taken up against Camp-Meetings. I suppose, from these considerations, we had not so many preachers as we otherwise should have had. But, it is probable we had twenty or more, travelling or local. The number of people that attended on the week days was from

one

one thousand to fifteen hundred, and about five thousand or more were present on the Sabbath. But altho' there were so many, I never saw better order in a concourse of people in my life. And all were so serious, that when I turned my eyes around me, which I did in every direction, I could scarcely perceive a smile upon the countenance of any one.

The order of our religious exercises was as follows: an horn was blown in the morning to collect the people to a general Prayer-Meeting at eight o'clock. After this was ended, viz. about ten o'clock, preaching began. The like order was observed in the afternoon. One Sermon was preached at each time, and, generally two or three exhortations were delivered. During this time, the minds of the people were affected in a most extraordinary manner. Many fell down slain, so to speak, with the sword of the Spirit, the Word of God, and groaned, like men dying in the field of battle, while rivers of tears ran down their cheeks. A number of souls were quickened and comforted on Saturday and thro' the Sabbath. But the most glorious times were on the evening of the Sabbath and the Monday following. It appeared as if nothing could stand before the Word of God. If we only spake to any of the bye-standers, they were melted down like wax before the fire. It seemed as though all oppositions were fled, and their minds were stripped of every plea, except, "God be merciful to us sinners." And I seldom, if ever, saw such an appearance of hungering and thirsting after holiness of heart among any professors of religion. Many seemed to be deeply and powerfully convinced of the necessity of sanctification. And this tended greatly to increase convictions of guilt and desert of condemnation in the hearts of sinners.

Oh, my dear Sir, if you had been there, you would have been astonished. In one place you would have seen a poor sinner leaning with his head against a tree, with tears running from his eyes, like drops of rain upon the ground, while some went to him, and pointed him to the Lamb of God, who taketh away the sin of the world. In another place you would have observed a whole group of people, and from the midst of them would have heard the piercing cries of broken-hearted penitents. If you had turned your eyes in another direction, you would have discovered a grey-headed father and his two daughters, all down upon their knees together, among the leaves and dirt, crying to God to have mercy upon their poor souls. You would also have seen some groaning under as great distress and agony of heart, to be cleansed from all unrighteousness, as ever you saw any under, on account of the guilt of unpardoned sin. I could have led you from thence a little way along a gradual ascent, to a spot highly favoured of heaven, where was a tent filled with happy souls, to the number of fourteen or fifteen, who had either been assured of God's pardoning mercy, had been more fully renewed in love, or had received some peculiar comfort that day.

In the meantime, prayer, which was fervent and unceasing, was so remarkably answered, that if a mourner only prayed a few minutes, for his own soul, he was generally assured of his acceptance immediately, and rejoiced in God his Saviour. Human language is not sufficient to describe the joyful emotions that were raised in many minds, and the pleasure that appeared in the countenances of God's people, on the glorious displays of the power of saving grace. The

exercise of preaching, of singing, or vocal prayer, was continued with little or no intermission, during the whole time of meeting. But as to the number that were either convinced of sin, and went away sorrowful, or were brought to taste that the Lord is gracious, and were comforted, or that experienced a larger measure of sanctifying grace, we cannot certainly determine. We have reason to think, however, that they were not fewer than an hundred. And I have no doubt but, if the generality of those, who were together on the sabbath-day, had encamped on the ground, and continued there day and night, we should have had many more brought to God. For these Camp-Meetings are the most calculated to free the mind from the cares of the world, to divest it of pride and self-love, and to work upon the tender feelings of the heart, of any thing I ever saw. The appearance of the place at night was very solemn, and, at the same time, romantic. When going to the place, a person heard the preaching, singing, and other exercises of devotion at some distance off, and coming by a winding path thro' a thick wood, all on a sudden, he beheld a large congregation of people, and a whole train of fires all around them. Candles and lanterns hung on the trees in every direction, and the lofty oaks, with their spreading boughs, formed a canopy over our heads, while every thing conspired with the solemnity of the night to make the place seem awful. But this is only a faint description, the rest I leave you to conceive, which you will easily do better than I can paint it. It is probable that persons, not acquainted with spiritual things, may think this to be an exaggeration, but I assure you it is not. I understand that two whole waggon loads of people, who came thither from a distance, returned home rejoicing in the love of God. Hallelujah, the Lord reigneth! You are at liberty to make what use of this you please. I am, dear Sir, your's, affectionately,

SAMUEL COATE.

MISSIONARY INTELLIGENCE.

Of the Work of God in the Island of Nevis.

From Mr. JOHN TAYLOR, to his Friends in Liverpool.

Basseterre, March 10, 1803.

Dear Friends,

HAVING an opportunity of transmitting you a few lines, I am happy to inform you, that, in general, since I arrived in the West-Indies, I have had my health better than in my own country. But what is better than that, the work of God has been prospering for some time amongst us, and still continues to prosper, I think, more than ever before. Our Chapels are so crowded, that, many times we know not how to find room for the people, and often I have sometimes joined to the Society from ten to twenty on a day, both in this Island, (St. Christopher's) and Nevis, where I have been labouring for near three years, being only on a visit here at present. Mr. Debell is dead. He was taken sick of a fever on a Friday, and died on the Tuesday following. Until then he had as good health as any man need to have. I hope you are going on well in Liverpool. Many times I have talked of you, and of the blessed times we used to have at the Band and Prayer-Meetings. I hope you still enjoy them. But more especially that you enjoy the love of God in your hearts. We have very good prayer meetings in Nevis. Mr. Bradnock and I have been labouring together there since last April, and,

and I believe we have added about four hundred in that time. We have also built a fine new Chapel. But it is already too small. We hope to see even better days still: For not only the Blacks and Coloured people join us, but the Whites also; which is a kind of miracle here. But when God works, who can hinder? May the Lord work more abundantly, both in England and the West-Indies, and to his Name be all the glory! Mrs. Taylor and all Friends here join me in love to you and all Friends,

JOHN TAYLOR.

From Mr. JOHN TAYLOR, to the Rev. Dr. COKE.

Nevis, May 7, 1803.

Rev. and dear Sir,

MR. Turner having arrived in this Island, I am preparing, and, in a few days, expect to sail for St. Vincent. For the time I have been in this pleasant little Island, God has wrought for his Name's sake among the inhabitants, both Blacks and Whites, a wonderful, and I hope, a lasting change. Hundreds of the former have joined the Society, and scores of the latter have, with seriousness, attended the preaching of the Word; and some of these also have joined us. Sunday is the common market-day in the West-Indies; But many of the White People now shut up their stores and shops, and keep the Sabbaths of the Lord, by attending his service. The Negroes, who used to spend that sacred day in dancing, drinking, &c. which generally ended in fighting, now attend God's house, and learn to sing his praise. This is the Lord's doing, and it is marvellous in our eyes. In some parts of the country the change is equally visible, and those that were persecutors, are become friends. On Sunday night last, Mr. Frith, whom we employ as an Exhorter, went to New-Castle, to conduct a meeting, (which place has been noted for cock-fighting, and negroe dances on the sabbath.) Just before he began to pray, he heard the music strike up for the dance. He went directly for the house, and the cry was, "The parson is coming." At this the dancers all fled. He enquired for the person who appointed the dance; and a woman stepped forward, who said, she did. She made very light of it, and said it was to support her family that she did it. He began to talk seriously to her, and her mind was much softened, and she promised never to do the like again. At this place lives a gentleman, whom, I mentioned in my last, as offering to sell me a piece of land to build a Chapel upon for about twenty pounds. He has now come forward again, and says he will *give* the land, if we will build a Chapel upon it: But as Mr. Turner is come, he must act as he thinks proper. Surely the Lord has wrought wonderfully for us both in spiritual and temporal matters. I before informed you that the purchase and repairs, together with the building of the New Chapel, have cost upwards of one thousand eight hundred pounds, which debt, thro' the blessing of God, we have now brought down to eight hundred. A detail of receipts and disbursements will be sent by Mr. Turner.

I am, dear Sir, your's in the Gospel of Christ.

JOHN TAYLOR.

N. B. The number of people in Society, are nearly as follows.

Blacks and Coloured people, 1,200
Whites, 11

From

From Mr. EDWARD TURNER, to the Rev. Dr. COKE.

Nevis, May 7, 1803.

Rev, and dear Sir,

I And my family embarked for this Iſland on the 6th ult. and arrived here in ſafety on the 9th, and found brother Taylor well, and the temporal and ſpiritual ſtate of the Society proſperous. Thanks be to God for all mercies.

Altho' I did not do all the good in St. Vincent I might have done, I flatter myſelf that I did not labour altogether in vain. I left ſeveral hundreds more in Society than I found in it: the number of communicants, and of thoſe who meet in Band, conſiderably increaſed; the prejudices of many of the inhabitants removed; and the ſtate of finance higher at my departure than it had ever been before.

Moſt articles of proviſion are conſiderably cheaper here than in St. Vincent. Our weekly allowance here is eight dollars, and I would as ſoon have it, as ten in St. Vincent. You will find, therefore, that the expences in that Iſland, are much higher than they are in this. I was glad to find, on my arrival here, that a plan, reſpecting our expenditure, was ready made to my hands. We all meet once a quarter in St. Kitt's, to ſettle our temporal and ſpiritual affairs. This meeting is attended with much good. I have already been at one, and we regulated all our matters in the moſt amicable manner. As I left St. Vincent before the year had expired, I could not ſend home the account of our income and diſburſements, but brother Taylor will do it, as I now ſend you his accounts.

Thank God, Mrs. Turner and my little ſon are well, and I hope our faces are Zionward. I have not time to write more now, but I will endeavour to write to you fully ſoon. Mrs. Turner joins me in love to you.

I am, rev. and dear Sir, your's truly, EDWARD TURNER.

Numbers in Society in St. Vincent,
Whites, - - 6
Coloured People and Blacks, 2350

From Mr. EDWARD TURNER, to the Same.

Nevis, June 11, 1803.

Rev. and dear Sir,

SEVERAL have joined Society ſince my arrival here, one of whom is a white lady, and two more whites, I hear, intend joining us. Our congregations are good, and the ſtate of finance as high as uſual. My wife and little child are well. We have great hope of raiſing this, after loſing the three firſt.

I like my Circuit very much: We have a lovely ſituation. If I be appointed for this Iſland again, and you intend that two married men ſhould be here, I beg you will re-appoint brother Dumbleton, I think we ſhall do well together. It might be convenient for me to be appointed for Tortola, previous to my return home, as I ſhall have ſome temporal matters to ſettle, but I leave it to your better judgment. I expect brother Dumbleton daily, as he informed me a few days ago, that he intended to leave Grenada almoſt immediately. Let me beſeech you to write to us as ſoon as poſſible, after Conference, that we may know our ſtations, and when the changes are to take place. That God may be the ſtrength of your heart, and your portion for ever, is the ſincere prayer of, Rev. and dear Sir, your affectionate ſon and ſervant, EDWARD TURNER.

SUNDAY.

SUNDAY SCHOOLS.

AT a General Half Yearly Meeting of the "*Society* for the Support and Encouragement of *Sunday-Schools* in the different Counties of *England* and *Wales*," held at the Guildhall Coffee-houſe, on Wedneſday the 11th of January, 1804.

THOMAS BODDINGTON, Eſq. V. P. in the Chair.

The Committee reported, That, they had added fifty-one Schools within the laſt half year, to their former Report, and that the Society had afforded aid, ſince the commencement of this Inſtitution in 1785, to 2,232 Schools, containing 100,787 Scholars; for whoſe uſe they had diſtributed 184,248 Spelling-books, 42,680 Teſtaments, and 6583 Bibles: and likewiſe, the ſum of £411 2 6*s*. 5*d*. to ſuch Schools as needed pecuniary aſſiſtance.

The Committee in further reporting the progreſs of their labours, acknowledged, they had been much embarraſſed, on account of the increaſing demands for books, and particularly for Bibles; and, that after all their efforts to keep within the range of a diſcreet expenditure, they had been under the neceſſity of ſelling out a portion of the Society's funded property, and that a balance ſtill remained againſt the Treaſurer. This circumſtance, however, while it muſt awaken regret in the Friends of the Inſtitution, the Committee do not interpret as indicating the actual declenſion of the Society's reſources; on the contrary, they regard it as a growing proof of the neceſſity and uſefulneſs of a Society, which, embracing ſo much and ſuch liberal ſupport, and extending relief to ſo many objects, yet, wants the means of ſatisfying many claims upon their beneficence, allowedly juſt and urgent.

The Committee, therefore, cannot diſſemble the hope they indulge, that the ſtatement they have been called upon to make, will not, in the preſent awful criſis, be loſt upon the Friends of Chriſtianity throughout the Britiſh Empire. In times ſingularly portentous to the civil and religious ſtate of the country, the progreſs of real devotion muſt become at once an object of increaſed importance and difficulty. In no way is it reaſonable to expect that this difficulty can be ſo ſucceſsfully vanquiſhed, as in that, which embraces the diffuſion of the Holy Scriptures, and the implanting of ſound principles in the riſing generation. To thoſe, therefore, who duly appreciate the temporal and eternal advantages, reſulting, under God, from ſuch meaſures; it will not be conſidered as a matter of indifference, that, a Society, which has already been diſtinguiſhed by ſuch eminent uſefulneſs, ſhould only be precluded from a more enlarged accompliſhment of their deſigns, by the inſufficiency of their Funds.

Subſcriptions and Donations are received at the following Bankers. Meſſrs. Borrien, Magens, Martin and Co. Finch-lane; Down, Thornton and Co. Bartholomew-Lane; Drummonds, Charing-Croſs; Fuller, Chatteris, and Co. Lombard-ſtreet; Hoare, Hill, and Barnett, Lombard-ſtreet; and Ranſom, Morland, and Co. Pall-Mall; and by the Secretary, No. 19, Little-Moorfields, where a Plan of the Society, an Account of the Schools, printed Extracts of Letters received, &c. may be had.

THOMAS SMITH, *Secretary*.

POETRY.

THE BACKSLIDER.

DESCEND from Zion's hallow'd hill, O Power
Of ſacred Song! & from the ſource of Truth,
Direct my flight, and aid my feeble ſtrain!
The direful cauſe,—the conſequences ſad,
Of Heart-backſliding from the God of Love,
And the ſweet reſtoration unto bliſs,
And happineſs divine, O teach to ſing!

Say, what induces him who once has felt
Redeeming favour, and his guilt forgiven;
Who roſe ſuperior to the lures of ſin,
And, joyful, triumph'd in his Saviour's Love,
To fall, inglorious, from allegiance true,
And vilely crucify again his Lord?
Alas! there is no *needful* cauſe,—no *juſt*
Inducement for this baſe deſertion; yet,
In evil hour, unguarded, he becomes
A fatal prey to *paſſion*, or to *pride*.
The *prowling Fiend*, intent on foul deſigns,
Perceives the ſoul *unwatchful*; whiſpers ſoft,
"Thy hill is ſtrong; thy Faith ſhall ne'er decay,
"And thou need'ſt fight in holy war no more."
Too ſoon the tempted, unſuſpicious, drinks
The ſubtle poiſon; and its malign powers,
Quickly diffuſe o'er all the darken'd mind,
Inſeſting

Inteſtine torpor, touching things divine.
Or, ſhould *this* ſhaft from hell be ſhot in vain,
The daring devil from his quiver draws
Another flaming dart, of *Anger* fierce,
Or ſtill more fierce *Deſire*; which hurl'd with force,
And oft-repeated, vanquiſhes the prey!

What now enſues? Depriv'd of all the ſtrength
Ariſing from unſhaken Faith in God,
In vain he combats with temptations' rage;
He falls by each attack, and bids adieu
To Peace. His Conſcience, torn by guilt,
And rack'd with ſtrong remorſe, he tries in vain
To ſooth, by cold attendance on the rites
Of public duty, in external form:
And if in ſecret, too, he bends the knee,
'Tis more a ſervile fear, than filial love,
That prompts the languid, ſhort-liv'd, weary prayer.
His reſtleſs, anxious ſoul, no quiet finds,
Nor in his God, nor in the world: (Its gay
Fantaſtic charms, have loſt their power to pleaſe
The conſcious mind, which, with ſupreme delight,
Was wont to banquet on celeſtial joys.)
Within, all dark and guilty, *Conſcience* ſtings:
Around, all ſad and joyleſs, *Pleaſure* palls:
Above, in anger fierce, his *Maker* frowns:
And, moving from *beneath*, to meet his ſad
Approach, all-hideous, flaming *Tophet* yawns,
Loud-roaring for his prey!

What muſt be done!
And whither from this complicated woe,
For refuge, ſhall the trembling ſinner fly?
Convictions keen flaſh light upon his mind:
He ſees, at length, the direful cauſe of all
His horror: Showers of tears proclaim his heart
Is truly contrite, and of *ſin* aſham'd.

Abaſh'd, in genuine ſorrow, low he falls
At his offended Saviour's feet; there wails
His folly,—deprecates the wrath divine;
And fervent, faithful pleads the promis'd grace,
To all whoe'er return. Nor pleads in vain:
For lo! while yet he ſpeaks, the Saviour hears
The ſupplicant's humble prayer; and, inſtant ſheds
The genial ray of reconciling grace:
Applies the balſam of atoning Blood,
And heals, at once, the deadly wounds of ſin!

But who can ſpeak the *joy* that now o'erflows
The wondering heart redeem'd? With *pardon* bleſt,
The beauteous ſtranger, *Peace*, exulting, takes
Her ſeat; and ſmiling *Love* her throne reſumes;
Each holy *Virtue* finds her wonted place
Within the happy, new-created ſoul,
And CHRIST, o'er all, the gracious Monarch reigns!

Seaton I—n W—ks. R. D.

By Miſs D——.

TELL me no more of earthly toys,
Of ſinful mirth, of carnal joys,
The things I lov'd before:
Let me but view my Saviour's face,
And feel his animating grace,
And I deſire no more.

Tell me no more of praiſe and wealth,
Of careleſs eaſe and blooming health,
For they have all their ſnares:
Let me but feel my ſins forgiven,
And ſee my name enroll'd in heaven,
And I am free from cares.

Tell me no more of lofty towers,
Delightful gardens, fragrant bowers,
For theſe are trifling things:
The little room for me deſign'd,
Will ſuit as well my eaſy mind
As palaces of Kings.

Tell me no more of crowding gueſts,
Of gaudy dreſs and ſumptuous feaſts,
Extravagance and waſte;
My little table thinly ſpread
With wholeſome herbs & wholeſome bread,
Will better ſuit my taſte.

Give me a Bible in my hand,
A heart to read and underſtand,
This ſure unerring word;
I'd urge no company to ſtay,
But ſit alone from day to day,
And converſe with the Lord.

Conference-Office, North-Green, Finſbury-ſquare; GEO. STORY, *Agent*.

METHODIST MAGAZINE

Ridley sc

MR THOMAS PINDER.

Aged 28. Preacher in the Gospel.

THE METHODIST MAGAZINE,

For JUNE, 1804.

BIOGRAPHY.

The Life and Death of Mr. JOHN REED.

[*Continued from page* 200.]

IN the year 1767 my youngeſt ſiſter was married: and now my eldeſt ſiſter only remained with me. The two following years, I was much engaged in parochial offices: and being often in the company of carnal Miniſters and ungodly Farmers, I ſuffered great loſs in my ſoul by not reproving them as I ought to have done, for their vain converſation. But, praiſed be the Lord, he was graciouſly pleaſed to "heal my backſlidings and reſtore unto me the joy of his ſalvation."

In the year ——, my eldeſt ſiſter, who had been for ſome time in a decline, was confined to her bed. The Miniſter of the Pariſh came to ſee her, and, after aſking her how ſhe was, he exhorted her to pray to God to be merciful to her and pardon her ſins. To whom ſhe replied, "Sir, I hope you will not be angry, but I know God for Chriſt's ſake hath pardoned my ſins." At this he ſeemed ſtartled and a little offended; and ſo, wiſhing her better, he walked down ſtairs. I followed and aſked him to ſit down. He ſaid, he had promiſed to come and ſee my ſiſter, and had now fulfilled his word; but was ſorry to find her in ſuch a mind. I ſaid, "Sir, I cannot diſbelieve any thing my ſiſter ſays." He replied, "Why; we have no ſcripture for it." I anſwered, "Yes, Sir, I think we have: St. Paul, in the firſt chapter of his epiſtle to the Coloſſians, ſays, In whom we have redemption thro' his blood, even the forgiveneſs of ſins." On this, a Preacher coming in, the converſation ended, and the Miniſter departed.

But to return: The time of my ſiſter's diſſolution now drew near. Her bodily affliction was very great, but her mind was perfectly

perfectly ſerene, and her confidence unſhaken. To one of her friends ſhe ſaid, "If I had my work to do now, what ſhould I do?" On the evening of the 23d of March, ſhe requeſted me to come and pray with her, and after we had concluded ſhe ſaid, "You may ſing now: I have ſeen the New Jeruſalem." A few hours after, while I was praying by her, without a ſtruggle or groan, her happy ſpirit left the tenement of clay, and I believe joined thoſe of the Juſt made perfect. Thus a ſerious, ſteady, and unblamable ſaint finiſhed her courſe with joy, and left a memorable teſtimony behind, in the hearts of all who knew her. She had been a member of the Methodiſt Society for about thirty years. Mr. Furze preached a Sermon on the occaſion of her death, from Rev. xiv. 13.

Having now buried my Father, Mother, Brother, and Siſter, (all of whom died with me,) I was left alone: for tho' I had two brothers and two ſiſters more, they were married and had families. I felt the loſs of my eldeſt ſiſter moſt ſenſibly; but was enabled to bear it with patience and reſignation, knowing that my loſs was her infinite gain.

Having been ſolicited by ſome of our people to give a word of exhortation, at laſt I complied with their requeſt: and, tho' my abilities for preaching were very ſmall, yet, I hope, my labours in this way have not been in vain. Many times I have been greatly bleſſed in my own ſoul, while ſpeaking in public to others on the ſubject of religion: and ſeveral have told me, that they have been refreſhed under my word.

In the Spring of 1786, I dreamed one night that I was at a Funeral, and that a very great number of people were aſſembled on the occaſion from different quarters. Soon after one of my ſiſters, who lived in the village where I thought in my dream the funeral was, ſickened and died. She was a ſerious, zealous, and happy woman, and an ornament to the Methodiſt Society, of which ſhe had been a member for about forty years. I now thought this might be the funeral ſignified in my dream: but in a little time I was convinced to the contrary.

In the month of July following, my youngeſt and laſt ſurviving ſiſter was taken ill. She was very near and dear to me, having lived with me from the death of my father till ſhe was married. She was very ſerious when young, and a member of our Society; but after ſhe was married, the cares of the world, and of the family on the one hand, and the deceitfulneſs of riches on the other,

other, drew her attention from the "one thing needful." However, the good Spirit ſtill continued to ſtrive with her, and many times ſhe was deeply convinced of the neceſſity of returning again to the Lord by true repentance. Under preaching, which ſhe ſtill attended at times, ſhe was frequently much affected and encouraged to ſeek the forfeited favour of Jehovah; but, alas! "her goodneſs ſoon paſſed away, like the morning cloud and early dew." Thus ſhe went on for ſeveral years, ſometimes ſeeking the Lord, and at others grieving his bleſſed Spirit, till viſited with a ſore affliction which threatened her with ſpeedy death. In this affliction I ſpent much time with her. The diſorder raged thro' the family, ſo that the ſick were lying in ſeveral apartments of the houſe at the ſame time. Each of theſe apartments I regularly viſited every morning and evening for many days, labouring exceedingly in admoniſhing and perſuading them to flee from the wrath to come. In this great exerciſe I have thought I laid the foundation of a bodily complaint, from which I ſhall never be free; but the great deſire I felt for the ſalvation of my ſiſter's ſoul and the ſouls of the reſt of her family, made me regardleſs of my own health.

The Lord, however, contrary to our expectations, was pleaſed to reſtore her once more: but in a while her concern of mind began to decline, and ſhe became rather indifferent again about the things of eternity. What a mercy that ſhe was not cut off in this ſtate and conſigned to unknown torments! What amazing patience does the Almighty exerciſe towards his creatures! And how truly may it be ſaid, "He delighteth not in the death of a ſinner!"

Notwithſtanding her great ingratitude and unfaithfulneſs, the Holy Spirit continued to ſtrive with her, alarming her conſcience and awakening her fears, till deep and ſtrong convictions conſtrained her to cry to the Lord for mercy. And then he was pleaſed to hear and anſwer her prayer, to ſhed abroad his love in her heart, and enable her to rejoice with joy unſpeakable and full of glory. And now her love for God determined her to devote herſelf wholly to Him. In this happy ſtate ſhe again joined the Society, and diligently attended all the means of grace, to the comfort of her friends, and the great ſatisfaction of her own mind.

Some time after this ſhe was taken ill again, and on the following Thurſday I went to ſee her. As I was going to the houſe

my mind was gloomy and my ſpirits oppreſſed; but as ſoon as I entered the chamber, where ſhe was lying, and began to converſe with her about her ſoul, the gloom was diſperſed from my mind, and my ſpirits were exhilarated. She intimated that ſhe had ſuſtained ſome loſs, meaning ſhe had not retained that degree of holineſs and happineſs which ſhe had enjoyed, and wept bitterly on this account. After giving her my beſt advice and praying with her, I took my leave, little imagining ſhe was ſo near her latter end. After this I ſaw her no more till the Wedneſday following, and then I found her very dangerouſly ill indeed. I ſpent the whole of that day and the following night with her: and if I ever knew what it was to ſtrive and agonize in prayer for the ſalvation of a ſoul, it was at that time, becauſe it appeared to me ſhe had not a clear evidence of the divine favour. The next day, about noon, ſhe requeſted that her huſband and children might be called; and when they were come, ſhe admoniſhed and charged them to fear and ſerve God, believing that to be the "one thing needful:" and added, "If you do ſo, I ſhall meet you again in a better world." I then joined in prayer with them, and intreated the Almighty to impreſs the inſtructions of a dying wife and mother deeply on the minds of her huſband and children.

And now death ſeemed to be haſtening his work; but tho' her bodily affliction was very great, ſhe bore it with patience. Once ſhe aſked me whether I thought there was any appearance of her change taking place ſoon: and when I told her there was, ſhe gave God thanks for it, and bleſſed him for all his goodneſs to her, and eſpecially for what ſhe then felt in her ſoul. About five o'clock in the evening the organs of ſpeech failed, and her eyes were fixed, tho' ſhe continued to live till ſeven. Theſe two hours I ſhall never forget while memory holds a ſeat in my breaſt. But it is impoſſible for me to deſcribe what I felt, eſpecially in the laſt prayer I offered up for her. There were, perhaps, fourteen or fifteen perſons preſent, and the Lord was pleaſed to favour me with uncommon freedom, faith, and love. The chamber appeared to be filled with His ſacred and gracious preſence in a wonderful manner: and at this ever memorable time, the ſoul of my dear ſiſter took its flight to paradiſe!

A Sermon was preached on the occaſion of her death the following Sunday, by Brother James Thomas, a worthy local preacher, from theſe words: "The ranſomed of the Lord ſhall return, and

come

come to Zion with songs, and everlasting joy upon their heads," &c. A very great number of people attended the funeral, which led me to think this was the fulfilment of my dream.

[Here Mr. Reed concludes his account of his relations. After this, 1. He reviews the goodness of God to him from his infancy to advanced age, the consequence of which is admiration and praise. He admires the wisdom of God, in frustrating those plans, which, had they been carried into effect, would have proved injurious to him; and he most devoutly praises him for the various deliverances he had wrought for, and the numberless benefits he had bestowed upon him. 2dly. He mentions several passages of Scripture which had been exceedingly useful to him, as well by way of caution, as instruction, and consolation. 3dly. He sets down the grounds of his comfort and confidence, that all things should work together for his good. 1. He had taken Christ for his Counsellor, to instruct and direct him. 2. As his Priest, to atone and intercede for him. 3. As his Physician, to heal and restore him. 4. As his Shepherd, to feed and protect him. 5. As his Captain, to lead and command him. And, 6. As his King, to reign and rule over him. This is the substance of what his papers contain till the year 1802. He then proceeds as follows.]

[*To be concluded in the next.*]

DIVINITY.

A SERMON, ON 2 CORINTHIANS IX. 1, 2.

[*Concluded from page 206.*]

SECONDLY, we see "simplicity and godly sincerity, forming and regulating THE DESIGNS of those that minister to you the Word of Life." "Fleshly wisdom," the policy founded on the complexion of circumstances, is a chameleon which takes the hue of every surrounding object. Not so "the wisdom which is "from above:" it "is first," inherently, "pure," free from the contamination of unprincipled policy, "without partiality, and "without hypocrisy." This wisdom fills their "body," their whole life and actions, with the dignified "light" of truth; this light affords a sweet evidence of their integrity to the men themselves, by which they rejoice in the witness of their own conscience in the Holy Ghost; and by this light they "are made "manifest" in the consciences of all who behold them.

Who

Who but must admire the purity of their design, when they see them trampling under foot "the desire of the flesh, the desire "of the eye, and the pride of life?" The world's great Trinity adored by all! Yet they have not pusillanimously hid themselves, 'in the dark monastic cell,' but have gone forth, like the apostolic and evangelic missionaries of old, saying, "Be it known unto "thee, O world, that we will not serve thy gods, nor worship "the golden image which thou hast set up!"

Itinerancy is a school, in which they are taught to contemn,—

'Wealth, honour, pleasure, or what else
'This short enduring world can give,
'Tempt as they will.'

Do they value wealth? Yes, "the riches of the inheritance of "Christ in his saints." Have they ambition? Yes, they "glory "in the cross of Christ, by whom the world is crucified unto "them, and they unto the world." Can they relish pleasure? Yes, "the joy which is in the presence of the angels of God, "over the sinner that repenteth." Without their design, what is even tolerable in their condition? Love to souls, zeal for God, the true philosophers' stone can transform all things into gold. Only they who know "the terrors of the Lord," and who are "constrained," borne away, transported, "by the love of Christ," can "willingly spend and be spent" for others,—for strangers, for enemies. "We are made a spectacle to the world, and to "angels, and to men. We are fools for Christ's sake; we are "weak; we are despised. Even unto this present hour we have "no certain dwelling-place." "Therefore seeing we have re-"ceived this ministry, as we have obtained mercy, we faint not."

Thirdly, In THEIR LABOURS, how abundant! "In the morn-"ing sow thy seed, and in the evening withhold not thine hand." By whom is this admonition so regarded? Their hours are divided betwixt the mount and the multitude. In the closet,—who more painfully sensible that they are "in the days of" their "flesh," filled and "compassed with infirmity," offering up prayers and supplications; "with strong crying and tears?" In the Pulpit, do they shun "to declare unto you the whole counsel of "God?" Do they "by soft words and fair speeches, deceive "the hearts of the simple?" Rather do they not faithfully, rationally, and scripturally exhibit man, degenerate, regenerate? God, holy, merciful? Christ, the propitiation, the Saviour from sin? The Law, holy, just, and good? The Gospel, glad-tidings,

ings, of pardon to the penitent believer,—of all good things to the faithful? In their Itinerant career, what an impulse impels these men! What motives merely human ever produced like effects! See them "run to and fro, and knowledge," holiness and happiness increasing wherever they arrive! "The wilderness, "and the solitary place," is "glad for them." They who "inhabit the villages rejoice, they shout from the tops of the mountains." "How beautiful (they exclaim) are the feet of them "that preach the gospel of peace, and bring glad-tidings of good "things!" Behold! returned the primitive manner of fulfilling the ministry! "The streets and lanes of the city," "the high-"ways and the hedges," are again visited, that sinners may be invited to the gospel feast. Again, the Messengers of Christ are "in journeyings often, in perils of waters, in perils of robbers, "in perils by their own countrymen, in perils by the heathen, in "perils in the city, in perils in the wilderness, in perils in the "sea, in perils among false brethren; in weariness and painful-"ness, in watchings often, in hunger and thirst, in fastings often, "in cold and nakedness." And they have not run in vain, for,

Fourthly, In THEIR SUCCESS, God hath set his seal. He "gave "the word," and hath given the word a blessing. "According "to this time, it shall be said, What hath God wrought!" "Turn "aside and see this great sight!" This is not a thing of which you have only "heard by the hearing of the ear," which you have believed only "because a man hath declared it unto you." Have you not seen how "a little cloud," which in its rise was no bigger than "a man's hand," has filled the heavens, and that there have been "showers of blessings?" This united kingdom, the neighbouring, and the distant islands of the sea, and the continent of America, have of "a wilderness," become "a fruitful field." A moral and divine change has passed upon the hearts and lives of thousands. "Where sin abounded, grace doth much more abound." Wine-bibbers and gluttons, now live soberly;—profane swearers, now revere the name of God;—the proud and vain, are become "meek and lowly in heart;"—"lovers of plea-"sure," are become "lovers of God;"—"the vile person" is now "liberal, and the churl bountiful." "And such were some "of you; but ye are washed, but ye are sanctified, but ye are "justified, in the name of the Lord Jesus, and by the Spirit of "our God," which hath been shed on you abundantly, thro' the ministry of the Methodist Preachers. "A little stone was cut

"out

"out without hands," and it became "a great mountain." A small spark was struck out, and "behold, how great a matter a little "fire kindleth!" "These that have turned the" moral "world "upside down, are come hither also." And how is this reduction of moral disorder effected? Not indeed by mere man, using human means; but by Omnipotence using "things that are not," things nameless and unknown; "not by might nor by power, but "by my Spirit, saith the Lord of hosts."

Having taken this rapid view of the men, in themselves,—their design,—their labours,—and their success,—we do not, surely, assume too much, when we maintain that they have high claims upon you; upon your liberality, and upon your justice. And to what is it that we wish to stimulate your exertions? We only request, you will not permit their little ones to perish. While they live but to go "about doing good," shall their own children, of all in the land, be alone unbenefitted by them?—The Itinerant Life is necessarily deprived of domestic comforts. It sacrifices the greatest happiness, which, in his social capacity, man can least dispense with. It bereaves of connubial felicity; it rends asunder the delightful intercourse of soul with soul; it takes off the parental eye, so necessary to superintend, to guide, and to protect a family; the most pleasing and important charge that nature can delegate us to fulfil. To help to supply, in some measure, a parent's place, that his mind may be free from distraction, that he may be at liberty to devote himself to the important work of the ministry; for this cause, is the present appeal made to you.

A most eligible edifice, by a very peculiar providence, has been erected in this neighbourhood, for the reception of the sons of the Preachers. Blind indeed must he be, who will not see the good hand of our God upon us, in providing Kingswood School as a comfortable asylum for "the sons of" our "prophets."

Our late venerable Father, without money or any visible means, laid the foundation in faith; and to what beneficial and extensive purposes did he himself, during many years, behold this building appropriated! A school for the children of colliers, and a seminary for the sons of those Methodists, who wished to bestow on them something more than a pagan education, seems to have limited his view; only that he combined with this another favourite object. He wished to give, in Kingswood School, to those who should be called into the Methodist Ministry, some previous acquaintance with the learning he judged indispensable for fully discharging

this

this office. In the beginning of this great work of God, only, or moſtly, ſingle men were preachers. But Mr. Weſley lived to ſee the work expand, and rejoiced when he beheld, long before his deceaſe, Kingſwood-School, almoſt excluſively, filled with the children of his ſons in the goſpel. Many of you have witneſſed his delight, while leading the youths along thoſe walks himſelf had deſigned. You remember when aſſembled on the lawn, with him you

"——— Turn'd, and under open ſky ador'd."

Or in the ſhade, beneath thoſe trees which, in other days, himſelf had planted, and now

"——— O'er-arching hung,"

You, enraptured, heard the venerable patriarch proclaim the goſpel of peace,—lead the hymn of adoration, preſent the fervent prayer of the worſhipping aſſembly before the throne of the Eternal,

"——— Whoſe temple is all ſpace,
Whoſe altar, earth, ſea, ſkies."

"Sweet receſs!" ſaid Mr. Weſley,* "I love Kingſwood more and more, and can hardly take myſelf away from it. 'But, Man was not born in ſhades to lie.' Let us now work. We ſhall reſt by and by." This attachment of our reſpected Father to the place of his own formation, to the edifice of his own rearing, and to which his heart felt to the laſt moments of its vibration, a ſtill-growing regard,—endears Kingſwood to you. Yes, you would, and not unjuſtly, deem it infamous ſacrilege, were the ſons of Edom to ſay, "Raſe it, raſe it, even to the foundation thereof." May it be an everlaſting monument, to perpetuate the honour of its founder! May it further his grand deſign to the lateſt poſterity, by benefiting the Church and the State, and promoting the glory of the great God! †

The domeſtic department is directed by a Governor, "whoſe praiſe is in all the churches;" the other departments, by proper maſters. A ſuperintending Committee inveſtigate, once a quarter, or oftener, if they chooſe, the ſtate of the School, who make an annual report; and their inveſtigation affords the moſt perfect ſatisfaction. ‡

* In his latter Journals.

† In the front of the School is this Inſcription:—In Gloriam Dei Optimi Maximi, in uſum Eccleſiæ et Reipublicæ. יהוה יראה, *The Lord will provide.*

‡ The Committee ſtill ſee no cauſe for complaint, but for great commendation, 1803.

It will not be expected I ſhould be particular in detailing the mode of Education in Kingſwood-School. Reading, Writing, Arithmetic, the Mathematics, and the learned languages are taught. What I believe is peculiar to this ſchool, where the chief deſign is to form the man, and to plant the ſcholar thereupon, the indiſcriminate uſe of the pagan poets is unknown. After an initiation into the languages, by Grammars compoſed on purpoſe for the School, the Scholars are led into the Latin by the aid of judicious Extracts, made by Mr. Weſley, from the eaſieſt Latin Authors; from thence they are led on to an acquaintance with the beauties of the beſt Latin Poets. The Holy Penmen conduct them to the fountains of Grecian erudition. When their minds have been caſt into the mould of the goſpel, by the ſimple phraſeology of St. John, their taſte is cultivated till they can reliſh, 'the 'immortal tale of Troy divine.'

The ſons of ſome of the Preachers, who are not in the ſchool, have the uſual allowance. And in addition to this, the public has been ſo fully impreſſed with the importance and propriety of this object, that ſomething of a proviſion has been lately extended to the Preachers' daughters. For all this, divine Providence has ſo countenanced your labour of love, that without any fund whatever, the expenditure has been maintained by the voluntary Annual Collection only! "Thanks be unto God for his unſpeakable "gift!" Indeed, ſo very evident is the propriety of this Inſtitution, and ſo important have you ever viewed our Annual Appeal in its ſupport, that it will not be neceſſary to inveſtigate every ſpecies of argument in its favour. Your own judgment, and feelings, and conſcience, unitedly recommend the matter. Yet it may not be amiſs,

THIRDLY, TO ENFORCE THE MOTIVES SUGGESTED BY THE TEXT, TO WHICH MAY BE ADDED OTHERS ARISING PECULIARLY FROM THE OCCASION. The FIRST MOTIVE, a pleaſing one, is intimated by the language of the text. I ſay with real ingenuouſneſs, addreſſing the inhabitants of a city well known for its liberality, "I know the forwardneſs of your minds, for which I "boaſt of you." My friends, you are citizens "of no mean "city." Briſtol is full of the monuments of great and generous deeds. Almoſt every ſtreet preſents to the eye ſome Inſtitution for alleviating the phyſical evils, and extirpating the moral evils of human nature. See a ſpacious Infirmary, whoſe ſheltering walls have received thouſands of miſerable creatures, who otherwiſe muſt have periſhed in the deepeſt diſtreſs. Is there any apprehenſion of this

this Inſtitution failing for want of pecuniary aid? Thouſands are contributed by the generous citizens in an inſtant, it ſeems the effect of magic. To the Infirmary we ſee the uſeful appendage of a Diſpenſary. Every where are ſeen comfortable Eſtabliſhments for the aged and infirm. Hoſpitals and Alms-houſes for the weak and decrepid. Aſylums for Orphans, and for the Blind. Benevolent Schools for inſtructing and clothing indigent children of both ſexes; and above all the various and magnificent endowments of Colſton of pious and immortal memory, who being dead yet ſpeaketh, and likewiſe acteth; for many generous Societies, moſt laudably perpetuate the remembrance of this bountiful Benefactor of mankind, by an imitation of his character. For all theſe things, and many more which need not now be mentioned, but which will be known at the reſurrection of the juſt; for all theſe, I muſt ſay in the confident language of the Apoſtle, "I "boaſt of you," and "no man ſhall ſtop me of this boaſting."

The SECOND MOTIVE I addreſs to you, as the Citizens of another and even ſuperior City. "Ye who ſometimes were far off, "are made nigh by the blood of Chriſt." "Ye are come unto "Mount Sion, and unto the city of the living God, the heavenly "Jeruſalem." But who went after you, when you were "without God, and without hope in the world?" "Your ears" heard "a voice behind you, ſaying, Turn back, this is the "way;—walk ye in it." Who then cared for your ſouls? Who was the "Meſſenger," the "Interpreter," the "one among "a thouſand," to point out the path of peace to you, to pour out the availing prayer for you, "Deliver him from going down "to the pit, I have found a ranſom?"

Have you acquaintance with God? Are you "filled with all "joy and peace in believing?" Do you "rejoice in hope" of future glory? To whom, under God, are you indebted for all this? To whom do many of you owe, not only your ſpiritual, but temporal mercies? Your good name, being reclaimed from vice and wickedneſs? Your worldly comforts, being taught ſobriety and diligence? To whom are you obliged for being reaſonable men, uſeful citizens of the ſtate, honourable members of a reſpectable religious Society? Let gratitude, let juſtice ſay, "If there be, therefore, any conſolation in Chriſt, if any comfort "of love, if any fellowſhip of the Spirit, if any bowels and "mercies, think on theſe things." "My partners and fellow-"helpers" make very great and juſt demands upon you.

"Wherefore, ſhew ye to them, and before the churches, the proof "of your love, and of our boaſting on your behalf."

The THIRD MOTIVE ſpeaks to you as fellow-creatures. God hath made us of one blood. He hath blended in us every ſelfiſh and ſocial principle, which mutually maintain each other. Sympathy, founded on both, is a tiſſue wove into our common nature, and is attached to all the feelings and ſuſceptibilities of the human heart. Sympathy is a fire which pervades and diffuſes itſelf throughout the frame of man, the microcoſm, as the latent ethereal fire does the univerſal world,—the life, the primum mobile of humanity; giving exiſtence to every amiable motive, and impelling to every laudable deed. This principle, in common with the other principles of our nature, is enervated by ſin; it is not the leaſt of the many effects of divine grace to excite it, and to invigorate and direct it to proper purpoſes. Behold, in the preſent inſtance, how Providence ſets before you a moſt intereſting object; and reaſon and religion combine to aſſure you, that your Sympathy cannot be directed to a worthier purpoſe.

What a ſcene, exciting to the nobleſt feelings, would open upon you, could I this evening take each of my auditory by the hand, and lead you into a little ſmoky cabin in the North of Ireland: ("Remembering mine affliction and my miſery, the wormwood and "the gall, my ſoul hath them ſtill in remembrance, and is humbled "in me!") Or could I lead you into an humble cottage, in ſome ſecluded part of this land; there you might behold the ancient days of prophetic itinerancy returned,—"the man of God," "the "bed, and the table, and the ſtool, and the candleſtick." He has travelled to-day thro' a large extent of country, and as the miniſter of God, repeated again and again his high commiſſion to the great congregation. Now amidſt much langour and fatigue, he hears the ſmall ſtill voice of Nature. It inſpires all the feelings of *the Man*, and *the Parent*. In queſt of thoſe wanderers, who have gone aſtray from the "Biſhop and Shepherd of their "ſouls," he left his own few domeſtic ſheep. Yet, having renounced all ſecular purſuits, has he thereby diveſted himſelf of human nature? No: Equally with your's, his heart is intereſted in all the relations of life. But to counterbalance every painful feeling, he knows whom he ſerves, he is aware in this caſe, that "to his own Maſter he ſtandeth or falleth. Yea, he ſhall be "holden up, for God is able to make him ſtand." "To my "Maſter's care, (he ſays,) I confide my family. Away dull de-

"ſpondency!

" ſpondency! 'My glory is freſh in me, and my bow is re-
" newed in my hand."—What pleaſing recumbency upon Providence! And that Providence bids you this evening,—not to diſappoint him!

To the female part of this audience, let me be permitted to ſpeak. Your hearts are peculiarly formed for tenderneſs. Touched by the moſt delicate hand, they vibrate and harmoniouſly ſympathize. Remember, then, theſe children, whoſe cauſe I plead, have mothers, whoſe maternal feelings are not indifferent to their comforts, to their education, to their initiation into the preſent world, and to their preparation for a better. While the fountain of affection burſts forth in your ſoul, does not the ancient ſcene of Beerſheba preſent itſelf before your eyes? " And God heard the voice of the lad:
" and the angel of God called to Hagar out of heaven, and ſaid
" unto her, What aileth thee, Hagar? fear not, for God hath
" heard the voice of the lad where he is. Ariſe, lift up the lad,
" and hold him in thine hand. And God opened her eyes, and
" ſhe ſaw a well of water: and ſhe went, and filled the bottle
" with water, and gave the lad drink. And God was with the
" lad." "Spring up, O well," in every female boſom! We pray, that in return, the Redeemer may beſtow on you the Spirit of Grace, which " ſhall be in you a well of water, ſpringing up
" into everlaſting life."

The FOURTH MOTIVE that may be mentioned, is, the evangelical reward which awaits this act for the approval of your faith. While we maintain, that a believer's title to the divine favour, to the bleſſings of grace, to the kingdom of heaven, is ſolely the blood of Chriſt, we are not afraid to inſiſt on the rewards of promiſe,—on God's part; not of purchaſe—on ours. Faith works by love. Say, therefore, each of you, "I will ſhew thee my
" faith by my works." And " God is not unrighteous, that he
" ſhould forget your works and labour that proceedeth of love,
" which love ye have ſhewed for his Name-ſake." By withholding thoſe temporal offerings, which juſtice, chriſtianity, and the divine word require, you cut off the communication of ſpiritual good; and tho' you may not expect to be bleſt for obeying, you muſt not expect to be bleſt but in the way of obedience. Great is the preſent reward. The future will be ineffable and endleſs.
" When the Son of Man ſhall come in his glory, and all the holy
" angels with him, then ſhall the King ſay, Come, ye bleſſed of
" my Father, inherit the kingdom prepared for you from the
" foundation

" foundation of the world. Ye gave me meat, ye gave me drink, " ye clothed me. Verily I say unto you, inasmuch as ye have " done it unto one of the least of these my brethren, ye have " done it unto me."

The FIFTH MOTIVE I shall assign, is drawn from the divinity of the deed. How god-like is the act you are going to engage in! The Divine Being is characterized as—the Parent of Good,—the Father of Mercies. He might have so planned the economy of his Providence, as to be his own Almoner. But he permits you to participate in his own delightful employment. He is unchangeably good, and incessantly communicating good. He says, in effect, " If I bid you to do good and communicate, do I not put " the means into your power? The silver is mine, and the gold " is mine. Out of the earth, which is my property, cometh forth " bread, and under it is turned up, as it were, fire. The stones " of it are the place of sapphires, and it hath dust of gold. By " making use of your hands, I only stoop to employ instruments " to which I am not necessitated; were it my will, I could work " without means; I could open my immediate hands, without " using yours, and fill all things living with plenteousness: Did " I please, not an eye of the meanest reptile need wait upon you; " much less my Anointed, my Prophets, who are the apple of " my own eye. I leave seeming defects in my providential king- " dom that you, by filling them up, may be in the place of God " to others."

Now, therefore, my dear hearers, join hands with God, and fill up your providential sphere. Remember how much in this respect is due to the dignity of your own character. " I have " said, ye are gods." " The Lord lays his hand upon you, and " sets you before all the congregation, and gives you a charge in " their sight, and puts some of his honour upon you!" Let an Apostle stimulate you, on this ground, to prompt and effectual efforts,—" As every man hath received the gift, even so minister " the same one to another, as good stewards of the manifold grace " of God, that God in all things may be glorified, thro' Jesus " Christ."

The LAST MOTIVE which will be adduced, is equal in obligation to any you can conceive. Withhold your bounty, and you withhold proportionably the glory which is due to God. For his sake, be prevailed upon to " sow bountifully." When do we honour his holy religion? Then when we give genuine proof

of

of its effectual influence upon us. When is its influence effectual? Then only when religion diſpoſes us to "love, not in word, neither in tongue, but in deed and in truth." Be abundant in the evidences of your active love. "Let your light ſhine." They who ſee your ſplendor and feel your warmth, will glorify, not you, but Him to whom the glory properly belongs, "your "Father which is in heaven." His religion will be reſpected, his grace admired, his name honoured, his perfections adored. Withhold your hand, you withhold proportionably "the ſacrifice "of praiſe" from God. Will you purpoſely reſtrain the thankſgivings of others? At leaſt, will you give no occaſion for any perſon to thank God for your bounty? Recollect, then, you provide your own meaſure, by which "they will mete to you again." But you, who love and eſteem your heavenly Father, ſtep forth and fan the flame of gratitude, which burns in the boſoms of thouſands. "For the adminiſtration of this ſervice "not only "ſupplieth the wants of" thoſe to whom you communicate, "but is abundant alſo by many thankſgivings unto God," who is worthy of endleſs praiſes. Amen.

SYSTEMATICAL DIVINITY.

CHAP. V. On the Sacred Scriptures.

THERE is no queſtion of ſo great importance in Chriſtianity as this; "Are the books, which we call the *Holy Scriptures*, of the Old and New Teſtament, the genuine and authentic writings of men inſpired by God to reveal his ſacred Will?"—For upon this queſtion depends our faith: And it is the firſt we ſhould aſk when the religion of Chriſt is propoſed to us. This religion is delivered down in theſe books, upon the teſtimony of the writers. Are you certain, that theſe books are indeed the *genuine* productions of the men, whoſe names they bear? Are they *authentic* performances, and not the *counterfeit* and ſpurious inventions of crafty and deceitful perſons?—And if they are *genuine*, upon what evidence do you demonſtrate their divine authority; how will you prove to me, that the authors were not only *capable* of delivering to mankind the facts, recorded in their writings; but alſo that they were divinely aſſiſted, commiſſioned, and inſpired by God himſelf to this end?—Theſe are enquiries of the utmoſt moment; and without a reaſonable ſatisfaction in them, no man can be ſaid to believe the Chriſtian religion upon a ſolid foundation.

We

We are happy in being able to ſupply every enquirer with as much ſatisfaction as he can wiſh; and with more, perhaps, than can be given in any caſe of the like kind.

You aſk, whether the Scriptures are "the *genuine* productions of thoſe men, whoſe names they bear?" that is, whether Moſes, for inſtance, and David; whether Iſaiah and St. Matthew; whether St. John and St. Paul, were really the writers of the books, which are commonly attributed to them; or whether theſe books were forged by ſome deſigning men, and impoſed upon the credulity of mankind? Now, to anſwer this queſtion, ſuffer me to aſk in return, "You read the writings of Homer and Virgil, of Pindar and Horace, of Livy and Thucydides: Pray do you think theſe are the genuine works of thoſe authors?" Yes, ſurely, you reply; there is not the leaſt doubt of it. Well, then, ſuffer me to aſk again, Upon what grounds are you thus undoubtedly certain? "Upon the concurrent teſtimony, ſay you, of all mankind, of all ages: They have been univerſally received and acknowledged as ſuch, wherever they were known. Beſides, there are *internal* marks, their ſtyle and manner of writing is *their own*; the notion of forgery is ridiculous; who could have forged ſuch books? It was impoſſible. And when could they have been forged? We have uncontroverted evidence of their reception given by contemporary authors, from the very time of their publication." This is all I deſired: Now, then, apply what you ſay of theſe authors, to the authors of the ſacred hiſtory. Their works have the concurrent teſtimony of mankind: They have been univerſally acknowledged and received, as the genuine works of thoſe whoſe names they bear, from the beginning. And I do not know that the bittereſt enemies of theſe books, who have uſed their utmoſt efforts to expoſe and explode them, ever were ſo hardy as to venture upon the leaſt hint of their *ſpuriouſneſs*. Theſe writings too have *internal* marks, as well as thoſe heathen Claſſics; their ſtyle and manner is their own: Read the five books of Moſes, the poetical pſalms of David, the rapturous flights of the Prophets, the diſcourſes of Chriſt, the plain, ſublime narrative of St. John, and the cloſely argumentative epiſtles of St. Paul; and you will ſay, who could have forged ſuch books? What mortal pen or ability was equal to the work?—You ſay too, when could the writings of thoſe heathen authors have been forged? A queſtion which may be aſked, with ſtill greater propriety and force, with reſpect to the ſacred writings. For men are ever

jealous

jealous of religious principles and innovations, and backward to receive such, even upon the most powerful evidence and authority. Pitch upon what time you will for the forgery of the writings of Moses and the Apostles, and you will soon see the impossibility of the supposition. It cannot be imagined, that the Jews would have admitted so painful and oppressive a ritual, merely upon the authority of Moses: it cannot be imagined, that the whole nation would have joined with him in the cheat, if he had been an impostor: and if his writings were not forged by him, they could never have been forged at all. As to the writings of the Apostles, the argument holds still more strongly; for it is evident, their Gospels were published very early, as authentic testimonies shew; and at a time when the facts they delivered could have been so easily detected, that they could have no probability to escape the character, they would have justly deserved, had they been impostors.

But you may ask, how are we sure, if indeed these writings are *genuine*, that they are *unadulterated?* Can we be clearly ascertained that they have not been maimed, interpolated, and corrupted, in their passage down to us?—To this it is easy to reply, that with respect to the *Old Testament*, this is scarcely supposable; that sacred book having been preserved amongst the Jews, with the most scrupulous exactness; and as to the writings of the *New*, interpolations have been still less probable, on account of the high esteem and veneration in which they have been ever held; of the multitude of copies, and early translations, which left no room for fraud or inattention to do them any material injury; of the citations, which have been made out of them by Christian writers in all ages; and on account of the divisions and sects which early rose among Christians, and caused them to keep so watchful an eye upon each other, that no alterations could ensue in that sacred text, the purity of which was the common concern of all. And indeed, after all the collations of copies and examinations of manuscripts, after all the nice and punctilious criticism which has been happily employed in investigating the letter of the sacred text; it is pleasing to remark, how great an agreement there is, and how inconsiderable the variations are which the most minute observation hath traced out. *

upon

* Limborch, in his Body of Divinity, obviates these two objections: "1st. What security have we that the writings of the Old and New Testament

Upon the whole we may conclude with the utmost satisfaction, that the writings of the *New Testament*, are the *genuine* and *uncorrupted works* of those writers whose names they bear.

But you may ask, "Are not these writings the *forgery* and *invention* of these men themselves; did not they sit down and deliver their story, knowing it to be false, and the fruit of their own fancy?"—This will be more abundantly obviated, when we produce the evidences of their divine inspiration. Let it suffice at present to observe, that as these writings bear the clearest marks of *wisdom*, *design*, and *penetration*, they could not have been the works of weak or foolish enthusiasts. Nor could they have been the forgery of *good* or of *bad* men: therefore they could not have been forged at all. *Good* men, it is plain, could never have forged such writings: for no man can be *good*, and at the same time an impudent liar; nay, the very *worst* and *most* impudent, in presuming to father his compositions upon the Omniscient, and in declaring, that what he wrote was communicated and revealed to him by God himself. This is inconsistent with the least ray of goodness. *Good* men therefore could never have forged these books.

Much less are they to be conceived as the work of *bad men*. For a kingdom divided against itself must necessarily fall. And it is the very height of absurdity to suppose that wicked men would forge books, whose sole end and design is to promote virtue and holiness, and that under the most tremendous sanctions: books in which such excellent rules of life are laid down, as are no where to be met with in all the schools of heathen moralists.—And by

Testament belong to those authors whose names they bear? And 2dly. How do we know, but they have been adulterated? To the first of these queries we answer, that we are assured of the *genuineness* of these books, by the constant tradition of those who lived in the times when they were written, as also of such as immediately succeeded them; who, after a strict and nice enquiry, determined them to be genuine, whilst upon the same disquisition they rejected several others, that went under those authors' names as spurious. To the 2d query we reply, that it lies upon the objectors to prove that they have been adulterated, which the multitude of copies to be met with, in all languages, cannot evince, and of which the Providence of God has taken so much care, that no corruption has crept into the text, but what has been detected: and as for the various readings they make nothing to the point in question, as any man of learning may easily discern."

the

the way, how could these men have attained such superior wisdom; and have excelled all the *wisest* of the *wise*, in the delineation of truth? These gross and carnal Jews; these ignorant and unlearned Fishermen!—Solve the difficulty, ye Deists and Freethinkers!—It is unreasonable then to suppose, that wicked and worldly men should have forged these books; which contain maxims so entirely destructive of their own interests. And it is a consequence which a child may draw, that if these books *could not* be forged either by *good* or by *bad* men, if they are too wise and too rational for the pen of deluded *enthusiasts*; they must of necessity be what they assume, the *composition of men commissioned and inspired by the most High to reveal his sacred will.*

We should now proceed to more positive proofs of the authenticity and divine inspiration of the scriptures: but this must be the subject of the following chapter.

[*To be continued in the next.*]

Remarks on the Opinions of Dr. Darwin.

[*Concluded from page* 214.]

YOU will easily perceive that the purpose of all this *doughty* reasoning, (See our last Number,) is to impugn the truth of the Mosaic history of the creation. This indeed the Doctor has so much at heart, that he has a great deal more to say on the subject. He now proceeds to prove that men are *younger* than bees, wasps, and ants! "The progress of mankind," says he, "in arts and sciences which continues slowly to extend, and to "increase, seems to evince the youth of human society; whilst "the unchanging state of the societies of some insects, as of the "bee, wasp, and ant, which is usually ascribed to instinct, seems "to evince the longer existence and greater maturity of those "societies." *

In reply, I would ask, How does the unchanging state of the societies of bees, wasps, and ants, "seem to evince" the longer existence of those societies, than of human society? And when were the societies of bees, wasps, and ants in a state of less maturity than at present? No societies of animals or insects ever introduced any improvement on the former practice of the species, or any variation from it. Every one of the species receives equal

* Philosophical note, p. 19.

skill from God, at the beginning, or at different periods of its existence, without teaching and without experience. A society of beavers has been called a society of *engineers*, and a hive of bees may be called a society of *geometricians*, but there is not the least evidence to prove that either the beavers or the bees of any age of the world, ever improved on the instinct originally given by God to their species.

The Doctor's vagaries have thus far been very easily answered. But now comes his finishing stroke, against Moses, the servant of God. "It has been supposed by some," says he, "that man-"kind were formerly quadrupeds as well as hermaphrodites, and "that some parts of the body are not yet so convenient to an "erect attitude as to an horizontal one:——These Philosophers "with Buffon and Helvetius, seem to imagine that mankind arose "from one family of monkeys." Then he adds, "Perhaps all "the productions of nature are in their progress to greater per-"fection!" *

What serious answer can be given to this infidel nonsense? Several of the modern *philosophers* are anxious to prove their descent from monkeys, and wish people of sober sense to acknowledge themselves to be of the same family. Lord Montboddo says that an Ouran-Outang is a man, and that men would have *tails*, if they did not wear them off by sitting. But it has been asserted by some *philosophers*, that the bodily structure of *swine* is very similar to that of man. If Dr. Darwin had known this, he might have attempted to prove that all mankind arose from one family of swine. In his way, indeed, it was easy for him to prove any thing that struck his fancy. He was of opinion that all animal-life originated in the bottom of the sea, and his argument to prove it is this. The earth was originally covered with water. It must therefore be concluded that animal life began beneath the sea. "Nor is this," says he, "unanalogous to what still "occurs, as all quadrupeds and mankind in their embryon state "are aquatic animals, and thus may be said to resemble gnats "and frogs." †

It is certain however that the Doctor did not deny the doctrine of a future state or of future happiness. But the sum of his belief on this subject was, that men and beasts will exist in future, in worms, maggots, and flies, and in eternal reproductions from them. It was a thing incredible with him, that God, (if he be-

* Philosophical note, p. 54. † Ibid. p. 26.

lieved

lieved there was a God) ſhould raiſe the dead in any other way. "The ſum total of the happineſs of organized creatures," he ſays, "is probably increaſed rather than diminiſhed when one "large old animal dies, and is converted into many thouſand "young ones, which are produced and ſupported with their nu-"merous progeny, by the ſame organic matter. Linnæus aſſerts "that three of the flies called *muſca vomitoria*, will conſume the "body of a dead horſe as ſoon as a lion can." *

It is perfectly fair, on this ſyſtem, to ſuppoſe that the Doctor has before this time been converted into many thouſand maggots, and if he have paſſed that ſtate, that he lies hidden in *aureliæ*, ſomewhere near the place where he was buried,—if he did not take wing, and return to his garden laſt ſummer, to witneſs the loves of his plants.

In the preceding page he tells us that, when men are cut off by famines, plagues, or earthquakes, death is but a change of forms,

"Emerging matter from the grave returns,"

and then he turns into doggerel verſe, the words of St. Paul, and impiouſly applies them in ſupport of a reſurrection in maggots and flies.

"Thus fainted Paul, O death! exulting cries,
"Where is thy ſting? O grave! thy victories?" †

Dr. Darwin is in many inſtances quite as indecent in expreſſing his infidelity, as many of the French Jacobins of the ſame ſchool; and whether his moral conduct was not ſuch as may always be expected to proceed from infidel principles, thoſe who knew him are the beſt able to judge. His Biographer, in the Monthly Magazine, mentions two of his natural children. Men of his principles ſeldom think it neceſſary to reſtrain their paſſions, and are not awed by any ſuch warning as that of the Apoſtle, *Whoremongers and adulterers God will judge.*

It may eaſily be ſuppoſed that he did not like to hear of the puniſhment of ſin, and therefore it is not ſurprizing that a ſhort time before his death, he ſhould ſay to a perſon who was with him, "Let us not hear any thing about Hell." ‡ It may alſo be admitted that he had not leſs enmity than other Infidels have to thoſe who believe the Scriptures, and who endeavour to impreſs

* Philoſophical note, p. 162. † Darwin's Temple of Nature, p. 161. ‡ *Vide*, Monthly Magazine for June 1802.

on

on the minds of men, the certainty of death, and of the future punishment of the wicked. Hence he says in his *philosophical* note pag. 137, "Many theatric preachers among the Methodists, succeesfully inculcate the fear of death and of hell, and live luxuriously on the folly of their hearers."

The Doctor lived near Derby, and from what he says, I hope that the Methodist Preachers have done much good in that part of the country. The abuse of such a man is some proof of it. He may perhaps have looked in at the door of the Methodist Chapel at Derby, when some one of our zealous preachers has been crying aloud, *It is appointed unto men once to die, but after this the judgment,** or when he has been warning sinners that, *The wicked shall be turned into hell, and all the nations that forget God*:† and it is possible that the preacher may have been as much affected in delivering these great truths, as a stage player in delivering his fictions. Hence the Doctor may have thought him quite "theatric." He might however have allowed the justice of the well known maxim of Horace, when applied to the preacher, as well as to the tragic poet, or the player.

"——Si vis me flere, dolendum est
Primum ipsi tibi.‡

If the Doctor ever heard a faithful sermon on the consequences of sin unrepented of, it is possible that his conscience might be alarmed, altho' it seems he did not think it necessary that any person should fear death or hell. He leaves us to suppose that he himself was quite satisfied with the expectation of being transformed into "microscopic ens," or into maggots and flies, and of living in the reproductions of "organic matter" to eternity.

What proof he could have produced of the truth of his assertion, that the Methodist Preachers "live luxuriously on the folly "of their hearers," I do not know. I believe that the whole of what he says on the subject, is a complete fiction of his own imagination. I know much more of the Methodist Preachers, and of their manner of living, than ever he did, and I know of no luxurious living among them. I have heard that the Doctor liked eating, and that "his stomach possessed a strong power of digestion." It is said that his advice frequently was, "Eat, eat, "eat! as much as you can," or "Eat! or be eaten!".*

* Heb. ix. 27. † Psal. ix. 17. ‡ If you wish me to weep, you must feel first yourself. * Monthly Magazine for June and July 1802.

But

But he leaves us a recipe for the benefit of thoſe perſons who have never yet feared death and hell. He thinks that the *Farces* of Mr. Foot may preſerve many people from ſuch inſanity, altho' the preſcription may be too weak to cure thoſe "who are already "hallucinated." That man's conviction of the truth of the Scriptures, and of the certainty of death, and of the future puniſhment of evil doers, muſt be very ſuperficial indeed, if the Farces of an impious ſtage buffoon are to deprive him of it. Thanks be to God, the Methodiſts have not ſo learned Chriſt. They know that every penitent ſinner may be ſaved from the fear of death and hell, by the "meritorious croſs and paſſion of the Lord Jeſus, "whereby alone we obtain the remiſſion of our ſins, and are "made partakers of the kingdom of heaven."

I am, Dear Sir, Your's, &c.

Hull, January 1804. T. T.

The WORD OF GOD ILLUSTRATED.

On Studying the SCRIPTURES. *Sect. X.*

[Continued from page 217.]

WHEN we are prepared, as before directed, to read the Scriptures; there are two things which we ſhould have a ſpecial regard to; Firſt, the finding out the true ſenſe of what we read, and then the inferring from it, what may be of uſe to us, for informing our judgments, quickening our affections, or directing our practice. It was a proper and fit queſtion which Philip put to the Eunuch, "Underſtandeſt thou what thou readeſt?" For it is firſt neceſſary that we underſtand what we read, and then we may from one truth infer many practical concluſions. I do not mean, that it is neceſſary for every one that reads a paſſage of Scripture, to be able to reſolve every *critical* queſtion about it; but he muſt underſtand the ſubſtance of it. Now, for finding out the meaning of the Scriptures, there are three things which we muſt chiefly attend to; firſt, the words and phraſes; ſecondly, the circumſtances of the place under conſideration; and thirdly, the nature of the thing treated of; that we may not contradict right reaſon, or thoſe common principles, generally agreed upon amongſt Chriſtians, which are commonly called the *Analogy of Faith*.

Firſt,

First, then we must consider the *Words* of Scripture. God speaks to us in our own language, or (to use the phrase of the Jewish Doctors,) *the Law speaks with the tongue of the Sons of men*, and words have some determinate signification, else they were of no use, but would be as a *Trumpet giving an uncertain sound*. But to determine their precise meaning, we must have recourse to use and custom. For as the rate of money is not according to its real value, or intrinsic worth, but according to the usage of those countries where it is current: so neither do words always signify the same thing, nor are they to be interpreted according to their *etymology*, but according to that sense, which they have by use obtained. This we may observe in such words as *tyrant*, *villain*, *pagan*, *clown*, and many others, which were of better signification according to their true derivation, and primitive use, than they are now. Some words in Scripture are separated to a special use, which they have not in human Authors, as the word *schism*, *heresy*, *sanctify*, *temptation*, &c. so that when we read the words of Scripture, we must consider what such words signify, in what sense they are used in such a passage; whether they are to be understood properly, or improperly. Secondly, we must remember, that *Circumstances* do much alter the sense of words and propositions: so that we must diligently observe the persons, scope, occasion, matter in hand, time and place, when and where things were spoken. We must consider also what the *nature of things*, *right reason*, *common principles*, and the *general scope* of Scripture will bear. These must give the casting voice, and bear the chief rule, and we must rather admit an unusual signification of a word, than admit of any thing that is absurd, irrational, contrary to commonly received principles, or other clear declarations of Scripture. Neither is this to set up *sense* or *reason*, or any system of principles above the Scriptures, but to expound the Scriptures by themselves; those places that are more dark and obscure, by such as are clear and evident, and to make a right use of our sense and reason to find out the true meaning of it; which the Scripture itself allows, admitting such limitations and exceptions, as the nature of the things treated of, requires; a plain proof whereof we have 1 Cor. xv. 27. "When it is said, All things are put under him, it is evident that he is excepted, that did put all things under him."

PHYSICO

PHYSICO or NATURAL-THEOLOGY.

[*Concluded from page* 220.]

"BY what has been advanced, I think I have sufficiently proved, says Cicero, how much the nature of man excels that of other animals; from whence we may conclude, that neither the structure of his body, nor the faculties of his mind, can be the effect of chance. All that remains is to shew, that the things so useful to us in the world were, in fact, designed for our service.

"In the beginning then, I say, the world itself was made for the sake of the gods * and men; and all its furniture was designed for the use of man. The world, if I may so speak, is the common house or city both of gods and men. For they only are its rational inhabitants; they only observe the rules of justice, and guide themselves by law. As, therefore, the cities of Athens and Lacedæmon were built for the sake of the Athenians and Lacedæmonians, and every thing in them is justly looked upon as their property; in like manner we judge, that the furniture of the whole world belongs to the gods and men.

"Now, the sun, the moon, and the stars, besides that they are a necessary part of the universe, afford, also, a spectacle to man-

* By the word gods, Cicero plainly means here intelligent beings, of a superior class to man, but subordinate to the first cause of all things. A christian would say: "For the sake of *angels* and *men*."

The beautiful lines which Mr. Pope, in his Essay on man, epistle IIst, puts into the mouth of *pride*, may, with no less propriety, be adopted by *humility*, provided they are supposed to flow from a heart penetrated with a deep sense of the Creator's goodness in bestowing these blessings, and not from an insolent contempt of inferior creatures, who are also *his* workmanship. As to the sentiment, there is little more in it than what we find here urged in vindication of the divine goodness:

"For me, kind nature wakes her genial power,
Suckles each herb, and spreads out every flower.
Annual, for me, the grape, the rose, renew
The juice nectareous, and the balmy dew:
For me, the mine a thousand treasures brings;
For me, health gushes from a thousand springs:
Seas roll to waft me, suns to light me rise!"

kind; a ſpectacle how glorious! with which we can never be cloyed, affording ample matter for our ſpeculations. By computing the courſe of the ſtars, we have diſtinguiſhed the different ſeaſons, their viciſſitudes, and duration. And, ſince theſe are known only to man, it is but reaſonable to ſuppoſe they were made for his ſervice.

"The earth produces corn, fruit, and pulſe, in great abundance, and with great variety: ſay now, did nature deſign theſe for the uſe of man or beaſt? Need I mention the produce of the vine and olive tree, ſo copious and ſo grateful to our taſte, which yet the beaſts will not touch? For the cattle have no ſkill to cultivate the ground, to ſow, and to reap the corn when it is ripe; nor do they bring home the harveſt, and gather the fruits, and lay them up in barns and ſtore-houſes. All this care belongs to man, and the profit is his. For, as the harp and flute were made for them only who have proper organs to play on thoſe inſtruments, it is reaſonable to ſuppoſe, that the fruits of the earth were deſigned only for ſuch as are able to uſe them. And, tho' ſome other creatures may have a little pittance by ſtealth or rapine, we muſt not ſay that nature deſigned them for their uſe. Thus, we ſtore up corn for the ſake of *our* wives, *our* children, and families, and not for the ſake of the mice and ants. Other creatures (as I before obſerved) enjoy theſe things by ſtealth, but man freely and openly, as the lord and proprietor. Therefore we conclude, that nature intended them for the uſe of man. Unleſs you ſhould, perhaps, think, that ſo great a plenty and variety of fruits, as nature has ſpread around us, not only delightful to the taſte, but to the ſmell and ſight, is a gift too magnificent for mere mortals. †

"It is ſo far from being true, that theſe fruits were deſigned for the cattle, that the cattle themſelves were plainly deſigned for the uſe of man. For example, if the ſheep did not bear fleeces, which being cleaned, ſheered, prepared, and wrought,

† There is a paſſage in Milton not unlike this fine ſentiment of Cicero:

——— "That earth now
Seem'd like to Heaven; a ſeat where gods might dwell,
Or wander with delight, and love to haunt
Her ſacred ſhades!"

Paradiſe Loſt, Book vii. ver. 328.

ſerve

ſerve to clothe us, what purpoſe could they anſwer? For, without the care and tendence of man, they can neither procure their food, nor rear their young.

"Does not the fidelity of the dog, his ſoothing fondneſs of his maſter, his hatred of ſtrangers, the ſurpriſing acuteneſs of his noſtrils in finding out the prey, and his indefatigable ardour in the purſuit of it; does not all this, I ſay, clearly indicate, that he was deſigned, by nature, for the uſe and delight of man?

"Need I mention the ox, the form of whoſe back declares that he was not deſigned to carry burdens; but his neck is fit for the yoke, and his broad and ſtrong ſhoulders to draw the plough. No violence was ever offered to him in the old times, as the poets tell us, becauſe he aſſiſted in tilling the land. But after that, an iron race aroſe, who firſt preſumed to forge the fatal iron, and ſlew the docile ox to crown their board. For, in the golden age, it was accounted a wicked thing to devour the bowels of ſo uſeful an animal."

In the next ſection he briefly ſhews, that aſſes and mules* were deſigned to carry burdens. He then introduces the ſwine, as given merely for our food; on which account, he ſays, "Nature has made no creature more prolific. What a variety, alſo, of birds and fiſhes, ſays he, has ſhe provided, delicious to the taſte, which, weak and ſlow as we are, ſhe has furniſhed us with the ſkill and addreſs to enſnare and catch?"

He ſums up the whole argument in this manner:

"Survey, with the eye of your mind, the face of the whole earth, and the ſpreading ocean: here you will behold vaſt tracts of land covered with corn; there, hills and mountains crowned with woods and foreſts; here ſpacious fields and meadows, with cattle grazing; there, ſhips of different bulk cleaving the waves with almoſt incredible ſwiftneſs. And, if not contented with viewing its ſurface, you penetrate into the bowels of the earth, you will there find concealed abundance of things profitable to us, which, as they were deſigned for the uſe of man alone, are by man alone diſcoverable.

* How Cicero came to forget the *horſe* we know not. The deſcription of the many excellent qualities, by which that noble animal contributes to the profit, convenience, and delight of mankind, would have afforded a large field for the diſplay of his flowing eloquence.

"From whence we infer, that the Being who produced all these things, and has given us faculties to enjoy them, must be a lover of mankind, wise, powerful, and benevolent." †

† On a review of this extract from Cicero, and comparing it with the original, we find an excellent argument quoted by him from Aristotle, which we had omitted: it shall, therefore, have a place here:

"Let us suppose men who had always dwelt under ground in stately houses, adorned with statues and pictures, and furnished with every thing with which those abound who are commonly thought happy: let us farther suppose, that, without having ever issued from thence, they had, however, heard discourses concerning the gods; and that, in process of time, the earth being all of a sudden opened, they should quit their dark abodes, and start, at once, into this upper world. What thoughts would they entertain when they beheld the earth, the seas, and the heavens? When they cast their eyes upon the sun, and observed his beauty, his magnitude, and the diffusiveness of his light, which is spread over all the heavens, and forms the day? And, when the shades of night had covered the earth, what would they think, when they should see all the sky chequered and embellished with stars; the various appearances of the moon; its increase and decrease; and, lastly, the rising and setting of all these heavenly bodies; and the inviolable regularity of their motions? When they beheld, and considered all these things, they would conclude, both that there" is a God, (to speak in the language of a Christian,) "and that these magnificent works were made" by him.

THE PROVIDENCE OF GOD ASSERTED:

An EXTRACT from FLAVEL's MYSTERY of PROVIDENCE.

[*Continued from page* 225.]

8. LASTLY, were these events, of which we speak, contingent, how can it be that they should fall out so immediately upon, and in answer to the prayers of the saints? So that, in many dispensations of Providence, they are able to discern this, and are sure they have the petitions they asked of him, 1 John v. 15: As when the sea divided itself, just upon Israel's cry to heaven, Exod. xiv. 10; when so signal a victory was given to Asa, immediately upon his earnest supplication, "Help us, O Lord our God!" 2 Chron. xiv. 11, 12; when Ahithophel went and hanged himself just upon that prayer of distressed David, 2 Sam. xv. 31; and when Haman fell, and his plot was broken, just

upon

upon the faſt kept by Mordecai and Eſther, Eſth. iv. 16. *Speed*, in his Hiſtory of Britain, tells us that Richard I. beſieged a caſtle with his army; the beſieged offered to ſurrender, if he would ſave their lives: he refuſed, and threatened to hang them all. Upon this a Soldier charged his bow with a ſquare arrow, making firſt his prayer to God that he would direct the ſhot, and deliver the innocent from oppreſſion. The arrow ſtruck the king himſelf, of the wound he died, and they were delivered. Abraham's ſervant prayed for ſucceſs, and ſee how his prayer was anſwered, Gen. xxiv. 45. Peter was caſt into priſon, and prayer was made for him by the church, but obſerve the event, Acts xii. 5, 6, 7. 12. I could eaſily add to theſe, the wonderful examples of the anſwer of prayer which were obſerved in Luther, and Dr. Winter in Ireland, and many more; but I judge it needleſs, becauſe moſt Chriſtians have a ſtock of experience of their own, and are well aſſured that many of the Providences that befal them are, and can be no other than the return of their prayers.

And now who can be diſſatisfied in this point that wiſely conſiders theſe things? Muſt we not conclude that "he withdraweth not his eye from the righteous? Job xxxvi. 7. and that "the eyes of the Lord run to and fro thro' the whole earth to ſhew himſelf ſtrong in the behalf of them whoſe hearts are perfect towards him?" 2 Chron. xvi, 9. His Providence proclaims him to be a God hearing prayer.

WHILE the Editor was correcting and preparing for the Preſs, the above ſhort Extract from Flavel on Providence, and was conſidering where he ſhould find an Anecdote or two for the further illuſtration of the ſubject, a friend from the country called upon him with a M. S. to be inſerted in the Magazine, containing an account of the Life and Death of Mrs. S. late of Banbury, written by her huſband. Upon peruſing the Narrative, which he did the ſame evening, he met with ſeveral, he thinks, remarkable Anecdotes, which would have been perfectly to his purpoſe. But unwilling to rob the Memoir, which is intended ſhortly to appear in our Miſcellany, of them, he will now content himſelf with inſerting the following, which have ſince come to hand, and greatly confirm the doctrine under conſideration.

ANECDOTE of Mr. HOWEL HARRIS.

IN the year 1763, Mr. Howel Harris attended our Conference in London, held in the Chapel at Spital-fields. He exhorted us to have faith in God, and to ſpeak a word for him wherever we

we came, especially when we met with any one upon the road. "If I meet with a poor man," said he, "I give him a halfpenny, if I have one; but I always consider, that the man has a soul as well as a body, and therefore I say something to him respecting his eternal salvation. And if I meet with a rich man, why should I be afraid of him? For any thing I know, he may be worse than the beast he rides upon. Perhaps the beast carries the devil upon its back." To encourage us to trust in God under all difficulties; he added, "At one time, I had visited the poor and distressed, in one line or another, till I had contracted a debt of two hundred pounds. I borrowed the money of a friend; who in a little time wanted it for himself, and was under the necessity of desiring it to be returned. I was in very great distress; as I neither could pay the money myself, nor could I procure it from any one else. Being in this situation, I kneeled down, and made my request known to our Saviour. I simply told him my trouble, and the cause of it. I said, 'O Lord, thou knowest that I have not spent any part of this money upon myself, I have given the whole of it to thy servants, the sick and the poor, and thou hast said in thy Holy Word, that, He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will he pay him again. Now then O Lord, I have lent thee two hundred pounds, and I now claim thy promise, and expect thee to repay me, as thou knowest that I am distressed for the want of it.'

"I had no sooner made my request known to our Saviour, but a gentleman farmer knocked at my door; upon his coming into my house, he said, 'Is not your name, Harris?' I replied, 'Yes Sir.' He said, 'Do not you visit and relieve the poor sometimes?' I answered, 'Yes I do when I have any thing to relieve them with.' He replied, 'Providence has been very kind to me of late, and prospered me very much; here are two hundred pounds; if you will be so kind as to dispose of this sum for me, I shall be obliged to you.' I returned the gentleman my sincere thanks, took the money, paid my debts, and praised the Lord for his condescending mercy and love." This I heard from Mr. Harris's own lips; but not a man who was present then, is now living, but myself, unless Messrs. T. Taylor, T. Rankin, or J. Easton.

JOHN PAWSON.

Respecting the KING's Recovery.

ONE of the most remarkable answers to prayer that I ever was a witness of, was at the time of his Majesty's sore affliction, about fifteen years ago, when I was stationed in the Leeds Circuit. As I well knew how sincerely our late reverend Father, Mr. Wesley, loved our gracious Sovereign, I waited in earnest

earneſt expectation that he would appoint a day of faſting and prayer on his behalf. As this was not done immediately, I appointed one myſelf, and we met together for prayer at nine o'clock in the morning, and again at twelve. At nine o'clock the Lord was graciouſly preſent with us, and we were bleſt with great enlargement of heart in prayer. But at twelve, in particular, we had a very extraordinary time indeed. I ſhall never forget what I then felt in my own mind. Such a divine influence evidently reſted upon all preſent, as it is not eaſy to deſcribe; ſuch freedom of mind, ſuch enlargement of heart, ſuch power to plead and to wreſtle with God in prayer in behalf of the King, as I never was a witneſs of before or ſince. I believe I am as little governed by impreſſions as any man living; but I was powerfully conſtrained to believe, that from that very time the King would recover. And it was with difficulty that I could refrain from telling the people ſo. He did recover from that time. How many were praying for him with us, at the ſame time, is not for me to ſay: But when Mr. Weſley appointed a day for faſting and prayer, it was ſpent in thankſgiving for the King's recovery.

JOHN PAWSON.

ANECDOTE concerning the late DR. WHITEHEAD.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

THE year in which Dr. (then Mr.) Whitehead laboured with me, in Cornwall, viz. the year 1764, was a ſeaſon never to be forgotten by him, nor myſelf. Above a thouſand members were added to the different Societies, and in the judgment of charity, the moſt of them were ſavingly converted to God. Many backſliders were reſtored, and numbers of believers were brought to enjoy ſuch divine light and liberty, as they never had experienced before. This bleſſed revival continued the whole year; and I often heard the Doctor mention it, of late years, with the moſt heartfelt pleaſure. He was ſo exact in obſerving and inculcating the Methodiſt diſcipline, that I could repoſe the utmoſt confidence in him, as to any part of it that I committed to his care. A little affair took place this year, which I well remember, and have ſeveral times heard the Doctor repeat with much pleaſure. He was going to preach at a little village, where we had a ſmall ſociety. The friend, at whoſe houſe we preached, had, at that time, a daughter, who lived with one of our people about ten miles off. His wife was gone to attend her daughter, who was then dangerouſly ill of a fever; and her huſband had that day received a meſſage from her, informing him that his child's life was deſpaired of. He earneſtly, and with tears, deſired Mr. Whitehead to recommend his daughter to God in prayer, both

before

before and after preaching. He did so, in the most warm and affectionate manner. Late that evening, or very early next morning; while the young woman's mother was sitting by her daughter's bed side, (who had been in a strong delirium, for several days) she opened her eyes, and hastily addressed her mother thus, "O mother! I have been dreaming that I saw a man lifting up his eyes and hands to heaven, and fervently praying to God, for my recovery. The Lord has heard his prayers, and my fever is gone; but what is far better, the Lord has spoke peace to my soul, and sealed his pardoning love on my heart. I know it, I feel it, my dear mother; and his spirit bears witness with my spirit, that I am a child of God, and an heir of glory!" Her mother still thinking that she was in her delirium; desired her to compose herself, and remain quiet. The daughter replied, "My dear mother, I am in no delirium now, I am perfectly in my senses; do help me to rise, that upon my bended knees I may praise God!" Her mother did so, and they both praised the Lord, with joyful hearts; and from that hour the young woman recovered so fast, that she was soon able to attend to the affairs of the family where she lived. She had never seen Mr. Whitehead previous to this remarkable time; but some weeks after she saw him; and the moment she beheld his face, she fainted away. As soon as she came to herself, she said, "Sir, you are the person whom I saw in my dream, when I was ill of a violent fever; and I beheld you lift up your hands and eyes to heaven, and most fervently pray for my recovery, and conversion to God. The Lord in mercy heard your prayers, and he answered them to the healing of my wounded spirit, and to the restoration of my body to its former health and strength; and I have walked in the light of his countenance, from that time to the present; and I trust I shall do so as long as I live, and to all eternity!" I thought the above too remarkable to be lost in oblivion, as I know the whole to be strictly true. I am, as ever, sincerely Your's,

North-Green, March 15, 1804. THOMAS RANKIN.

AS a still further, and very striking illustration of the same subject, we lay before our Readers the following remarkable, and well authenticated story, which we have this day met with in the *Connecticut* Magazine for April, 1802. The conductor of that Miscellany, seems to have taken it from another Periodical Work, to the Editors of which it was directed by a gentleman of Deptford, in the year 1793.

GENTLEMEN,

WHEN I reflect on the many happy hours in my youth, spent in private conference, and praying societies, I can neither forget the men, nor yet the distinguished mercies of the Lord,

Lord, who rendered them a bleſſing to my early inſtruction, edification, and conſolation. And ſuch as are able to realize the ideas of paſt friendſhip, and to aſſociate the feelings of gratitude for the paſt, with the hope of enjoying in a few days, or years, a ſtill more pure and perfect communion with endeared but departed ſaints, will not condemn me for bringing to light, and reſcuing from oblivion, any ſingular inſtance of the Lord's care and kindneſs towards his hidden ones, in the days of their pilgrimage; and the following, I hope, will prove both entertaining and inſtructing to the poor of Chriſt's flock.

It has been often obſerved, that the Chriſtian's greateſt extremity is the time of God's gracious opportunity. Few things are more evident, than that ſome of the darkeſt diſpenſations, in the experience of the ſaints, have been opportunities for the divine care and kindneſs to be made known and manifeſted towards them; and thoſe temporal ſupplies, that are given in an extraordinary way, ſuch as the ravens feeding Elijah, in a particular manner, anſwer the deſigns of our Lord; they are the fruit of the wiſdom of him who hath ſaid, "*I will never leave thee; I will never forſake thee.*"

Thomas Hownham, the ſubject of the following providence, was a very poor man, who lived in a lone houſe or hut upon a moor, called Barmour-moor, about a mile from Lowick, and two miles from Doddington, in the county of Northumberland. He had no means to ſupport a wife and two young children, ſave the ſcanty earnings obtained by keeping an aſs, on which he uſed to carry coals from Barmour-coalhill to Doddington and Wooler; or by making brooms of the heath, and ſelling them around the country. Yet poor, and deſpiſed as he was in conſequence of his poverty, in my forty years acquaintance with the profeſſing world, I have ſcarce met with his equal, as a man that lived near to God, or one who was favoured with more evident anſwers to prayer. My parents then living at a village called Hanging-Hall, about one mile and a half from his hut, I had frequent interviews with him, in one of which he was very ſolicitous to know whether my father or mother had ſent him any unexpected relief the night before. I anſwered him in the negative, ſo far as I knew: At which he ſeemed to be uneaſy. I then preſſed to know what relief he had found; and how? After requeſting ſecrecy, unleſs I ſhould hear of it from ſome other quarter (and if ſo, he begged I would acquaint him), he proceeded to inform me, that being diſappointed of receiving money, for his coals the day before, he returned home in the evening, and to his pain and diſtreſs found that there was neither bread, nor meal, nor any thing to ſupply their place, in his houſe; that his wife wept ſore for the poor children, who were both crying for hunger; that they continued crying until they both fell aſleep; that he got them to bed, and their mother with them, who likewiſe ſoon

ſoon went to ſleep, being worn out with the ſufferings of the children, and her own tender feelings.

Being a fine moonlight night, he went out of the houſe, to a retired ſpot, at a little diſtance, to meditate on thoſe remarkable expreſſions in Hab. iii. 17—19. Here he continued, as he thought, about an hour and an half; found great liberty and enlargement in prayer; and got ſuch a heart-loathing and ſoul-humbling ſight of himſelf, and ſuch intereſting views of the grace of God, and the love of his adorable Saviour, that tho' he went out on purpoſe to ſpread his family and temporal wants before his Lord, yet, having obtained a heart-attracting and ſoul-captivating view of him by faith, he was ſo enamoured with his beauty, and ſo anxious to have his heart entirely under his forming hand, that all thought about temporals was taken away.

In a ſweet, ſerene, and compoſed frame of mind, he returned into his houſe; when, by the light of the moon thro' the window, he perceived ſomething upon a ſtool or form (for chairs they had none) before the bed; and after viewing it with aſtoniſhment, and feeling it, he found it to be a joint of meat roaſted, and a loaf of bread, about the ſize of our half-peck loaves. He then went to the door to look if he could ſee any body; and after uſing his voice, as well as his eyes, and neither perceiving nor hearing any one, he returned in, awoke his wife, who was ſtill aſleep, aſked a bleſſing, and then awoke the children, and gave them a comfortable repaſt; but could give me no further account. I related this extraordinary affair to my father and mother, who both heard it with aſtoniſhment; but ordered me to keep it a ſecret as requeſted; and ſuch it would ever have remained, but for the following reaſon. A ſhort time after this event I left that country; but on a viſit, about twelve years after, at a friend's, the converſation one evening took a turn about one Mr. Strangeways, commonly called Stranguage, a farmer, who lived at Lowick-Highſteed, which the people named Pinch-me-near, on account of this miſerly wretch that dwelt there. I aſked what had become of his property, as I apprehended he had never done one generous action in his life-time. An elderly woman in company ſaid, I was miſtaken; for ſhe could relate one, which was ſomewhat curious: She ſaid, that ſhe had lived with him as a ſervant or houſe-keeper; that about twelve or thirteen years ago, one Thurſday morning, he ordered her to have a whole joint of meat roaſted, having given her directions, a day or two before, to bake two large loaves of white bread. He then went to Wooler market, and took a bit of bread and cheeſe in his pocket, as uſual. He came home in the evening in a very bad humour, and went ſoon to bed. In about two hours after he called up his man-ſervant, and ordered him to take one of the loaves and the joint of meat, and carry them down the moor to Thomas Hownham's

and

and leave them there. The man did ſo, and finding the family aſleep, he ſet them at their bedſide, and came away.

The next morning her maſter called her and the man-ſervant in, and ſeemed in great agitation of mind. He told them that he intended to have invited a Mr. John Mool, with two or three more neighbouring farmers, (who were always teazing him for his nearneſs) to ſup with him the night before; that he would not invite them in the market-place, as he purpoſed to have taken them by ſurpriſe near home, as two or three of them paſſed his houſe, but a ſmart ſhower of rain coming on, they rode off, and left him before he could get an opportunity; that going ſoon to bed he did not reſt well, fell a-dreaming, and thought he ſaw Hownham's wife and children ſtarving for hunger; that he awoke and put off the impreſſion; that he dreamed the ſecond time, and endeavoured again to ſhake it off, but that he was altogether overcome with the nonſenſe the third time; that he believed the devil was in him, but that ſince he was ſo fooliſh as to ſend the meat and bread, he could not now help it, and charged her and the man never to ſpeak of it, or he would turn them away directly. She added, that ſince he was dead long ago, ſhe thought ſhe might relate it, as a proof that he had done one generous action, tho' he was grieved for it afterwards. This is the fact; let thoſe that read make their own reflections.

Deptford, October 4, 1793. J. R.

An Extract from Mr. Taylor's Account of the Rebellion in the County of Wexford.

[*Continued from page* 229.]

THE army having, as before mentioned, retreated to Wexford, the poor women and children that fled with them, had hearts full of grief and ſorrow; and great was the alarm in Wexford when they arrived, and brought the diſmal tidings. They expected an immediate attack on Wexford; therefore every exertion was made for its defence: barriers were erected of wood and ſtone, in all the paſſes leading to the town: regular cavalry picquets patroled the roads, two or three miles out of the town, and all the loyaliſts volunteered to defend it.

Fitzgerald and Colclough were taken out of the goal, and diſpatched to Enniſcorthy to diſſuade the rebels from their proceedings, and to induce them to preſerve the lives of the Proteſtants. Nothing could exceed the joy at Enniſcorthy on their arrival, and Fitzgerald was ſtiled by them *Lord Edward Fitzgerald.* John Murphy marſhalled his men, and led them up to Vinegar-hill, which riſes in the form of a cone, and commands the town. Here he

diſplayed the rebel ſtandard and celebrated maſs, exhorting them to a ſteady loyalty, as the glorious *epoch*, he ſaid, had arrived, to retrieve their ancient rights and freedoms, and ſhake off the intolerable yoke of *hereſy, and heretical government*, under which they had groaned ſo long. The ſame evening he formed their camp on this hill, and choſe himſelf, Fitzgerald, and Edward Roche, of Garrylough, the principal commanders.

On Tueſday night, (29th May) they marched to the Three Rocks, within three miles of Wexford, on the Taghmon road, and Murphy carried a large crucifix before him on the ſaddle. During this day every preparation was making to receive them, and a detachment of 200 of the Donegal militia having arrived from New Geneva, under the command of Col. Maxwell, for the preſent revived the drooping ſpirits of the poor loyaliſts: They ſtrengthened the barriers, and planted their cannon in the moſt eligible manner. They alſo pulled down all the thatched houſes to prevent the diſaffected party from following the example of their aſſociates at Enniſcorthy; thus, conſidering themſelves perfectly ſecure, they waited the arrival of the enemy.

Early on Wedneſday morning, the 30th of May, the picquet brought intelligence of the rebels being on the Three Rocks, and that Gen. Fawcet, with the 13th regiment, was on his march from Waterford. This was good news, as the enemy was ſo near; but that regiment halted at Taghmon, with Gen. Fawcet, and ſent a detachment of the Royal Meath militia, to the relief of Wexford. They perceived, however, to their great ſurpriſe, that the enemy had intercepted their march by their poſition on the Three Rocks. They were determined, nevertheleſs not to retreat till they had proved their ſtrength, and boldly marching on to engage them with three howitzers, ſo tremendous a fire opened upon them from the rebels, that the party could neither withſtand it nor return, the rebels being above 20,000, and the detachment but 96 men. The rebels poured down the rocks like a torrent, and took the howitzers, ſo that the ſoldiers were obliged to make a precipitate retreat to Taghmon, with the loſs of about twenty taken priſoners and fifty killed; from thence they marched to Duncannon-fort.

In Wexford they thought it more adviſable to march againſt the enemy, than to let them approach the town; on which the Donegal militia, commanded by Col. Maxwell, and three troops of cavalry, commanded by the brave Col. Watſon, marched to the Three Rocks, not thinking the Royal Meath had yet arrived. They formed, and began the attack, when to their aſtoniſhment, it was returned with a heavy diſcharge of muſquetry, and the howitzers taken a little before. Knowing now it would be but a waſte of blood to continue the engagement, both from the number of the enemy, and their advantageous ſituation, they retreated in good

order

order without any loſs, ſave one private, and the brave Col. Watſon, who unfortunately fell in the action.

When they arrived in Wexford, they were doubtful, notwithſtanding their ſtrength, whether they ſhould be able to keep the town. As the rebels were victorious every where, not having been foiled in any action, it was no wonder they ſhould be in doubt. Many of the Papiſts, that were appointed to defend the barriers, deſerted, and they had every thing to fear from thoſe in the town, ſhould they fire from the houſes as they did in Enniſcorthy. The Officers held a council of war, and conſulted whether they ſhould evacuate the town or defend it. After ſome deliberation, it was judged moſt prudent to evacuate it. Ebenezer Jacob, Capt. of the Wexford infantry, coming to his poſt at the Weſt-gate, reported the matter, which cauſed many tears to be ſhed by his yeomen. He propoſed ſending ſome perſons to the rebel camp, to engage to ſurrender the town, provided the enemy would be honourable, and not deſtroy the perſons nor property remaining therein. His firſt lieutenant (William Hughes, Eſq.) felt much on this ſubject, and aſked, "What honour can be expected from rebels?" However, as there was no time to be loſt, Counſellor Richards and his brother were diſpatched to the enemy with the terms. Thoſe gentlemen tied handkerchiefs round their hats, as a ſignal of truce, and calling at ſome cabins on the road, took ſeveral of the people with them to paſs them by the rebel centinels. When they arrived at the Three Rocks, and delivered their propoſal, (which was a verbal one,) they found themſelves in a very alarming ſituation: ſome were diſpoſed to hearken to, and others to murder them. They were obliged to promiſe, that all the cannon, arms, and ammunition ſhould be delivered. On this they ſent Edward Fitzgerald and Counſellor Richards to town, and detained his brother as a hoſtage till Fitzgerald ſhould return. When they came to the town all the army were withdrawn, (except Capt. Jacob and his corps) and had taken all the military ſtores with them; this had like to have proved fatal to the two Meſſrs. Richards. Some of the Wexford infantry threw their arms and ammunition into the river, leſt they ſhould fall into the hands of the rebels. As the army were retreating to Duncannon Fort, they were attacked in many places by ſmall parties of rebels, who were going to join the main body; theſe they put to flight, and killed many of them.

As the drums did not beat a retreat, the Wexford infantry were ignorant of what had paſſed, till the army had marched off. Several of the inhabitants fled with the army, others to the quay, and got on board of ſome ſhips, with intention to ſail for Wales. The veſſels were crowded with men, women, and children. Several happily eſcaped, but others were deceived by the perfidious owners, who ſteered up the river till the rebels had entered the town, and then brought them to ſhore. With broken hearts, they were obliged

obliged to return to their dwellings, to meet death with as much fortitude as they were capable of. In this diſtreſſing and diſmal ſtate was Wexford, when delivered up to the rebels. As ſoon as they took poſſeſſion of the town, they began to plunder and drink ſpirits, and ſome fell victims to their rage. Mr. John Boyd, brother to Capt. Boyd, was murdered in a moſt ſavage manner; they had not charity to kill him at once, but let him linger all night on the bridge near the jail, bathed in his blood, writhing with pain, and unable to crawl under the ſhelter of an houſe; and, notwithſtanding above 20,000 rebels were in the town, not one had the ſmalleſt commiſeration for his diſtreſs; but afterwards, one of them boaſted, "that in compaſſion, he knocked his brains out with a hatchet!" Thus ended the days of Mr. John Boyd, and thus was Wexford taken poſſeſſion of by the rebels on Wedneſday the 30th of May.

[*To be continued.*]

The GRACE of GOD manifested,

In a ſhort Account of the Life and Death of Mr. William Jon,

To the Editor of the Methodist Magazine.

Dear Sir,

If you think the following ſhort Memoir worthy of a place in your Work, by inſerting it you will gratify many friends in theſe parts, and I truſt it will be rendered a bleſſing to many of your numerous readers. I am, &c.

Barnard-Caſtle, Feb. 12, 1803. T. Ingham.

William Jon, the ſubject of the following Memoir, was a native of Dufton near Appleby, in Weſtmoreland. From his childhood he always regarded the form of godlineſs, being educated by his parents according to the principles of the eſtabliſhment; he was a regular attendant at the Pariſh Church of Dufton every Lord's day. In the eye of the world he always preſerved a decent, moral character, and was looked upon by his friends as a religious young man. But according to his own account, he remained all this time in the greateſt ignorance, of the nature and neceſſity of repentance towards God, and faith in the Lord Jeſus Chriſt; being a lover of pleaſure more than a lover of God. Yet, in this ſtate of ignorance, his heart frequently ſmote him, for many words and actions, which he knew could not be pleaſing in the eyes of Him, with whom he had to do. Under theſe convictions, he often became ſerious for a ſeaſon, and very thoughtful about the ſtate of his ſoul; for the conſideration of death, judgment, and eternity, alarmed him much. During the time he laboured under theſe exerciſes of mind, he made many reſolutions thoroughly to reform his conduct, and become

become a new man. But, alas! not fully knowing the deceitfulneſs of his own heart, and forming his reſolutions in his own ſtrength, he ſoon broke them, and his convictions died away. Thus he continued for ſeveral years, under the influence of a meaſure of reſtraining grace, ſeeking reſt, but not finding it; having not as yet learned to ſeek it by faith in the Lord Jeſus.

About two years ago, it pleaſed the Lord to pour down the ſpirit of conviction and penitence upon ſeveral young perſons in and about Dufton; one of whom was the ſubject of this memoir. He was, at that time, deeply convinced of the neceſſity of being inwardly renewed by grace. He clearly ſaw that he muſt either be born again, or periſh for ever. His convictions were deep, and of ſuch a diſtreſſing nature, as to make him groan, in the ſorrow and anguiſh of his ſpirit, for deliverance. He wept in ſecret places before the Lord, and offered up ſtrong cries together with his tears; refuſing comfort till the Lord ſhould ſpeak peace to his troubled ſoul. His diſtreſs, however, continued ſeveral months, before he was perſuaded of his acceptance, and enabled to rejoice in a ſenſe of pardoning love. But this bleſſing he conſidered as the one thing needful, without which he could not be happy. He therefore perſevered in ſeeking, being aſſured that he ſhould not ſeek in vain. At length, while he was engaged with ſome others in ſocial prayer, he was delivered from the guilt and burden of his ſins, and was made a partaker of the peace and joy of God's children. Inſpired with confidence that God had blotted out his ſins, he found himſelf as in a new world; "Old things were done away, and all things become new." "Being juſtified by faith, he had now peace with God;" and could continually rejoice in him, thro' whom he had received the atonement. As far as I could learn from himſelf, and his pious friends who were intimately acquainted with him, he never loſt his firſt love; but continued to hold faſt his confidence, and his rejoicing in hope ſtedfaſt unto the end of his life. If ever that promiſe was fulfilled in any perſon, "Bleſſed are they who hunger and thirſt after righteouſneſs, for they ſhall be filled," it ſurely was in William Jon. While he was always thankful for what he had experienced of the divine goodneſs, he ſtill went forward in purſuit of higher attainments; ſeeking for perfect conformity to the mind which was in Chriſt. Not many months after this he was brought into a great degree of bleſſed liberty; and not long before his laſt illneſs, he was enabled to drink deep into the ſpirit of divine love. He was wont, in particular to mention one remarkable time, in which the Lord very powerfully manifeſted himſelf unto his ſoul.

From the time of his converſion, he was uncommonly zealous to promote the intereſts of true religion; and his zeal, was the pure flame of love; and ſo intenſe, that whenever he was in company with any perſons, whether profeſſors or profane, he could not long forbear

forbear ſpeaking ſomething for God. And ſuch was his compaſſion for ſinners of every deſcription, that I have heard ſeveral perſons teſtify, they believed he failed not to reprove every one, who ſinned openly, either in his ſight or hearing; and that he affectionately admoniſhed them of their danger, which often produced a good effect. One inſtance of this deſerves to be recorded. When his health was upon the decline, he, with another young man, who had alſo for ſome time been in a ſimilar ſituation, uſed frequently to ride out together for the benefit of the air, which they continued to do as long as they were able. He conſidered both himſelf and his friend, as haſtening faſt to the world of ſpirits, and was ever watchful to improve the converſation they had together. Being deeply concerned for the young man's ſalvation, he frequently ſpoke to him about eternal things, and in ſuch a ſerious, and affectionate manner, that, thro' grace, it produced the intended effect. The young man was brought to the ſaving knowledge of God in his affliction, and died full of peace and joy, about a fortnight before Mr. Jon. To induce careleſs and unawakened ſinners to attend the miniſtry of the word, and prayer-meetings; he frequently went about from houſe to houſe and invited them; and he ſeldom met any perſon in the way, as he was going to hear the goſpel, without giving them alſo an invitation.

He was not only zealous for the cauſe of God, but alſo uniformly ſteady and diligent. Being a perſon who had much acquaintance in the world; many of them tried by their artful wiles, and ſly inſinuations to draw him aſide from following the Lord, in the way he had choſen, and others made uſe of ridicule and vile ſlander. But none of theſe things moved him; he ſtood firm, and, like a houſe which is built upon a rock, was not to be moved from the hope of the goſpel. And, as if he had lived continually under a powerful preſage, that his chriſtian race would be very ſhort, he was reſolved to make the beſt uſe of his fleeting moments, by conſcientiouſly improving them for eternity. His diligence in attending all the means of grace, was very remarkable. He well knew the vaſt importance of cloſet devotion, in which he took great delight. He had ſtated times for retirement, and would ſuffer no encroachments from the world to deprive him of the benefit of thoſe ſeaſons, in which he ſo often renewed his ſpiritual ſtrength. He was alſo always preſent in the public and private means of grace, except ſome very important affair demanded his attention, for he looked upon it as a great privilege to be favoured with opportunities of waiting upon the Lord, in his appointed ways. The Bible was his companion, day by day, and eſpecially the New-Teſtament, one of which he kept conſtantly in his pocket. He alſo procured a number of them, and gave them away to others, that he might furniſh thoſe with the word of God, and induce them to read it, who would not be at the pains to procure it for themſelves. Such

indeed

indeed was his zeal and diligence, that few have excelled him in either; for he was always endeavouring either to receive, or to do good, as far as his circumstances would allow.

In the beginning of last Spring he was seized with a disorder in his bowels, and had recourse to medical assistance; but every attempt made for the recovery of his health, failed of producing its intended effect. The disorder ended in a consumption, which by slow degrees exhausted his strength, and caused the flower of his youth to fade away. From the commencement of his affliction, he was apprehensive that it would terminate in death; but this gave him no distressing alarm; for to him, the world had lost its fascinating charms, and death its power, to make his stedfast soul afraid.

The first time I saw him, was about the beginning of last September, when he was with difficulty able to walk out. I conversed freely with him respecting his experience in divine things, the Lord's dealings with his soul, and the views he had of this world and of another: for upon such subjects he delighted to dwell, and would not willingly converse upon any other. He did indeed speak of those things, more as one qualified to administer comfort, than as needing to be comforted. Among other enlivening expressions, respecting his inward comfort and confidence, he said, with a mixture of cheerfulness and solemnity, "O blessed be the Lord "for his goodness! I do know that my Redeemer liveth." I asked him if he had any desire to recover from his illness? His answer was to this effect;—"I believe I am fast hastening away; I "only wish the Lord's Will may be done; just as he sees good. "I have no entanglements in this world; no fear of death, and "not a doubt of my acceptance with God."

From this time he grew weaker in body very fast, and every fortnight, when Mr. Fenwick and I visited Dufton, we expected to find that he had finished his course. Yet it pleased the Lord to try his servant for a few months longer in the furnace of affliction; which he endured with invincible patience. His weakness indeed was extreme, yet he was not exercised with severe pain for any long time together. But his cup of suffering was so mixed with sweet consolation, as to make him "rejoice with joy unspeakable and full of glory." He would sometimes say, when any person spoke to him about his affliction,—"The Lord is good: blessed be "his Name, he supports me and keeps me in peace. I cannot "complain, for he deals mercifully with me. My sufferings will "soon be over." Not the least murmur was heard to proceed from his lips during the whole of his illness; but his every wish appeared to be perfectly resigned, to suffer the whole will of God; being confident that his "light affliction, which was but for a moment, would work out for him a far more exceeding and an eternal weight of glory." Sometimes, after a restless night, he complained of dul-

neſs, and would ſay,—"I have not ſo much joy as ſome perſons feel in ſuffering, but I have conſtant peace, and am in no doubt of my acceptance with God."

The laſt time I converſed with this precious man, was ſix weeks before his releaſe: Some of his friends being preſent, we joined in prayer, and commended him to God. He was very happy, and expreſſed an earneſt deſire "to depart and be with Chriſt." We all found it to be a moſt ſolemn and enlivening ſeaſon. When we took leave of him, one of our friends ſaid, "The next time we meet will be in heaven," he replied,—"I hope we all ſhall meet there." He then affectionately exhorted us all ſtedfaſtly to cleave to the Lord. After this Mr. Fenwick ſaw him twice, and found him happy, and rejoicing in hope of a bleſſed immortality. The laſt time Mr. Fenwick was with him, was the morning on which he finiſhed his courſe. Mr. Fenwick ſays, We joined in prayer, and commended his ſoul to God. I aſked him if he was happy; to which he anſwered, "O happy! happy! happy! I have no temptations: the enemy is not permitted to diſturb my peace. I have no doubts: I have no fear of death: my deſire is to be diſſolved, that I may be with Chriſt." He lay ſtill about half an hour, and then aſked if his father was come in; being anſwered he would be in immediately, he ſignified a deſire to be raiſed up out of bed. After he was lifted up, he leaned back in the chair, fixed his eyes upwards, and after fetching a deep ſigh, he breathed out his ſoul to God who gave it, on the 28th of January, and in the 29th year of his age.

Thus lived our late worthy friend William Jon, who was uniformly a real ornament to the cauſe of Methodiſm in Duſton, and its neighbourhood; and a pattern of piety to all who knew him. And as he lived to God, ſo he gave honourable teſtimony in death that his labour had not been in vain in the Lord. May I ever be actuated, thro' life, by the ſame motive which influenced his pious mind, and may the cloſing ſcene of my life be as happy as his was!

The Kingdom of God Enlarged.

Missionary Intelligence.

A Continuation of the Account of the Work of God in Nevis. (See our Number for May.)

From Mr. Edward Turner, to the Rev. Dr. Coke.

Nevis, Auguſt 3, 1803.

Rev. and dear Sir,

I Have been in this Iſland nearly four months, and like my ſituation very well. I truſt I have grown in grace, and in the knowledge and love of God ſince I came here; and I have reaſon to believe that my labours have not been in vain. Two White Perſons and ſixty or ſeventy Blacks have joined us ſince my arrival. Our congregations are large, and I think generally increaſing. Many reſpectable White People attend, and behave with the utmoſt propriety.

Laſt Thurſday Brother Joſeph Taylor landed on our little friendly Iſle. He appears to be a young man of deep piety, and I hope he will

will be an useful and an acceptable preacher. I have often thought, that it would be of great advantage to all our young preachers, particularly the Missionaries, if they could but spend a year or two, in or near London, under the inspection of yourself, and the other preachers, before they enter upon their more public field of action. I gained some good by spending only two months there, and had it been convenient for me to have remained ten months longer, I should have been much better prepared for my work.

I have not yet fixed the time of my departure for England. Were I to be influenced by a consideration of temporal things only, I should not quit the West Indies. I doubt not but we fare better here than our preachers, who have families, do in England. I have been in the Islands upwards of nine years, and, all thanks to divine goodness, I have wanted nothing; and my health is as good this day, as when I embarked for the Western world.

I am, &c. your's, affectionately,

E. TURNER.

From Mr. JOSEPH TAYLOR, to the Rev. Dr. COKE.

Charles-Town, Nevis, August 1, 1803.

Rev. Sir,

WE sailed from Liverpool, May 29, our passage, tho' not very short, was pleasant. The Captain behaved well. We preached every Lord's-day to the sailors, and had prayer frequently in the cabin. The sea-sickness, which I had for a few days after we sailed, was of great benefit to me, and my health is better than when I lived in Liverpool. We arrived at Barbadoes July 10, where we found Brother Hawkshaw. The congregations are not large, but the members of the Society are very steady. A pious black woman received me kindly. On the 21st, I got a passage in the fleet for Nevis. We called at Antigua, where I went on shore, and found Mr. Baxter just recovered from the yellow fever. They have large congregations at Antigua, and the good work continues to prosper. I arrived at Nevis July 28; Mr. Turner is the only preacher here; Mr. Dumbleton being still at Granada. I have preached twice since I came, and our new Chapel is quite full, and the Society is increasing. Praised be the Lord, I am very well in body and mind, and do not feel much inconvenience from the heat. I believe I am just where the Lord would have me to be. I am, &c.

JOSEPH TAYLOR.

Of the Work in Jamaica.

From Mr. WILLIAM FISH, to the Rev. Dr. COKE.

Kingston, Jamaica, Nov. 23, 1803.

Rev. and dear Sir,

I Take the liberty to address myself to you; altho' from your last letter, I apprehend you are now in America, or on your way thither,

The number of members in Kingston (the only Society of which it is possible for me to make a regular return) at the September visitation was 530: Whites 14, Browns 98, Blacks 418; Free 246, Slaves 284; Men 201, Women 329; Baptized 482, Catechumens 48. From March to September we had three deaths; as small a number as I ever knew in that space of time. Patience Jackson sincerely feared, and I trust loved God, and walked according to the gospel. Her death was sudden, so that no particular account can be given. Thomas Hay was many years a pious and exemplary christian. He bore his last

last illness with much patience, and calm resignation to the will of God. The last time I saw him was the day before he died. He was then insensible, but from the unshaken confidence in the Redeemer, which he had all along expressed, and from the genuine christian temper he had continued to evidence, there is no cause to doubt of his safe arrival in Abraham's bosom. Margaret Francis was a very old member of the Methodist Society. She belonged to our connection on the Continent; and has since been well known in some of the Windward Islands. She came here from St. Kitt's, well recommended by Mr. Brownell. Her sickness was short, and not thought to be dangerous till the very last hour. She was zealous for God, and active in every duty.

Comparing this letter with a former one, you will find that the Kingston Society continues to increase, although not rapidly. Our congregations are large; especially at the 5 o'clock morning Lectures, which for some time past have been better attended than I ever knew them.

I am at a loss what to say, just now, about another preacher or two being sent to this Island. The Assembly is now sitting, and, I suppose will continue to sit till Christmas. Whether they will be pleased to make a more severe law than they did last year, I cannot tell. Till I know what they intend doing, I think I had best withhold my earnest entreaties, tho' I would by no means dissuade you from sending one immediately. You may be assured Mr. Campbell would have been in no haste to leave the Island, if he could have stayed with safety, or if there had been the least hope that our persecutors would have permitted him to be in any measure useful. But his own account, which you cannot feel the least backwardness to credit, explains all.

I remain, rev. and dear Sir, your much obliged and affectionate Son,

WILLIAM FISH.

From Mr. FISH, to Mr. BENSON.

Kingston, Jamaica, January 9, 1804.

My dear Brother and Father,

YOUR favour, dated Nov. 2, which I received on the evening of Christmas-day, was a seasonable refreshment to my soul, at a time when my bodily strength was sufficiently exhausted by six hours exercise in public duties. I read your letter to two or three select friends, who were then with me, as I have since done to others. They heartily join me in thanks to yourself and the other members of the Committee, for your very kind interference in our behalf. We trust "As the King's heart is in the hand of the Lord," he will so turn it, as shall be most for his own glory, and the spread of his gospel. I take it for granted you have already seen Brother Campbell. It is unnecessary for me to say any thing about our affairs, as he has, doubtless, fully informed you of all things. I am well persuaded you will be so far from censuring him for returning home, that you will entirely approve of that, as well as the preceding steps he has taken. Nothing has been done, either for or against us, since Brother Campbell left the Island.

I thank you for the advice you give. Our past conduct has been, and I trust our future will be, agreeable to it. We are earnestly waiting for better days; and thro' the mercy of God, we hope soon to enjoy them.

I beg you will give my respects and love to each member of the Committee. Fully persuaded of the continuance of your prayers and endeavours in our cause, I remain,

very

very dear Sir, your obliged and affectionate brother and servant,

WILLIAM FISH.

Of the Work of God in St. Chriſtopher's.

From Mr. BROWNELL, to the Rev. Dr. COKE.

St. Chriſtopher's, May 3, 1803.

Rev. Sir,

I Send you encloſed the receipts and diſburſements for laſt year, in Baſſeterre Circuit, Sandy Point, and alſo for the Iſland of St. Bartholomew's.

I am happy to inform you that the work in every Iſland is acquiring great ſtability. We have determined to ſeparate the ſpiritual and temporal concerns as far as we can. After ſerving this Society in every, even the meaneſt, office for three years, the Truſtees have reſumed their place, and are to take charge of the Chapel. This happy event is owing to the return of Mr. George Skenit to the Society.

There is a large deficiency in the finances in St. Bartholomew's, and a ſingle Preacher muſt be ſtationed there, or the Iſland given up. We have enlarged Baſſeterre Chapel, and put it in ample order, expecting poſitively to ſee you the next Chriſtmas. It is now 2800 ſquare feet, and what is much better, is generally full of people, and ſometimes crowded. The expence of it is not included in this year's account. I ſuppoſe it will coſt 600l. currency; two thirds of which will be ſubſcribed; and 51 pews at ſix dollars, and ſome at 3l. 6s. annually, will, if the Lord proſper us, make out the reſt. The dwelling-houſe ſhould be removed, and raiſed a ſtory, to complete the plan; but I imagine we muſt reſt a little while. We earneſtly requeſt you not to diſappoint us this Chriſtmas, as there are a variety of temporal affairs, as well as ſpiritual, which require your preſence. Should however, any thing prevent your coming, which God forbid, could not the Weſt-Indies be divided into Diſtricts, and Chairmen appointed?

I remain, your's, &c.

JOHN BROWNELL.

From the Same, to the Same.

St. Chriſtopher's, May 11, 1803.

Rev. Sir,

THE account of our temporal affairs I diſpatched by the Packet, and will now inform you of that which will be more pleaſing, namely, the ſpiritual welfare of the flock. It cannot be denied, that there has been a great ingathering of ſouls ſince this time laſt year, at Baſſeterre, Old-Road, and Sandy-Point; and, what is rather remarkable, the Whites and Coloured People have chiefly found peace with God. Many of them experience redemption thro' the blood of Chriſt, even the forgiveneſs of ſins, and bring forth the fruits of a real converſion, in a holy life and an heavenly converſation. We have about 34 Whites in Society; and I view them as a precious Seed prepared for a future harveſt. Six of them are Claſs-Leaders; and ſeveral are champions in the cauſe, carrying religion into thoſe houſes where we could have no acceſs. Indeed there is a ſenſible growing in grace in thoſe three Societies above mentioned, and not a few blacks relate what God hath done for their ſouls, with ſuch plain, artleſs ſimplicity, as immediately reaches, and affects the hearts of thoſe that hear. Altho' I readily confeſs that religion is not in general ſo deep in the hearts of the Blacks, as it is in the Engliſh Methodiſts; and even the Coloured People and Whites, having far more knowledge, greatly excel

excel them in spreading religion, and in a steady and upright walking with God. But on the whole, it may be said with astonishment, "What hath God wrought" in these Islands! Having now spent full three years in this Island, and beheld with pleasure the work of God flourish beyond my most sanguine expectations, I feel desirous that some learned and able Missionary should be appointed to this weighty charge. The Trustees, Leaders, and respectable white gentlemen and ladies, who are lovers of the cause, and have subscribed largely towards, and attend the Chapel, feel not a little anxious at this intimation, and would, were they to know the purport of these lines, and had liberty to speak, conjure you in the most solemn manner to be cautious and judicious in the choice of a Missionary for this place. Brother Turner has preached once here with great acceptance, and in all the West Indies I know not a man whose abilities would suit St. Kitt's better.

I remain, your's, &c.

JOHN BROWNELL.

From the Same, to the Same.

St. Christopher's, June 9, 1803.

Rev. Sir,

HAVING procured the Rev. T. N. to preach in Basseterre on Sunday May 22, Brother Thomson and myself went down to Sandy-Point to assist Brother Pattison, who wished to have a sort of opening of the new addition to the Chapel. The addition is nearly as large as the body of the Chapel, and so constructed as to make it respectable and commodious. There were present I think about a dozen Whites, 50 Coloured People, and between 4 and 500 Blacks. I suppose the dedication of Solomon's Temple was scarcely matter of greater joy to the Jews, than the Chapel of Sandy-Point was to them. And indeed when I reflected that I had preached to a few poor despised people in a private house, seven years ago; and that the ablest preachers that ever were in St. Kitt's, had been ready to shake off the dust of their feet against this place; and when I compared it with what I saw before me, the past seemed like a dream, and I was ready to say, This is indeed *the Lord's doing and it is marvellous in our eyes!*

It is but justice to acknowledge that Brother Owens began this work, by removing the Chapel from Deep-Bay to Sandy-Point; Brother Shipley carried it forward, and gave a stability to the work, by building a house there, and residing on the spot; and Brother Pattison has almost perfected it, by enlarging the Chapel, and by his attention to the people. In the forenoon I preached from Matt. xxiv. 14; in the afternoon from Rom. i. 16: My brethren assisted in prayer, giving out hymns, and administering the Sacrament. I trust that great good will be done in that place.

With respect to my appointment I cannot say I have a choice. I may perhaps linger out another year or two more, and would wish to be as useful as possible while I stay.

I remain, your's, &c.

JOHN BROWNELL.

AS the greater part of our Readers, we believe, take in no Periodical Work but ours, we conceive they will think we do not use them well, if we be entirely silent concerning the Missionary Exertions of other denominations of Christians. For their sakes therefore, we insert the following short Extract.

THE EAST-INDIES.

IT appears, by Letters received from the Baptist Missionaries at Serampore,

Serampore, in Bengal, that the diſperſion of the Bengalee New Teſtament, and religious tracts, continues to be productive of very happy effects. The ſphere of Miſſionary labours, it ſeems, has been greatly enlarged, and ſome of the natives have begun to preach, and it is ſaid, with ſome degree of ſucceſs. Several more of the natives have been baptized, and many others have come from different parts of the country for inſtruction. Four new Miſſionaries have been ſent to aſſiſt their brethren in India.

SOUTH AFRICA.

LETTERS received from Dr. Vanderkemp, at Algoa-Bay, mention that he had baptized more than two hundred heathen.

THE Miſſions of the United Brethren continue to be ſucceſsful in ſeveral places. Lichtenaw, the moſt ſouthern of their three ſettlements in Greenland, is ſtill conſidered as a Miſſion among the Heathen, the inhabitants in the parts adjacent being ſtill addicted to heatheniſh practices; and of theſe thirteen were baptized in 1802. But the inhabitants of their two other ſettlements, Newherrnhut and Lichtenfells, conſiſt chiefly of perſons whoſe parents were baptiſed by the Brethren, and who had been baptiſed when children, and educated in chriſtian principles. Thoſe who do not belong to their denomination, have been baptiſed by the Daniſh Miſſionaries; ſo that *no trace of paganiſm is now left in the neighbourhood.* The general *darkneſs has fled* before the light of the goſpel: even thoſe who do not wholly devote themſelves to God, enjoy ſome portion of its bleſſed influence, as in other parts of Chriſtendom.

The Miſſion of the Brethren at Sarepta, near Aſtracan, has not ſucceeded in the propoſed object of evangelizing the Calmucks; but it has been of uſe to the Coloniſts on the river Volga.

Their Miſſion at Tranquebar, on the Coromandel-coaſt, has now ceaſed: But their labours among the Indians and Negroes at Surinam have, it ſeems, been attended with ſucceſs. At the cloſe of the year 1802, the Negroe-congregation at Paramibo, conſiſted of 338 perſons. Twenty-five adults had been baptiſed that year. The congregation of free-negroes at Bombay, conſiſted of 49: three of the heathen had been baptiſed.

In St. Kitt's 139 adults had been baptiſed by the Brethren in one year: but in Barbadoes the work had not proſpered.

In Antigua, we learn, the Church of the Brethren conſiſted of 10,734 perſons. In the laſt year 5,424 adults and children were baptiſed: This Miſſion of theirs began in 1757: In 1773 the congregation did not exceed 500 in number. A great awakening then began; and the work of God has flouriſhed ever ſince.

No. 38. of the Periodical Accounts of the Miſſions of the United Brethren, from which this ſketch is taken, contains the life of Frederic Voegtle, a Miſſionary among the Arawacks in South America. This laborious ſervant of our common Lord, after a long ſeries of exertions and ſufferings, entered into his reſt at the age of ſeventy-nine. Of all their Miſſionaries, living in hot climates, it ſeems, he ſpent the longeſt time in the ſervice.

The lives of two of their Miſſionaries, were preſerved, in a ſingular manner, on the coaſt of Labrador, according to a moſt affecting account given in a Letter from the Secretary, the Rev. Mr. Latrobe.

HORACE,

HORACE. Ode IV. Book I, Imitated,

Inscribed to ******.

EXTINGUISH'D by the genial Spring,
The last remains of Winter fly;
And Zephyrs fan, with fragrant wing,
Each vestige both from earth and sky.
The lark that courts the breeze, no more
Of Winter's warring winds complains;
Nor Nature's charms, the nipping hoar
In cold embraces now detains;
Nor cattle to the stalls retire,
Since food the vernal meadows yield;
Nor seeks the swain the social fire,
But drives the toiling team a-field.

Thus life:—Along the' enamell'd meads,
Juvenile fancy's fair domain,
See cytherean beauty leads
The lovely graces in her train,
Nor now sulphureous Lightnings glare,
Nor pealing Thunders rend the air.

Yes Life, like Nature, has its spring;
And happy he whose early youth
(The sovreign, self-commanding king)
Is blest with piety and truth;
With every grace whose soul is crown'd,
And where the Spirit's fruits abound!

'Tis now the time, while Youth remains,
To offer, first, the Lamb of God,
Ere Wintry age invade our veins,—
And then our all, thro' Jesu's blood:
Present the Sacrifice divine,
For know, not less is life's design.

Pale Death's impartial steps await,
He knocks alike at every door;
The splendid palaces of state,
The humble mansions of the poor.
O happy ******! life's little space,
Forbids us nurse a flatt'ring hope;
Death's dismal night arrives apace,
And swallows all our wishes up.

But O! what scenes shall then arise,
Before thy Spirit's raptur'd eyes!
Not Pluto's gloomy house of woe,
Nor guilty shades that dwell below:
No!—Heavenly visions shall appear,
The King of kings will meet thee there;
And, bliss of Heaven, Emmanuel's Face
Illume the sweet celestial place;
Who even now, tho' half conceal'd,
And but by glimm'ring faith reveal'd,
Sets all the longing saints on fire,
With holy love and chaste desire,
Whose utmost grace we then shall prove,
And burn with everlasting Love.

T. R.

Written at the age of seventeen, by C. S.

(From the Lady's Magazine.)

MAY and JUNE.

STERN Winter has forsook the plain,
Enchanting nature smiles again;
Each tree its foliage re-assumes,
And new-born Zephyrs breathe perfumes:
Where'er we turn our ravish'd eyes,
Luxuriant scenes of beauty rise;
The meadows, clad in lively green,
Before a cheerless barren scene!
Each flowery border, gurgling rill,
Each lowly vale, and airy hill,
Now all their varied beauties boast,
Contending which shall charm the most.

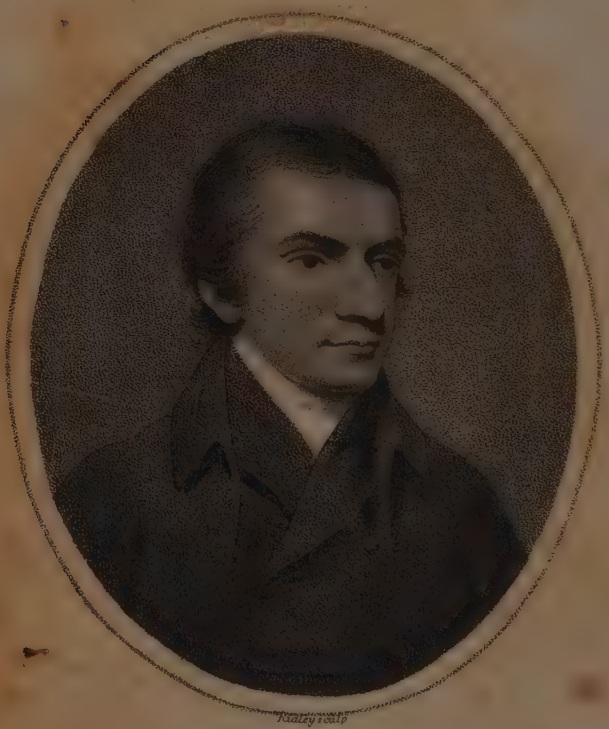
What joys await the Farmer's toil,
His hours of labour to beguile!
The joyful birds on every spray,
Return their long-forgotten lay:
See from the ground the lark arise,
And soaring mock our wondering eyes!
Still as he soars, his notes decay,
Till the faint warblings die away.

High in the grove's embow'ring shade,
For love and contemplation made,
The Stock-dove pours his melting strain;
Whilst o'er the valley, hill, and plain,
The Black-bird, Linnet, and the Thrush,
Make sweetly vocal ev'ry bush;
All heard or seen his rapture move,
For all is harmony and love.

His faithful wife, when home he goes,
With cheeks that far out-blush the rose,
Meets with kind looks her rustic lord;
Then plenteous spreads his homely board
With healthy viands; while around
His vigorous offspring sport and bound,
With hands uplifted claim a kiss,
Whilst his fond heart o'erflows with bliss.
All nature lost in sweet repose,
The peaceful night no tumult knows;
No voice,—save that of Philomel,
Whose sad complaining seems to tell,
By what untimely fate the fell!
All night she tunes her woe-fraught lay,
But bashful shuns the' approach of day.

The Bee, as if but now alive,
Early forsakes the busy hive,
From flower to flower industrious fleets,
And from the bitter culls the sweets.
How happy for too thoughtless man,
Would he, like her, improve his span!
In wisdom's search would thus delight,
Thus cautious sep'rate wrong from right,
Selecting, with discernment nice,
Each virtue from its mimic vice,
And still employ his utmost art
To' enlarge the mind and mend the heart.

METHODIST MAGAZINE



Mr. Wm. WILLIAMS Aged 31

Preacher of the Gospel

THE METHODIST MAGAZINE,

FOR JULY, 1804.

BIOGRAPHY.

The Life and Death of MR. JOHN REED.

[*Concluded from page* 245.]

IN the beginning of December I found my mind more than uſually comfortable; and about the middle of this month I was afflicted with a complaint in my ſtomach, which, at firſt, I thought would terminate in death: and even now I think it is quite uncertain whether I ſhall ever be well again in this world. But be this as it may, I am perfectly reſigned to whatſoever is the will of God concerning me, and cannot doubt for a moment of my intereſt in his favour.

Dec. 25, &c. This has been a good Chriſtmas-Day to my mind: My ſoul has been greatly drawn out in prayer both for myſelf and others. For others, that they might be brought to the knowledge of the truth as it is in Jeſus: and for myſelf, that I might experience a greater conformity to the will of God. The ſubſtance of my prayer at this time is contained in the following lines:—

"Swells my heart to compaſs thee,
Gaſps in thee to live and move;
Fill'd with all the Deity,
All immers'd and loſt in Love."

In this happy ſtate of mind I continued till the 12th of January, 1803. After this for ſome days I felt my mind more gloomy and uncomfortable than it had been for ſix weeks before. This led me to inquire what the cauſe of it could be. On examination I could not diſcover that I had been remiſs in duty; but I felt more wandering thoughts than before. My recourſe again was to an old and tried medicine, a medicine which I had frequently uſed, and which never failed to do me good; namely,

Prayer. I lifted up my heart to God, and he lifted upon me the light of his countenance.

Sunday, Jan. 30, was a very precious Sabbath to me. I was especially comforted in the evening when Brother Charles Thomas and another friend, came to see me. Our conversation was solemn and heavenly, and the Lord was with us indeed. Feb. 3, I had sweet communion with God, and on Sunday 6, I was deeply engaged with God in secret prayer, and enabled to pour out my heart before him, for myself, my relations, my friends, and the whole world. Oh that he would hasten the happy conversion of all mankind! Thursday 10. I was greatly concerned for, and very earnest with the Lord that I might experience a more perfect conformity to his will in all things; and on Monday, while meditating on the holiness of God, I had such views of its beauty as I never had before, and could heartily join the Psalmist in praising Him because of it.

March 8. I was very comfortable in my mind while meeting my Class, and so were most of those who were present; and on Sunday, I was greatly favoured with the presence of God; and his word was sweet to my taste; especially St. Paul's prayer for the Ephesians, Chap. iii. 14. O how great did the Christian's privilege now appear to me! "To be filled with all the fulness of God!"

On Friday 18. my mind was in that serious watchful frame, in which I would wish it to be always; and on Sunday 20. I had enlarged views of the divine goodness, and was happy in the love of God. April 5. Some friends came from Cambourn to a Class-meeting held in my house. I found it a solemn time, as I trust did many others.

Thursday 14. The following scripture was the subject of my meditation. "Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand." I see it is absolutely necessary for us to use all the grace we have received, and that it is foolish to think of getting to heaven without strong opposition. In the morning of Sunday 17. I was much enlarged in prayer, and very earnest for a more perfect conformity to the will of God. But on Friday 22. The great weakness of my body affected in some measure my mind. I endeavoured, however, to strive against it, and, at noon, after private prayer, the Lord was pleased to disperse the gloom, and shine once more on my soul. On the 27th and 28th my mind was much drawn out in prayer both for myself and others; and

May

May 1. I enjoyed a time of refreshing from the presence of the Lord. Glory be to his holy name for all his mercies!

A part of Tuesday 10. was employed in meditating on the goodness of God to me for a course of years: and, it appeared to me that my obligations to praise and glorify him were such, that, were I not to do so, I should be guilty of the blackest ingratitude. Friday 13. Waking a little after 3 o'clock, I was sharply attacked by the enemy; but, after about two hours severe exercise of mind, it pleased the Lord to rebuke the tempter and appease the storm. Oh that I were truly thankful for every dispensation, whether of an afflictive or consoling nature!

The morning of the 15th, I employed in reflecting on the unprofitableness of anxious care, and on the kindness of our Saviour in furnishing his followers with an antidote against it, by discoursing on the Providence and Promises of God. If God take care of sparrows, will he not take care of his children? Anxiety will not mend our circumstances. Our heavenly Father knows what is needful for us, and, if we seek first his kingdom and righteousness, all other things shall be added unto us.

Saturday 21. For several days past my complaint has been increasing; so that, it seems, I am wearing out fast: but, blessed be God, I feel no reluctance to die, being assured that "when my earthly house of this tabernacle is dissolved, I have a building of God, an house not made with hands, eternal in the heavens."

Sunday 22. This was a blessed Sabbath to my soul. Brother Samuel Phillips came to see me, and the Lord was pleased to crown our meeting with his gracious presence. During the rest of the week, I was happy in the Lord every day.

Saturday 28. I was taken so very ill that I thought I could not survive till morning; but, tho' my mind was not so comfortable as it had been, I had no doubt of my acceptance with God, nor fear respecting my future happiness. However, in a short time, the complaint was so far removed that I got a little rest; and, when I awoke in the morning, I was favoured with the presence of the Lord and the enjoyment of his love. For these instances of divine kindness I feel unfeignedly grateful.

Monday 30. Tho' my outward man decayeth, the inward man is renewed day by day. When I think of my departure, I can look with pleasure and sing with confidence,—

"There is my house and portion fair!
My treasure and my heart is there,
And my abiding home."

June 3. I was earnestly engaged with God that he would deepen, enlarge, and perfect his work in my soul; and in the evening, when my mind was in a very heavenly frame, these words were powerfully applied to it: "The Comforter is come to abide with thee for ever." Glory be to God, I have enjoyed uninterrupted peace ever since."

[About this time, or a few days before, he wrote to an intimate friend the substance of what follows.] "Glory be to God, I am quite resigned to whatever he sees to be best for me, whether life or death; being fully satisfied he will keep that which I have committed to his trust against that day. This morning my evidence is as clear, my confidence as firm, my faith as strong, my hope as full of immortality, and my love as ardent, as ever! I can look on Death as a friendly messenger, and with a hearty welcome bid him come and do his last kind office for me!"

[In the Letter, addressed to Mr. Richard (commonly termed Captain) Williams, from which the above Paragraph is taken, he requested him to come and preach once more at his house. The Captain readily complied: and, after preaching, he read the following lines to the congregation, by the particular desire of Mr. Reed, as being almost his dying advice to his unconverted neighbours and friends.]

"My dear Neighbours and Friends,

"I take this method to inform you of the tender pity, concern, and love I feel for your souls: and especially for those of you who are prayerless and Christless, 'who have no hope, and are without God in the world;' being deeply sensible of the imminent danger your state exposes you to, and, at the same time persuaded, if you knew what I thro' grace know, feel as I feel, and enjoyed what I enjoy, you would devote yourselves to God, and walk in all his pleasant ways, even if he had no heaven to give you hereafter. For I would not exchange the state of mind I feel this morning for all the riches, honours, and delights which this world can afford. Glory be to God in the highest, I have not followed 'cunningly devised fables,' but have known him for myself 'whom to know is life eternal.' He has manifested himself to me, and given me to taste the good word of life. And

I am

I am as fully perſuaded of God's love for me, thro' Chriſt, as of any thing I know or enjoy in the world. His bleſſed preſence with me excludes every degree of doubt, and fully confirms the truth of it. The diſcoveries he has made to my ſoul this morning enable me to ſay with the Poet:

"Unfathomable depths thou art!
O plunge me in thy mercy's ſea!
Void of true wiſdom is my heart,
With love embrace and cover me.
While thee, all infinite! I ſet
By faith before my raviſh'd eye!
My weakneſs bends beneath the weight!
O'erpower'd I ſink,—I faint,—I die!"

Tueſday 7. Being very happy, I concluded that God Almighty was well pleaſed with me for declaring to others what he had done for my ſoul. I was the more confirmed in this when I conſidered, 1ſt. The pious wiſh of the Pſalmiſt: "Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men!" 2dly. Our Saviour's command to the man out of whom he had ejected a legion of devils; "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee." And, 3dly. Our Saviour's declaration to the offended Phariſees; "I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out."

Thurſday 16. When I awoke I felt ſuch peace and tranquility of mind, and ſuch love and gratitude to God for all his mercies, that I thought, if I had a hundred years to live, and every day were unreſervedly devoted to him, I ſhould come infinitely ſhort of making due returns for his exuberant kindneſs to me. And, from experiencing his love, and the riches of his grace in my own ſoul, I was earneſtly engaged in prayer, that my friends and relations in the fleſh might all enjoy the like bleſſings. Oh that they were "turned from darkneſs to light, and from the power of ſatan unto God!" I long for the proſperity of Zion, and pray that the number of the faithful may increaſe till the whole earth is filled with the glory of God. "Let the people praiſe thee, O God, yea, let all the people praiſe thee."

Early on the morning of Sunday 19, being greatly exerciſed with wandering thoughts, I lifted up my heart to the Lord and intreated

intreated him to deliver me from them: and, bleſſed be his holy name, he heard my prayer and gave me the victory thro' his grace. O how greatly do immediate anſwers to prayer, ſtrengthen my confidence in his Providence, and guardian care over me, and in his word of promiſe that "he will not ſuffer me to be tempted above that I am able to bear."

Monday 20. This has been a day of many mercies and bleſſings to my ſoul. The Lord is with me indeed! "He makes all my bed in my ſickneſs," and comforts my heart with his love. "Bleſs the Lord, O my ſoul, and forget not all his benefits." I hope I ſhall ever retain a grateful ſenſe of his kindneſs, till faith be loſt in ſight, and prayer in endleſs praiſe.

The 21, 22, and 23. My ſpirits were greatly oppreſſed, in conſequence, I believe, of the prevalency of my complaint; but, tho' I did not feel that heavenly ſweetneſs which I had ſo often, and for ſo long a time, experienced, yet I could not entertain the leaſt doubt of my acceptance thro' the Beloved. Death, indeed, ſeems to be going rapidly forward with his work; but, glory be to God, he has nothing terrific in his countenance: to me he appears with a friendly aſpect, and is become the harbinger of peace.

Friday 24. The Lord bleſſed me indeed, and made me glad with the light of his countenance. The gloom, which for ſome days had reſted on my mind, was again diſpelled, and I could greatly rejoice in the proſpects of future felicity. The 25th. and 26th. I continued in nearly the ſame happy frame of mind as on Friday; but was much weaker in body. Glory be to God, "My warfare is nearly accompliſhed, and all my iniquities are pardoned." The "Silver cord is ready to break," and the "weary wheels of life" begin to ſtand ſtill. I hope I ſhall ſoon "behold the King in his beauty," and "partake of the inheritance of the ſaints in light." A death-bed is not the place to ſeek religion, but to uſe it. I find "the Lord is a very preſent help in the time of trouble," and a "Friend that ſticketh cloſer than a brother."

[Here Mr. Reed's Journal ends; but on the 3d. of July he cauſed the ſubſtance of the following letter to be written and ſent to Mr. Williams.]

"My weakneſs, thro' bodily afflictions, is greatly increaſed; but, Glory be to God in the higheſt, for ever and ever, His conſolations, thro' Chriſt, abound in my ſoul.

"The

"The opening heavens around me ſhine,
With beams of ſacred bliſs!
While Jeſus ſhews his mercy mine,
And whiſpers—I am his."

My mind is kept in uninterrupted peace, and my hope is full of immortality. I find his almighty ſupport every moment, and realize the accompliſhment of theſe promiſes: "I will never leave thee, nor forſake thee. As thy day is ſo ſhall thy ſtrength be." And ſince my beſt performances want the blood of ſprinkling, I come with boldneſs and delightful joy to the throne of grace, and find free acceſs. 'Now I ſee thro' a glaſs darkly, and know only in part;' but in a few days, I ſhall behold him 'face to face,' who is moſt lovely to my ſoul, and 'know even as alſo I am known.' Yes,—

"The great myſterious Deity,
I ſoon with open face ſhall ſee,
The beatific ſight:
Shall fill the heavenly courts with praiſe,
And wide diffuſe the golden blaze
Of everlaſting Light."

About a week before he died, when his brother aſked him how he did, he replied, "Very weak and low, but my mind is kept in perfect peace, and my heart centered in God: A ſtronger than the ſtrong man armed is come, and hath caſt him out and ſpoiled his goods."

But about three days before his death the enemy was permitted to make his laſt aſſault, and "ſift him as wheat." In this ſeaſon of ſore temptation he was ſtript of every comfort, having nothing to truſt in or rely upon, but the mercy of God thro' Chriſt Jeſus, and nothing to plead, but his promiſes and faithfulneſs. To uſe his own words, "God appeared as making towards him clothed with terror;" but this diſtreſs was ſoon removed by a brighter manifeſtation of the divine preſence, than he had before experienced. While his brother was ſitting by him, he ſuddenly exclaimed, "He is come, He is come; my Saviour is come!" In this ecſtaſy of joy he continued without any interruption, till his happy ſpirit took its flight to the Paradiſe of God, July 17, 1803, in the ſeventy-ſecond year of his age.

And now, if I might be permitted to make a few remarks concerning this very valuable man, from my own perſonal know-

ledge of him for two years, as well as from the teſtimony of others, I would ſay: 1. It was the leaſt of his excellencies that he was a pattern of neatneſs: and, as cleanlineſs is greatly conducive to health, and the body is next in importance to the ſoul, there is certainly much propriety in the well known adage, "Cleanlineſs is next to godlineſs." 2. If I be not miſtaken, his mind was conſiderably above the common ſtandard, eſpecially of thoſe among whom he lived: But he wanted two great means of improvement, a liberal education, and an opportunity of ſeeing the world. 3. The ſuſpicion that he was covetous, which ſome entertained, I am perſuaded was groundleſs. A covetous man is diſcontented, greedy, and hard-hearted,; diſſatisfied with his preſent circumſtances, continually graſping after the world, and without any feeling for the poor and diſtreſſed. But certainly this was not the character of Mr. John Reed. His annual income was about ſeventy pounds, nearly half of which he regularly expended on the poor; chiefly his own relations: judging, as I ſuppoſe, that they had the firſt claim. But his houſe was always open to the Preachers, both travelling and local, for whom, and their horſes, he provided plentifully and cheerfully, without any reward. 4. His morals were pure. Tho' he often accuſed himſelf, none could convince him of outward ſin. He was remarkable for his honeſty and punctuality: and was venerated for his uprightneſs both by profeſſors and profane. 5. His piety was ſolid and deep: He knew much of God and his own heart, and was very uſeful as a Leader and Preacher to the ſociety of which he was a member, and over which he watched with the care and affection of a father.

Many hundreds, if not thouſands, teſtified their reſpect for him by attending his funeral; and Mr. Owens ſupplied my place, on account of my being at the Mancheſter Conference, and improved the ſolemn occaſion by a diſcourſe on the following words, choſen by the deceaſed: "Wherefore God is not aſhamed to be called their God: for he hath prepared for them a city." Heb. xi. 16. May my laſt end be like his!

Redruth,
Nov. 29, 1803. Thomas Kelk.

DIVINITY.

DIVINITY.

A SERMON ON SOLOMON'S SONG, VIII. 6, 7.

"Love is ſtrong as death: jealouſy is cruel as the grave: the coals "thereof are coals of fire, which hath a moſt vehement "flame. Many waters cannot quench love, neither can the "floods drown it."

[*Continued from page* 154.]

II. 1. YOU muſt allow, my Brethren, that tho' the Originals of the Portraits drawn in the former part of this Diſcourſe, may not be found among us, they are notwithſtanding ſo ſtrongly marked as to excite clear ideas in our minds; and that they have none of that confuſion which is ſo juſtly charged upon the myſtical writers. You may perhaps with juſtice complain that I have traced out a path, which you find yourſelves unable to follow; that I have fixed a ſtandard of Devotion to which you cannot poſſibly attain. I think, however, you cannot with any degree of juſtice accuſe me of giving you only dark notions, or obſcuring this elevated ſtandard of Devotion, at the very time when I profeſs to elucidate it. To have the ſoul fixed upon God amidſt the tumults of the world, the ſilence of the cloſet, and the horrors of ſolitude; to be deeply affected when we fall into ſin in ſpite of our repeated reſolutions againſt it; to feel our ſouls wounded, when we hear men, loaded with their Creator's bleſſings, uttering vollies of execrations and blaſphemies againſt his glorious Majeſty, and when we ſee perſecutors venting their fury upon the afflicted church; to triumph over the tyranny of cuſtom and the allurements of the world:—Such are the diſpoſitions I have been deſcribing. I may be miſtaken; but it appears to me that what I have ſaid conveys clear and diſtinct ideas, not too abſtract or metaphyſical.

2. This Sublimity of Devotion, this Perfection of Love, is not above our natural powers, nor contrary to our reaſon. I am not now conſidering it as it regards that divine Being, whom I propoſed as its Object in the firſt part of my Diſcourſe: I only ſay here, that the heart of every man is ſuſceptible of as ſtrong an attachment to *ſome* object, as the love of the Believer I am deſcribing towards God. When we fix our paſſionate affections on ſenſible

ſenſible objects, we are frequently animated with equal ardour, equal vehemence, we feel the ſame fire that I have attributed to divine Love. Every reigning paſſion may be reduced to the ſame ideas by which I have deſcribed the perfect Believer's love to God, without offending againſt the ſtricteſt rules of logical definition. We may diſcover in every reigning paſſion, perpetual contemplation, groaning in ſpirit, triumph over difficulties, ardency of deſire, and ſacrifice. This, I think, is capable of demonſtration. For example; ſurvey thoſe places where the love of Riches reigns. What effects have I aſcribed to divine love, that the love of riches does not produce in a company of miſers? That attention to the means of accumulating wealth, that continual converſation about trade, that diſtraction ſo apparent when the diſcourſe turns on other ſubjects, that concentration of the thoughts upon buſineſs, and that conſtant recurrence of the ſame ideas, even when the ſtrongeſt and ſincereſt efforts are made to exclude them: theſe are what I call the perpetual contemplation of miſers, their perfect love of wealth, the ſublimity of their devotion to mammon. That mortification which a miſer feels on the reflection that he has not followed an advice which would have promoted his views; and his ſelf-reproaches for ſuffering himſelf to be led into an error by taking the opinions of others as his guide; the heartfelt ſorrow which ſeizes him when the paſt year has not been ſo profitable as former ones; and the profound melancholy into which he falls when he ſuſtains a loſs, is over-reached in a bargain, or betrayed by his agents; when he is obliged to part with his gods, which he had locked up in his cheſt, and made the object of his inceſſant homage: this is what I call the miſer's groaning in ſpirit, the natural effect of his exceſſive love of wealth. Again, that facility with which he reſiſts the moſt powerful affections of humanity, friendſhip, reputation, conſcience, the pleaſures of ſociety, cold and heat, winds, waves and ſtorms, and even the proſpect of the moſt cruel death; provided he can but add heap to heap, is what I call the miſer's triumph. Thus the ſublime Devotion and perfect Love of God, which I have been deſcribing, if ſeparated from its divine Object, has in it nothing above nature, or the natural effects of a ruling paſſion.

3. It is the nature of all-ruling paſſions to kindle a vehement flame in the ſoul. The paſſion of divine Love, then, where it is predominant muſt produce effects much more vehement than that

which

which has the world for its object. Religion presents to us objects infinitely more worthy of attention in themselves, and more interesting to us, than all that the world has to offer. Can any application be too intense, any attention too profound, for the contemplation of a God eternal in his duration, wise in his designs, powerful in his works, just in his laws, and boundless in his mercies? Can attention be too profoundly fixed on the wonders he reveals, the sublime virtue he inculcates, the divine mysteries he discovers, the benevolent plans he unfolds, the purity of the laws he promulgates, and that prodigy of love he exhibits, that prodigy of "God manifest in the flesh, justified in the spirit, "seen of angels, preached unto the Gentiles, believed on in the "world, received up into glory?" Can contemplation be carried too far, when fixed on such objects as these? Can grief be too great or tears too abundant, for the ingratitude we have often evinced towards a God to whom we owe the existence we enjoy, the air we breathe, and the food we eat, all that we possess, and all that we hope for? Can our tears ever fall with juster cause, than when we see poor mortals taking a brutal pleasure in murmuring against God, ascribing to him designs the most unworthy of his greatness, charging him with calamities of which they themselves are the guilty authors, denying his sovereignty, and blaspheming his name? Ought any thing to appear difficult, when we are called to undertake it for a Jesus, who gave himself for us, took on him mortal flesh that he might die in our stead, and now invites us to become united to him in intimate friendship; who, tho' he is one with God, and in that union enjoys a perfect felicity, yet wishes us to be "one with" him, that, like him, we may be "one with God," and enjoy perfection of felicity and glory? Shall we regard any triumph as hard to be attained, when we are filled with the idea of those glorious rewards which God has laid up and promised to his children; when we view ourselves "compassed about with that cloud of "witnesses," who have preceded us in the church; when we behold, at the end of our course, "Jesus the author and finisher "of our faith," animating us with a prospect of the crowns he has prepared for us, and hear him crying, "To him that over-"cometh will I grant to sit with me on my throne?" Yes, my Brethren, tho' your ministers often declaim (and would to God that you gave us less cause) against your coldness and indifference, yet we defy even your coldness and indifference to hold out against

the attracting objects of religion, if you would but turn your attention to them. You cannot help loving the supreme Being with an undivided love, if you will but contemplate his perfections; if you will only collect your dissipated thoughts and fix them on this exalted subject, and keep from your mind that distraction which prevents you from thinking and reflecting, and fetters all the operations of your souls. Thou complainest, O my soul! of thy coldness towards God. It should be matter of shame, but not of astonishment to thee, considering the objects with which thou art surrounded. Wholly occupied with the world, ravished with its pleasures, swayed by its maxims, stunned by its noise, thou dost not look up to thy God. To thee he indeed "dwells "in the light which none can approach unto." He is "a God "that hideth himself:" and thou makest no effort (or only unavailing ones) to disperse the clouds which conceal him from thy view. Look up, and behold thy God. Thou hast not seen him, and therefore thou hast not loved him. Contemplate and admire his greatness and his glory, the excellency of his majesty, and the infinity of his love. Enkindle thy love by the beams of the Sun of Righteousness. Then, attracted, warmed, fired, thou wilt feel that "Love, which is strong as death, that jealousy, "which is cruel as the grave," the ardors of which are fire itself, which "many waters cannot quench, neither can the floods drown it."

4. Lastly, I assert that, of the most impracticable of the duties which I have described, there is not one which has not been and is not daily practised by holy men "of like passions with our-"selves." To prove this, I should go thro' the glorious catalogue of those exalted saints spoken of in Scripture. And I should draw aside that veil of humility under which some of you, my dear Brethren, conceal so much real greatness: I should follow you into your retreats, and penetrate those hearts where you keep the flame of love continually burning. What was Moses, uncontented with the "wisdom of the Egyptians," unsatisfied with the view of the Deity which he had by faith, forgetting the lapse of time while on the holy Mount, requiring more splendid tokens of the presence of his God than the Pillar of Cloud, and saying, "Lord, shew me thy glory?" What was David, "at "midnight rising" to meditate on the Law of God, and discovering in every star in the Firmament, and in every production of nature, some object which led him to his Creator? What were

these

theſe holy men, but ſouls occupied in continual contemplation? What was Elijah in his retirement on Carmel, when he ſaid to God, "I have been very jealous for the Lord God of Hoſts: "for the children of Iſrael have forſaken thy covenant, thrown "down thy altars, and ſlain thy prophets with the ſword; and "I, even I only am left, and they ſeek my life to take it away?" What was Nehemiah, when he ſaid to the great Prince, whoſe favourite he was, "How ſhould not my countenance be ſad, "when the cities, the place of my fathers' ſepulchres, lieth "waſte, and the gates thereof are conſumed with fire?" What was David, when "Rivers of tears ran down his eyes, becauſe "they kept not the law" of God? and what was St. Paul, when his ſpirit was ſtirred within him, on ſeeing the people of Athens worſhipping an "unknown God?" What were theſe holy men, but the originals of my idea of groaning in ſpirit? What was Abraham, quitting the place of his birth, going without "knowing whither," becauſe he was called by God, or preparing with patient ſubmiſſion to ſacrifice the ſon of the promiſe, and lifting up his arm to plunge the knife into the boſom of the innocent victim? What were the Apoſtles, expoſed "a "ſpectacle to men and angels?" What were thoſe Believers, of whom we have ſome particulars at the end of the 11th. chapter of the epiſtle to the Hebrews, who "were tortured, not accept-"ing deliverance? who had trial of cruel mockings and ſcourg-"ings, of bonds and impriſonment; who were ſtoned, ſawn "aſunder, ſlain with the ſword, and wandered about in ſheep-"ſkins and goatſkins, being deſtitute, afflicted, tormented?" And what are thoſe bleſſed Believers, who ſtill fight under the bloody banner of the croſs, ſanctifying their afflictions by meeting them with a patience, a joy, yea a tranſport, above the faculties of mere man? What are our dear Brethren who, amid perſecutions of varied cruelty, feel the "inward man renewed" in proportion as "the outward man periſhes," and that they are "more than con-"querors through" Jeſus Chriſt, and would not exchange their priſons and fetters for the moſt ſuperb palaces of their perſecutors? What are they but living examples of that triumph which is obtained through divine Love? In ſpite of yourſelves, ye "Brands plucked from the burning," I can diſcover you in this congregation. Say then, whether that unſpeakable joy, of which the inſpired authors ſpeak, that "peace which paſſeth "all underſtanding," that "love which is ſhed abroad in the

"hearts"

"hearts" of martyrs, "by the Holy Ghoft given unto them," be chimeras or realities? Alas! were I ever ſo deſirous of exciting my hearers to reduce theſe ideas to practice, what ſucceſs can I hope for with the majority of them, when I have need of arguments and proofs to convince them that theſe ideas are not merely imaginary? What ſucceſs can I promiſe myſelf, were I deſirous of engaging you to the practice of the moſt ſublime Devotion, when I muſt have recourſe to proof, to convince you that ſuch devotion is practicable, and has actually been practiſed?

[*To be concluded in the next.*]

SYSTEMATICAL DIVINITY.

CHAPTER VI.

On the Divine Authority of the SACRED SCRIPTURES.

WE have ſhewn, in the laſt chapter, that the Scriptures are the *genuine* and *unadulterated* works of thoſe whoſe names they bear; and that of conſequence the *facts* recorded in them are *true*. For their *genuineneſs* proves the *truth* of the principal facts contained in them, as both the *truth of the facts* and the *genuineneſs* of the writings ſerve to prove their *divine authority*. And on the other ſide, their *divine authority* once proved and eſtabliſhed, the truth of the facts and the genuineneſs of the writings, indiſputably follow. This ſhould be carefully remembered: as from a proof of one point, the others may mutually be inferred.

Many arguments might be urged to evince the truth of the facts recorded in the ſacred Scriptures: but as the certainty of their divine authority is of the greateſt importance, and neceſſarily infers the truth of the facts, we ſhall only concern ourſelves at preſent to ſhew, that the writers of theſe books were commiſſioned by God, to deliver his will, and inſpired by Him, to do it, without error and miſtake.—We have before obſerved, that the ſacred writings cannot be charged with *enthuſiaſm*; the agreement and uniform deſign of the Scriptures, their ſound ſenſe, and divine inſtruction, render ſuch a ſuppoſition ridiculous: we have obſerved, that neither *good* nor *bad* men could have forged theſe writings: which therefore muſt be the work of honeſt hiſtorians.—This being admitted, we may eaſily infer their divine authority.

For the facts recorded in the ſacred Scriptures are of ſuch a nature, that the interpoſition of Providence, and the immediate

hand

hand of God is ſhewn in almoſt every circumſtance. The *facts* muſt either be falſe, and the writings ſpurious; or the writers were immediately commiſſioned by God: but the *facts* are true, and the writings genuine: Therefore they are of divine authority.

Let us obſerve farther, that the men, by whom theſe writings were penned, or under whoſe direction and authority, they were written; laid claim to the divine aſſiſtance, aſſerted a divine commiſſion, and proved themſelves really poſſeſſed of it, not only by working the moſt ſtupendous MIRACLES; but by delivering PROPHECIES; and preaching DOCTRINES too ſublime for human invention; by converting nations, and by giving up their own LIVES (which their worſt enemies could not charge with guilt) in atteſtation of the *truth* they taught.

Miracles may be ſo circumſtanced as to be ſufficient proofs, in themſelves, of a divine commiſſion. For I would aſk any reaſonable man, whether he could doubt of that perſon's divine commiſſion, who ſhould come to him, preaching, as he declared, in the name of God; and in proof thereof ſhould raiſe the dead, give ſight to the blind, health to the ſick, &c. &c. and this not once only, but repeatedly: in the moſt public manner, before all perſons, in all places, and at all times.*—No man could doubt, that ſuch a *meſſenger* was really from God, who enabled him to perform ſuch mighty works; and whoſe goodneſs, truth, power, and every attribute, muſt be called in queſtion, if we could ſuppoſe him to allow an *impoſtor* thus to deceive mankind. The very notion is abſurd.—But then, if the *life* of ſuch a meſſenger of God were wholly irreproachable, if we ſaw him, illuſtrious for his virtues, ſingle in his views, and undaunted at the greateſt difficulties: if we ſaw him, treated with the moſt cruel ſeverity, ſolely on account of the doctrines he taught; nay, and at length yielding up his life, with patience and cheerfulneſs, amidſt the moſt horrid tortures, in atteſtation of his doctrines; a recantation of which, would be ſufficient to ſave him:—If moreover theſe *doctrines* were found to be not only reaſonable but excellent; calculated, in every reſpect, for the preſent and future happineſs of mankind:—In ſuch a caſe, which of us could refuſe our aſſent; how could we heſitate a moment to embrace the doc-

* See Chapman's *Euſebius*, Vol. I. c. 2. and Dr. *Squire's* Indifference in Religion, &c. p. 162, 8vo Edit. a book we deſire particularly to recommend to our Readers.

trines

trines offered to us, by a man, thus evidently commissioned by God?—Apply this to the writers of the *New Testament*, and in some measure, to those of the *Old*; and you will have abundant evidence of their divine *authority*.

Let me just observe, that a proof of the divine authority of the *New Testament* necessarily involves that of the *Old*: since, if *Christ* and his *Apostles*, &c. were what they assume, and we believe, *Moses* and the *Prophets*, to whom they continually refer as divinely commissioned, were also the delegated messengers of the Most High.

But observe we, that the *prophecies* of the *Old Testament*, no less than those of the *New*, prove the divine authority of these books. It is a certain truth, that God only can discern and foretel future events. It is indisputable, that future events, and those many in number, extraordinary in their circumstances, and very improbable in their nature, were foretold many ages before their accomplishment, in the *Old Testament*, and many years before, in the *New*. Nay, let us observe, that the arguments from *prophecy* are rather of an increasing nature: and we live to see them, daily, more and more verified. An excellent writer hath so well handled this point, that the truth of Christianity, upon the view of his *Dissertations*,* appears to be very little short of demonstration. Indeed the single prophecy of our Saviour, respecting the destruction of *Jerusalem*, is sufficient to prove the divinity of the sacred writings. How much more then, when we find, that from the beginning of *Genesis* to the end of *Malachi*, there is one uniform series of prophecies, continued from generation to generation, which, like so many rays, center in *Jesus Christ*; and which the wit of the world can never accommodate to any other person!—What can be a stronger proof of the divine interposition?

Objections have been raised,—and to what will not men object?—both against the *miracles* and *prophecies*. It is sufficient for any reasonable man to be assured, that *miracles* were wrought, (which indeed the enemies of Judaism and Christianity never did nor could deny) both by *Moses* and the *Prophets*, by *Christ* and his *Disciples*: such miracles, as no human power could perform, and no supreme and good *Deity* could suffer an inferior and wicked agent to perform: it is sufficient, that we have numberless *plain*

* See Dr. *Newton's* Dissertations on the Prophecies.

prophecies,

prophecies, amongſt ſome more obſcure; *prophecies*, which could have been the effect of no human foreſight, and which nothing leſs than Omniſcience could have delivered.

I will not inſiſt upon the doctrines of *Moſes* or of *Chriſt*; nor upon the characters either of them, or of the Prophets and Apoſtles, tho' from each of theſe irrefragable arguments may be drawn, in proof of the divine authority of the ſacred Scriptures. An able writer* hath proved the truth of the *New Teſtament* from the *Diſcourſes* of our Saviour. My bounds, however, will not allow me to dwell upon theſe, nor upon that wonderful agreement obſervable in all the parts of the ſacred writings; that unity, as well as that elevation, of deſign, which muſt ſtrike every attentive reader. —I will only juſt briefly obſerve, that had the firſt preachers of Chriſtianity been impoſtors, unaſſiſted and uncommiſſioned by God; their attempt, as of all others moſt chimerical, could not poſſibly have met with the leaſt ſucceſs. Let the characters of the Apoſtles be conſidered, and the circumſtances as well of the *Jewiſh* nation, as of the heathen world, and this argument will appear with its proper force. Their utter ignorance of all languages but their own, was of itſelf a ſufficient impediment: as by the way, the miraculous gift of tongues is a ſufficient proof of the divine authority of the Scriptures. And as a ſatisfactory evidence how vain ſuch a propoſal muſt have been, let any man, or any twelve men, plan a ſcheme the moſt rational and refined poſſible, and endeavour to propagate it as divine, in contradiction to the eſtabliſhed religion of their own, and of all the neighbouring kingdoms; and the event will ſoon demonſtrate the truth of that religion, which in the hands of a few unlearned men, triumphed over every oppoſition: and flouriſhes, as we ſee, even at this day.

The ſame conſiderations, in a great degree, may be applied to the *Jewiſh Lawgiver*, whoſe attempt to deliver *Iſrael* from bondage, to bind them under new laws, and to ſettle them in a diſtant kingdom, was no leſs chimerical and impoſſible, without the divine interpoſition. We conclude therefore, that the ſacred Books were written, under the divine authority, and by men, commiſſioned and inſpired to reveal the holy will of God.—But

* Dr. *Jortin* in his Sixth Diſcourſe on the Truth of the Chriſtian Religion.

then it may be aſked, "*How* and in what manner were they *inſpired?*"—This is an important queſtion, to which we will endeavour to do what juſtice we are able in our next Chapter.

[*To be continued.*]

On the Happiness of Heaven. By Miss M.

ADIEU ye earthly ſcenes:—Vaniſh ye faſcinating charms of ſin and ſenſe; let not one terreſtrial thought intrude, while I aſcend the Mount of Contemplation, and for a few moments gaze on celeſtial Bleſſedneſs.—My winged ſoul already ſeems within ſight of that "glorious company which no man can number." Hail ye happy Spirits, freed from the groſs encumbrances of mortality: with what indifference do you look down on the contemptible toys of this ſublunary ſtate, your highly exalted natures cannot be ſatisfied with any thing ſhort of the *infinite Himſelf!*

"'Tis all your happineſs to gaze,
'Tis heaven to ſee our Saviour's face."

You, no longer *ſip* at the ſtreams of felicity, but *drink* in large draughts from the fountain of uncreated bleſſedneſs. Angels, thoſe bright ethereal forms, liſten with ſilent adoration to hear thoſe ſongs of *redeeming love*, which flow, with notes mellifluous, from your golden lyres. Glorious Harmony! Could I but burſt theſe priſon walls, and be at once diveſted of mortality, how ſoon would I outſtirp the towering flight of the eagle and join your heavenly concert. Tranſported with the rays of infinite glory; my ſongs of praiſe ſhould then equal, if not exceed your's. O! ye wheels of time, why are ye ſo ſlow in your motions? Each hour, each moment does but tend to increaſe my intenſe deſire for the fulneſs of Bleſſed Viſion. Fired with the glorious proſpect, my longing ſoul earneſtly wiſhes to be "abſent from the body," that ſhe may be "preſent with the Lord." While here, ſo far from my Father's houſe, the clouds of ſin and ſenſe too often intercept the beatific rays of thy countenance. O! when wilt thou remove me to behold thee as thou art, in unclouded glory?

On the rising Sun. By the Same.

HAIL! thou great luminary of the day! What beauty and grandeur accompany thy approach! Clouds and darkneſs

fly

fly before thee, as unable to endure thy tranſlucent beams. With peculiar delight do I ſurvey thy glorious aſpect, and feel new vigour thro' this mortal frame. But ſtop, my ſoul, let not thy thoughts be fixed here. Reflect, a few moments, on Him whoſe vivid rays as far exceed this brightneſs, as this exceeds the faint glimmering of the Glow-worm. Hail, thou infinite ſource of perfection! thou glorious Sun of Righteouſneſs, in whom are concentrated every beauty, and every excellency! Thy emanations alone conſtitute the brightneſs of the empyreal regions. From thee, thou uncreated ſource of light, Seraphic Orders light their celeſtial lamps, and illumine heaven with the glorious ſplendour. Glorious Majeſty! may one bright ray now pierce thro' immenſurable ſpace, and ſhine, with all its luſtre, upon me! Its vivid light would ſoon diſſolve that tie, which links the fond pair ſo cloſe together. Unable to bear the inſufferable blaze, the earthen veſſel muſt ſoon let go that treaſure which it contains.

" O would he now that ray beſtow,
And let the veſſel break;
And let my ranſom'd ſpirit go,
To graſp the God I ſeek!"

The WORD of GOD ILLUSTRATED.

On Studying the SCRIPTURES. *Sect. XI.*

[Continued from page 264.]

BEFORE I proceed to other Obſervations, I will reduce the general Rules already laid down, to practice, and ſhew the uſe of them, by applying them to particular inſtances; and I will begin with that place, 1 Cor. x. 32. *Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.*

Some hereby underſtand that we ſhould not grieve, or diſpleaſe any without juſt cauſe. Now this Expoſition ſuits very well with the *Analogy of Faith*, , and with the ſpirit of the Goſpel; yea, it ſeems agreeable enough to the ſcope of the place, if we conſider what follows, ver. 33. But if we examine the import of the word, according to its ordinary uſe in Scripture, we ſhall ſee, that this interpretation doth not reach the meaning of the Holy Ghoſt. An *offence*, according to the language of Scripture, is a ſtumbling-block in the way to heaven, or an occaſion of falling, or of ſin, Rom. xiv. 13. And to offend, or give of-

fence, is to do that which may prove an occaſion of falling or of ſin, Matt. v. 29, 30. So that we may give great offence to another, when we moſt pleaſe him, by doing that which may ſuit with his carnal intereſt, or ſinful humour, and ſo encourage and embolden him to ſin. Indeed that place, Rom. xiv. 15. "If thy brother be grieved with thy meat," &c. ſeems to favour the former Expoſition; but if we well examine the whole matter, we ſhall find, that the Apoſtle ſpeaks there rather of wounding men's conſciences by giving them occaſion of ſin, as 1 Cor. viii. 12. than of diſpleaſing them, or croſſing their humours.

For another inſtance, take that of David, Pſal. xciv. 19. *In the multitude of my thoughts within me, thy comforts delight my ſoul.* According to the proper ſenſe of the words, abſolutely conſidered, as alſo according to the Analogy of Faith, we may underſtand them of that heavenly delight, which David found in holy meditation, a work wherein he was very much exerciſed, and whereof heavenly joy and delight, is both a *natural* and *moral* effect: but, if we look into the context, and obſerve the occaſion of theſe words, we ſhall ſee that he ſpeaks not of holy thoughts, and meditations, but of diſquieting and perplexing thoughts, which did ariſe in his heart, in the time of his affliction, againſt which he found the conſolations of God to be the moſt effectual remedy.

Again, we muſt carefully obſerve *Who it is that ſpeaks* in Scripture; ſometimes God ſpeaks, ſometimes Chriſt, ſometimes good men, ſometimes bad men, yea, and ſometimes Satan himſelf. Sometimes the Penmen of Scripture perſonate others, and we ſhall often find, eſpecially in the Prophetical Scriptures, ſeveral perſons introduced as ſpeaking, and a frequent change of perſons, within a narrow compaſs, of which the 2nd Pſalm, and the beginning of the 63d. chapter of Iſaiah, amongſt many other paſſages are clear inſtances. In Hiſtory we muſt carefully diſtinguiſh the words of the *Hiſtorian*, from the words of others related by him. As Jer. xxvi. 18, 19, we have the words of the *Elders* in behalf of Jeremiah: but if we take what follows, ver. 20, 21, 22, 23, as the words of the *Elders*, they ſeem impertinent; but if we take them as the words of the *Hiſtorian*, and join them with ver. 24, they ſhew God's ſpecial care of Jeremiah, in preſerving him from the rage and cruelty of Jehoiakim, which Urijah could by no means eſcape.

We

We muſt likewiſe with the ſame diligence obſerve the *perſon ſpoken of*. If we ſhould not do this, we ſhould make a ſtrange interpretation of that place, Job xxi. 19, "God layeth up his iniquity for his children," erroneouſly underſtanding the words as ſpoken of God's own children, and not of the children of wicked men.

We muſt, in like manner, obſerve the *perſons ſpoken to*. Chriſt ſpeaks to his carnal friends or relations when he ſays, "The world cannot hate you," John vii. 7. But he ſpeaks to his diſciples, John xv. 19, where his words are, "If ye were of the world, the world would love its own, but becauſe ye are not of the world, therefore the world hateth you." Sometimes the Prophets, by a *Mimeſis* or Imitation, perſonate others, as Pſal. ii. 3, "Let us break their bands aſunder, and caſt away their cords from us;" and Iſa. xiv. 13, 14, "For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſides of the north." See alſo Iſa. xxii. 13; xxxiii. 18; lvi. 12; Jer. vi. 4, 5. And ſome think that Solomon, in ſeveral parts of the Book of Eccleſiaſtes, introduces the carnal, or even the *atheiſt* ſpeaking, tho' others think the whole Book, and every paſſage of it, with ſome explication, may be underſtood as Solomon's words.

We muſt further obſerve the *ſcope* and *occaſion* of what is ſpoken. Paul, when he treats of juſtification, ſpeaks of it more ſtrictly and accurately, to refute ſuch as would confound law and goſpel, and make works the procuring cauſe of our juſtification. James, on the other hand, argues againſt ſuch as boaſted of a vain religion, and reſted in a dead faith, which was not accompanied with works. Our Saviour, Mat. xix. 17. doth not give the ſame anſwer which Paul did to a like queſtion Acts xvi. 31, becauſe he would take off a young man, that was willing to juſtify himſelf, from confidence in his own righteouſneſs. Paul tells the Galatians, That if they were circumciſed, Chriſt would profit them nothing; yet he was circumciſed himſelf, and he circumciſed Timothy. But he ſpeaks, in that paſſage, at the time when circumciſion was aboliſhed, and to perſons that did not plead for circumciſion to avoid the ſcandal of the weak, but as *neceſſary to ſalvation*. So Acts ii. 44, reſpecting "thoſe who believed having all things in common," refers to a time of perſecution, when the number of believers was not very great, and when they were not diſperſed in ſo many ſeveral places as they are now.

The

The manners and cuſtoms of places are likewiſe neceſſary to be obſerved, for the right underſtanding of many paſſages of Scripture. A ſtate of peace and proſperity is expreſſed, Zech. iii. 10. by men's *calling their neighbours under their vines and fig-trees*; becauſe, in thoſe hot countries, they drew their vines over their arbours, and their fig-trees were large and ſhady; and under theſe, in time of liberty and ſecurity, neighbours were wont freely and familiarly to converſe together. Mark i. 44, Chriſt commands the leper that was cleanſed, "to go and ſhew himſelf to the prieſt, and offer for his cleanſing thoſe things which Moſes commanded for a teſtimony to them." Now we cannot eaſily conceive how this ſhould be a teſtimony unto them, unleſs we obſerve, that the offering for the cleanſing of a leper, was not to be made, till the Prieſt had well viewed the perſon, and ſeen that he was perfectly cleanſed; ſo that this would be a clear teſtimony of the divine power of Chriſt in working ſuch a miracle. See Lev. xiv. 3, 4. The Apoſtle ſaith *all things are lawful for him*. If we take this without any limitation, it overthrows all religion and morality at once. But if we conſider the ſubject which he hath in hand, we ſhall find that he ſpeaks only of ſuch things as are in their own nature *indifferent*, but in particular caſes become *good* or *evil*, according to their various circumſtances.

Where none of theſe things, whereof I have ſpoken, determine what is the proper and genuine ſenſe of a place, but there are ſtill various interpretations, which offer themſelves to us, all of like probability, all according with the ordinary uſe of the words, with the circumſtances of the place, and with the Analogy of faith, we may obſerve that common rule, "Where the ſenſe of Scripture is not evident, it is beſt to expound it in the largeſt ſenſe:" that is, whether the Spirit of God do purpoſely leave things ſo doubtful for that end or not, we may ſafely ſerve ourſelves of thoſe various interpretations, which offer themſelves to us. For example, If any doubt whether our Saviour, Matt. vi. 33. intended a priority in point of time, or a preference in our judgment and eſteem, he ſhall be ſure to comply with his will, and not exclude the true ſenſe of the place, if he do in the *firſt place ſeek the kingdom of God*, beginning therewith, contrary to the old rule, *virtus poſt nummos*,* and likewiſe ſeek it with the greateſt diligence and moſt ardent affection. Thus again, if there ſhould

* Get *money firſt*, and then virtue or religion.

be

be any doubt of the meaning of Heb. xii. 14, whether the Apoſtle means without *Peace*, or without *Holineſs*, that none ſhall ſee the Lord, or without *following after* both, that is earneſtly endeavouring to attain them, he ſhall make the ſafeſt interpretation of the place, that underſtands it in the laſt ſenſe, and ſo labours after both Peace and Holineſs. The like may be ſaid of many other places.

I ſpeak here of divers *literal* ſenſes only; and not of *myſtical* or *typical* ſenſes, nor of *alluſions* or *accommodations*, of which I ſhall ſpeak hereafter.

To the Editor of the Methodist Magazine.

Sir,

PLEASE to requeſt a Diſcuſſion of the following Text in your improved Miſcellany, by any Lover of Truth. "In "thy ſeed ſhall all the families of the earth be bleſſed," Gen. xxviii. 14. See alſo Gen. xxii. 18, Acts iii. 25, and Gal. iii. 8.

The reaſon of this Requeſt is, that it was lately aſſerted in the pulpit, by an approved Preacher, "That no human Being can be ſaved, who has not the Goſpel preached to him." The Preacher added, "Let him who believes the reverſe, prove it." I am, &c.

H. L.

PHYSICO or NATURAL-THEOLOGY.

IN our Extract from Cicero's Treatiſe concerning the Nature of the Gods, we have taken a general view of the Works of Jehovah, the only living and true God, and have diſcovered in them all, whether conſidered ſeparately or conjointly, and as parts of one grand *whole*, the moſt evident proofs of his infinite wiſdom, power and goodneſs. We have it now in contemplation, to take a more particular view of, at leaſt, ſome of theſe wonderful works of our all-wiſe, all-mighty, and all-gracious Creator; and to begin our ſurvey, where he began his operations, and firſt to conſider the great Principles and Agents of Nature, *Light*, (including Fire) *Air*, *Water*, and *Earth*, according to the order in which they appeared, when called forth by their Omnipotent Maker, from the Chaotic Maſs, in which they before lay involved. See Gen. i. 1,—11. Our plan is next to paſs to the obſervation of *Minerals* and *organized Bodies*, whether *Vegetables* or *Animals*, following the Creator in his proceſs, and advancing, as he did, in

their

their formation, from ſuch creatures as are leſs perfect to thoſe that are more ſo; till, at laſt, a ſurvey of *Man*, the moſt perfect of all God's Works here below, ſhall terminate our enquiries, as the Creator's Plan was completed by Man's creation.

It is true, the adoption of ſuch a ſcheme as this, will open a large field for obſervation, and one, that cannot be even traverſed and tranſiently viewed, much leſs narrowly inſpected in a few Numbers. It, therefore, may appear to ſome of our Readers, to be too extenſive a plan to be undertaken in a Periodical Work, like ours, a few ſheets only of which can be given once a month, and of thoſe few ſheets, only two or three pages, be ſpared for ſuch a purpoſe. But, as it is intended to give a *very conciſe* view of the different Works of God; and not to enlarge and be particular, ſave in deſcribing ſome certain creatures of each claſs, which are leaſt known and moſt remarkable, we conceive that ſuch a deſign, even in our Monthly Publication, is by no means impracticable. And inaſmuch as, if it can be properly executed, which we doubt not but it may, it will certainly be both highly entertaining, and very inſtructive to moſt of our Readers, we intend very ſoon to enter upon it. Indeed we ſhould have begun it in this Number, had it not juſt ſtruck us, that we may make a further and very important uſe of the ſubject under conſideration in our laſt. This ſubject, as our Readers will recollect, was to ſhew that all the creatures in this lower world were principally deſigned for the good of man. This doctrine, it appears to us, not only manifeſts the Wiſdom and Power of God, and his Providence over and Benevolence towards the human race; but evidently raiſes man in the Scale of Being, and ſhews the high rank which he occupies in the Univerſe, and even evinces his immortal exiſtence. As this is an argument which we have ſeldom ſeen urged in proof of a future life; and as we diſcourſe concerning the Works of God, as diſplays of his divine Attributes, and on other ſubjects of Natural or Revealed Religion, to little purpoſe to thoſe who are not impreſſed with a ſenſe of their own immortality, we ſhall, before we proceed further in our reſearches into God's Works, occupy a few Pages of two or three Numbers of our Miſcellany on this important topic, *The Immortality of Man*, as manifeſted by God's Works.

" THE exiſtence of the future world, ſays a late and elegant Writer, may be inferred from the high rank and ſtation, in which we find man here below. I ſpeak not here of his ſuperior nature

and

and faculties, his reason, his imagination, the moral principle, and his other distinguishing powers, but of the place he occupies among the other creatures of God. Man is unquestionably the first of all God's works on this earth. All things seem subservient to him, formed for his nourishment, his convenience, or his pleasure. To him is assigned the dominion over the beasts of the earth, the fowls of the air, and the fishes of the sea. This earth is fitted up for him as the principal guest. For him the sun shines, the heavens roll, and the various seasons come round in regular succession. The different animals minister to his food, his clothing, or his happiness. The birds chear him with their pleasing songs, and all nature is carrying forward her great work for man, the lord of this lower world. His pre-eminence is visible in a thousand instances. His superior powers enable him to convert to his use or pleasure, not only the different parts of inanimate matter, but also a great variety of beasts, of birds, and fish. The land, the water, and the air, furnish him with an infinite variety of food: the most distant climates contribute their various luxuries to his pleasure: the birds and beasts, as well as the earth, produce for him the gayest clothing and the richest colours: the bowels of the earth yield gems and precious stones for our ornament; and the sea also delivers up her precious dyes and her beautiful pearls and corals. Thus, whilst each animal finds every thing proper for it within the narrow circle to which it is confined, man collects tribute from every part of the globe, from land, from water, from the surface and from the bowels of the earth. All these are proofs of his high rank, and of his wide and superior dominion. The animal creatures pay to him also an involuntary homage and service in token of his superiority. Even the most wild and savage find their ferocity repressed, and their courage fail them in the presence of man. The human eye and countenance command awe and respect, whenever properly exerted. Nothing but self-defence, and the cravings of extreme hunger, do ever provoke them to make an attack upon man. Tho' far superior to him in strength, swiftness, and courage, yet whenever man appears, they confess their inferiority by their flight, even before it is possible for them to be acquainted with the advantages he derives from his wisdom and the instruments he employs. Under his management, almost every animal becomes tame and tractable, and subservient to his purposes. In a

collection even of wild beasts, the accurate observer may derive some instruction, and the pious mind discover even some evidences for his religion.

" You see the monarch of the desert acknowledging a superior lord, in the obedience and respect he pays to his savage keeper: the royal tyger laying aside, in his presence, his fierceness and his pride, and suffering himself to be stroked by his hand and directed by his voice: the rough and clumsy bear, in obedience to his command, imitating in his awkward manner, the steps and motions of the nimble dance. In all these things you may see the dignity and the high rank of man. He is their lord, and this world was formed for him.

" In taking a survey of the different animals, you may see further marks of the superiority of man; and how every part seems intended by the great Creator to minister to his comfort, his instruction, or use. The different animals are not only wisely fitted for their proper climates, but, in their constitution, form, manners, and way of living, you will find something that has a respect to man. The ponderous elephant, formed for supporting the most enormous burthens, to carry castles and men upon his back, is likewise furnished by nature for sustaining long the want of water and of food. He is intelligent, friendly, and obedient, and easily understands the language of the different passions of his guide. He attaches himself closely to his friend, and assists even in laying the burthen upon himself. The camel also is a most useful and tractable animal; and without such aids the deserts would be impassable, and no intercourse would exist between those nations that live on their borders. We know also the unspeakable benefits of the rein-deer in the frozen regions of the north. Without this most serviceable animal, such miserable climes must be destitute of inhabitants. This useful creature is their all. Whilst itself lives upon the wretched moss, it furnishes man with food and clothing; it transports him with inconceivable swiftness to the greatest distance, thro' wild and untractable forests and mountains, the regions of eternal cold and snow. In the more temperate climates, where nature seems to have dealt more kindly with man, yet what wretched creatures should we be without the assistance and friendship of the brute creation! For the benefit of man, God *hath given to the horse strength*, and has clothed his neck with thunder. He hath bestowed upon him that noble courage, that he *mocketh at fear*, and *never turneth his back upon the sword*; that *he swalloweth the ground with*

fierceness

fierceneſs and rage, nor *regardeth the ſound of the trumpet*. And yet this generous animal is of the moſt tractable temper. He ſubmits to every thing: he performs every thing in obedience to the commands of man.

" The ox alſo and the cow not only provide us with the richeſt food, but lend their ready aſſiſtance to the cultivation of the earth, and to raiſe up the richeſt harveſt of graſs and of corn. The innocent ſheep brings in her kind tribute of the beſt food and clothing for ungrateful man.

" Were we to run over the various animals, and the different parts of the earth, we could ſcarcely find any animal, or any part, but what had ſome immediate or remote regard to man. Can we then contemplate all nature thus directing her attention to the human race, and forbear to ſtop and wonder? Lord, what is man! If he be only what he appears to be on this earth, all is a myſtery. He comes forth the moſt helpleſs of creatures; in his infancy he is conſtantly expoſed to miſery, and has to paſs thro' a long train of diſeaſes, making ſucceſſive attacks upon his life: for fear of death, his whole life is ſubject to bondage. His pre-eminence is often the ſource of his misfortunes. His ſenſibility, his lively imagination, his reaſon, his enquiries into futurity, his apprehenſions, all help to increaſe his ſorrows and his pains. How then are we to account for all that greatneſs and dignity, that dominion, that he poſſeſſes over the other creatures?

" Here is a magnificent world fitted up for his habitation, the glorious canopy of heaven for his covering, and all creatures living for man. If there be another world, if man be deſtined for immortality, then we find him a being worthy of all the grandeur beſtowed on his firſt ſtate: all is in perfect uniſon; nothing ſuperfluous; every thing is wiſely contrived to lead his mind upwards to his God.

" But ſuppoſe that he is not; ſuppoſe him to be only the creature of a day, and that all periſhes with this life; conſcience then is aſſigned him only for a tormentor, to diſturb his enjoyments; his rational nature and immortal hopes are only a deluſion; the knowledge that he has of the Supreme Being anſwers no other end but to amuſe him as an idle ſpeculation, to fill him with falſe love, or to diſtreſs him with vain fears; and the pre-eminence aſſigned him by his Creator, is nothing more but a mock majeſty, for which he is ſoon to be tumbled into the dark-

neſs of everlaſting death. Theſe are the concluſions that irreligion warrants, and the comforts that it gives to man."

[*To be continued.*]

THE PROVIDENCE OF GOD ASSERTED.

"THE Lord is known," ſays the Pſalmiſt, "by the judgment which he executeth: and the wicked is ſnared by "the work of his own hands." "Doubtleſs there is a God that "judgeth in the earth." In our Number for May laſt we offered to the conſideration of our Readers, a few obſervations upon the retributions of divine Providence to the wicked, in the preſent world, and mentioned ſome inſtances, in which ſuch retributions had been viſibly diſplayed. It would be a very eaſy matter to multiply inſtances of this kind, for they frequently occur in the hiſtory of mankind. How often have men of violence and blood been reminded of their crimes by notorious puniſhment? "Tortured long," as an elegant writer obſerves, by the ſtings of agony and remorſe, they have cloſed the ſcene by ſome horrid death. The caſe of Nero is well known, and by no means ſingular. This tyrant, the diſgrace of human nature, who had cruelly put to death many of the moſt illuſtrious Romans, ſet fire to Rome, exerciſed the moſt barbarous and wanton cruelties againſt the diſciples of Chriſt, and murdered his own mother, was purſued by the hand of Providence in the moſt viſible and exemplary manner, and is hung up as an illuſtrious monument of the juſtice of its decrees. Reduced to the moſt extreme diſtreſs, univerſally hated, deſpiſed and deſerted; in the dead of the night, and attended with a few domeſtics, he went to ſeveral houſes of his friends, but every where the doors were ſhut againſt him. Flying from the city, meanly apparelled and worſe mounted, he was retiring under darkneſs and diſguiſe to a country houſe as his laſt ſhelter: on the road he was terrified by dreadful flaſhes of lightning and a violent earthquake, as if the ghoſts, ſays his hiſtorian, of the many perſons he had murdered were riſing up againſt the mercileſs tyrant. He paſſed a night and a day in dark concealment, and in ſuch agonies as can hardly be expreſſed. Often did he attempt to anticipate his death with a dagger, but after trying its point with a trembling hand, his courage forſook him. Such was his cowardice as to intreat, with many tears,

ſome

ſome of his attendants to animate him, by their example, to die with intrepidity. But Nero had no friend. One of his freedmen at laſt, with great reluctance, aſſiſted him in ſtriking the dagger to his throat.

Thus fell this tyrant overpowered with the horror of the murders he had committed, and tormented, in his laſt moments, by the ſtings of an accuſing conſcience; and, by his death, he has left a memorable warning to the world, that God is no unconcerned ſpectator of the things that paſs on this earth; and that the crimes, that are not expiated in this world, await the awful juſtice of God, in that world which will never end."

Some Remarkable ANECDOTES.

NOT to dwell upon facts occurring in ancient or modern hiſtory, with which many of our Readers are probably already acquainted, we ſhall lay before them the following authentic Anecdotes on this ſubject, which, we believe were never before publiſhed. The firſt of theſe we have found in a Manuſcript Book of the late Rev. John Weſley, in his own hand writing. It is as follows.

" A Gentleman, who was very ill, ſending for Dr. Lake, told him, 'He found he muſt die, and would therefore relate a very odd ſtory to him.' He had, about a fortnight before, been riding over Hounſlow-Heath, where ſeveral boys were playing at cricket. One of them ſtriking the ball, hit him juſt on the Toe with it, looked him in the face and ran away. His Toe pained him extremely. As ſoon as he came to Brentford he ſent for a Surgeon, who was for cutting it off. But, unwilling to ſuffer that, he went on to London, and when he arrived there, immediately called another Surgeon to examine it; who then told him his *Foot* muſt be cut off. But this he would not hear of; ſo before the next day the mortification ſeized his leg, and in a day or two more ſtruck up into his body.

Dr. Lake aſked him whether he knew the boy that ſtruck the ball? He anſwered, 'About ten years ago I was riding over Hounſlow-Heath, when an old man run by my horſe's ſide, begged me to relieve him, and ſaid he was almoſt famiſhed. I bade him be gone. He kept up with me ſtill: upon which I threatened to beat him. Finding he did not take any notice of it, I drew my ſword and with one blow killed him. A boy about four years old, who was with him ſcreamed out, his Father was killed. His face I perfectly remember. That boy it was, who ſtruck the ball againſt me, which is the cauſe of my death.'"

Anecdote of a Dueller.

THE following *odd account*, which equally manifeſts the retaliating Juſtice of God, was ſent us by a friend, on whoſe veracity we can depend, in March laſt.

To the Editor.

Dear Sir,

THE unhappy death of Mr. ——, which happened here the laſt Sunday, and has cauſed much converſation in this town, adds another proof to the many already on record, of the retaliating Providence of our Almighty Judge.

From his youth up, it ſeems, Mr. —— put little or no reſtraint upon his appetites; but, on the contrary, availed himſelf of the advantages which an extenſive property afforded, of indulging the more freely in thoſe vices to which fallen humanity is prone. Women of ill fame were among the chief objects of his purſuits. He is ſaid to have been in company with a woman of that deſcription ſome years ago, when he was guilty of an outrage which involved him in great trouble and expence; and which is believed to have laid the foundation for the dreadful cataſtrophe which cloſed his career in this world. With this woman, it is ſaid, he went, at a late hour to an Inn in L—ſtreet, with the purpoſe of ſpending the night; but Mr. —, the Landlord, alledging the unſeaſonableneſs of the time, very properly refuſed to admit them into his houſe. Mr. ——, after ſome altercation, watching his opportunity, forced himſelf an entrance, puſhed down the Landlord in the paſſage, and abuſed him in a manner ſo ſhocking that he expired ſoon after.

For this atrocious offence Mr. —— was tried at the enſuing aſſize at ——: but his puniſhment only extended to an obligation to keep the peace, and to provide for the children of the deceaſed, till they attained to the age of twenty-one years.

But, rarely, perhaps never, does a caſe of this kind eſcape the puniſhment due from human juſtice, without judgment being afterwards inflicted more awfully by the juſtice of him, who ſaith, "Vengeance belongeth unto me, I will recompence."

Common as it is for the doctrine of divine retaliation to be forgotten or diſputed by men of blood, no truth is more ſtrongly ſupported by the laws of revelation and nature than this is. No ſooner were the waters of the deluge aſſuaged, but God aſſured the inhabitants of the new world that "Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed." Agreeably to which our Saviour declared, two thouſand years afterward, "With what

meaſure

measure ye mete, it shall be measured to you again." How deeply the truth of this is impressed upon the hearts of barbarians, is clearly evinced by the judgment which the ancient inhabitants of Malta formed of the character of St. Paul, when the deadly viper fastened on his hand.

About fifteen years after the time that Mr. —— had shed the blood of his neighbour, he was called to bear a woeful testimony to the truth of this doctrine, in a way which he little expected; which was as follows.

A few weeks ago, a young gentleman of this place, paid his addresses to a niece of Mr. ——'s; and after having gained the affections of the young lady, not only slighted her, but also cast some ungenerous reflections upon her family. Mr. —— was exceedingly provoked at this dishonourable conduct towards his niece; and in the heat of his passion threatened to inflict corporal chastisement on the author of her disappointment. The young gentleman, unable to brook his menaces, sent him a challenge; which Mr. —— received with great reluctance, and requested time for the settlement of his affairs. For that purpose five months were allowed him: at the expiration of which, the impatient youth sent him notice, that if he refused to meet him at six o'clock in the morning of the following Sunday, he would publicly expose him. Mr. ——, accompanied by his second, met him at the appointed place. They instantly marked their distance, and both fired at the same moment. Mr. —— being dim sighted, and little practised in arms, missed; but the young man, better skilled in duelling, lodged the fatal contents of his pistol in the body of his adversary; who immediately fell to the earth with a fearful groan. The unfortunate Mr. —— was conveyed home in great agonies: where every possible attempt was made to extract the ball, but without effect. He languished, in much torment, till the following Sunday, when his soul was required of him.

The order of God, in the punishment of man, often becomes more visible by the coincidence of those circumstances which are connected with it. This observation will apply to the present case. The challenge which brought Mr. —— to his untimely death, was dispatched to him from the very house in which he had, many years before, inflicted death upon the Landlord. In that part of the Landlord's body, where Mr. ——'s violence proved mortal; in the same part of his own body did he receive the mortal ball! It was on a Sunday that he committed that cruel outrage on the Landlord; and it was on a Sunday that he fought the destructive duel; and on a Sunday that he was called to give an account of the deeds done in the body!

Can, then, the most deluded advocate for dissipation and vice oppose to the example before us, that of a righteous man, without receiving full conviction of his own folly and presumption? In the

former we see the few years of life consumed in the infamous drudgery of sin, in the gratification of brutal and diabolic passions, in providing guilty terrors for a dying hour, and in treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God; but in the latter we behold those fleeting years employed in securing an entire deliverance from the misery of sin, in the subduction of every malignant passion and principle, in the delightful exercise of every gracious virtue, and in diligently preparing to live and reign with God and the Lamb for ever!

March 12, 1804. T. C.

Anecdote of Lord Camelford.

ANOTHER awful instance of the fatal effects of duelling, and of divine retaliation, we have in the late Thomas Lord Camelford, who died March the 10th last, in consequence of a wound received in a Duel. "Lord Camelford is reported," say the Authors of the *Christian Observer*, "to have been engaged in several duels; and on one occasion, at least, he deprived a fellow-creature of his life. It ought not therefore to be a matter of surprize that he should at length fall a victim to that spirit of duelling, which he had himself so much encouraged. It often pleases Providence to cause men thus to 'eat the fruit of their own ways,' and to become the means of warning to others against the practices, to which they had themselves yielded."

On DRINKING SPIRITS.

INASMUCH as the evil, of which our Correspondent complains, and against which he bears his testimony, in the following Letter, generally meets with its proper chastisement, thro' the Providence of God, even in the present world, if not in the affliction, yet in the poverty and disgrace, of the person guilty of it; and as it has not seldom been the cause of quarrels, of duels, and of murder, we judge it will not be foreign to our purpose to give his observations a place in this department of our Work.

To the Editor of the Methodist Magazine.

Dear Sir,

VARIOUS are the snares and temptations, to which professors of religion, in the present age, are exposed; insomuch that the best men are in continual danger of being drawn or driven from the path of duty and holy obedience. Every man therefore has need of line upon line, and of admonition upon admonition. And some persons, in circumstances peculiarly dangerous, have need of the most faithful and pointed cautions.

Your excellent Miſcellany, deſigned for general utility, is a proper vehicle for the communication of whatever is calculated to promote good, or to prevent evil. Will you allow me, Sir, with candor and tenderneſs, yet with the utmoſt plainneſs, to deliver my ſentiments on a ſubject of high importance to the cauſe of religion and morality, viz. "*The abuſe of Spirituous Liquors?*" My apology for propoſing the inſertion of ſuch a paper in your Magazine, is, the *evident neceſſity* of it, in this age of commerce, and of increaſing riches and luxury.

Our anceſtors knew little, comparatively, of the uſe or abuſe of Spirituous Liquors, for they ſeldom had recourſe to them. But *now*, they are in almoſt general uſe; nor is it uncommon for *ſober*, and even *religious* perſons to bring them to their tables, from motives of hoſpitality to their friends. Hence the moſt temperate and conſcientious have need to be upon their guard. I ſhould be ſorry to give pain, for one moment, by *undue* ſeverity, in ſpeaking of the frequent uſe of ſuch liquors: but the *abuſe* is ſo common, and there is ſo much danger of its ſpreading, that great plainneſs ought to be uſed in ſpeaking on the ſubject.

I wiſh, Sir, that particular notice may be taken of the term *abuſe*; for it muſt be admitted that ardent ſpirits have their *uſe*; and in ſome caſes it may become a duty to apply them. Such caſes, however, ſeldom occur; and when they do, the greateſt caution ſhould be obſerved.

It will be difficult, perhaps, preciſely to fix any general ſtandard by which perſons may be directed as to this point. But an unprejudiced perſon may form a correct judgment for himſelf.

It cannot be doubted for a moment, whether thoſe perſons are guilty of the evil in queſtion, who drink *at any time* till they are intoxicated. Who does not know that drunkenneſs is a ſin; a ſin againſt God and againſt the community? But many, who are never ſeen in a ſtate of intoxication, *are in a conſiderable degree culpable*. This remark will apply to *moſt* who are in the habit of drinking ſpirits, either pure or mixed with water, *day by day*. I ſay, *to moſt*: for there may be ſome exceptions. Here and there one, for phyſical reaſons, takes a portion of this mixture as his daily beverage, and, perhaps, meaſures it with as much caution as he would any dangerous ingredient in the compoſition of a medicine. Such a perſon muſt be exculpated from blame; tho' it is queſtionable, whether the CONSTANT uſe of *ſuch a medicine*, for ſo we muſt term it, anſwer any valuable purpoſe. "There is no medicine I know of," ſaith Dr. CADOGAN, "that, taken every day, will not either ceaſe to act entirely, or by acting do much harm." Cad. on the Gout.

Notwithſtanding the above conceſſions, impartial men will not deem it uncharitable to aſſert, that ſuch as from *mere cuſtom*, out

of complaiſance to others, or for their own ſenſual gratification, indulge themſelves in the daily uſe of Spirituous Liquors cannot be exculpated.

In ſome parts of the Kingdom, it is not uncommon to give ſpirits, very freely, to ſick perſons, ſometimes mixed with water, and ſometimes even unmixed. The deſign of this is to cheer their ſpirits. The patient, at firſt, probably, takes the potion reluctantly, but by degrees acquires a reliſh for it, and fancies he cannot do without it. This is an awful abuſe indeed. It frequently accelerates the diſſolution of the unhappy perſon ſo treated; and, at the ſame time, indiſpoſes, nay more, *incapacitates* him to prepare for his important change.

Another inſtance muſt not be unnoticed. Some perſons are in the habit of preſſing Spirituous Liquors upon others, particularly their gueſts; compelling them, by their importunities, to take more than they are diſpoſed to take; often urging, as if conſcious they were doing wrong, "I hope it will not hurt you!!"

It is ſcarcely neceſſary to conſider the force, or rather the *weakneſs* of the arguments in favour of a daily and habitual uſe of Spirituous Liquors. Many never think of any reaſons for it. It is *agreeable* to them; and long cuſtom has induced a habit, which renders it ſo neceſſary that they cannot be eaſy without it.

They who are queſtioned by others, or whoſe own minds are, at times, uneaſy, endeavour to find out reaſons for a continuance of the practice; which, if examined, will appear to have no force at all. One uſes ſpirits to *promote digeſtion!!* Another to *cheer his mind!!* A third *to keep out the cold!!* and a fourth, becauſe he wants ſomething to *nouriſh and ſtrengthen him!!* Theſe common place arguments can have no weight but on uninformed minds, or on perſons who wiſh to find an excuſe for a conduct they are reſolved to purſue.

You will perceive, Sir, the deſign of this Letter, is, to diſſuade from and guard againſt the *daily uſe* of ſtrong Liquors, which, (admitting very few exempt caſes) is, as I contend, an *abuſe* of them. Were arguments neceſſary to enforce this advice, they might be multiplied. The following may ſuffice.

1. The conſtant *uſe of Spirituous Liquors occaſions unneceſſary expence.* The whole amount, with ſome perſons, in the courſe of a year muſt be very conſiderable. Probably ſome will reply, "*We can afford it.*" Let ſuch remember who hath ſaid, "The gold and ſilver are mine." They were the Lord's before they were your's. They are his *now:* you are only ſtewards, not proprietors, and he will call you to give an account of your ſtewardſhip. Beſides, conſider, how much good might be done by the money ſo expended? How many widows' hearts might be made glad?

And

And a cup of cold water given to a diſciple of Jeſus, ſhall not go unrewarded.

2. *It is injurious to health.* In a few *rare* caſes it is allowed, Spirituous Liquors may be uſed, *occaſionally*, to good purpoſe. Yet the faculty ſeem to be unanimous in their opinion, that the *habitual* uſe of them is injurious even to *ſtrong* conſtitutions, much more ſo to weakly or nervous perſons. I make no pretenſions to medical knowledge; but after having converſed with men of eminent profeſſional abilities and practice, and alſo conſulted the beſt writers on this ſubject, I do not heſitate to expreſs my firm perſuaſion, that they are in a high degree pernicious. If any one will examine medical authors on the *cauſes* of diſeaſe, he will be ſurpriſed to ſee how often the drinking of ſpirits is mentioned. I will take the liberty here to bring forward a few quotations, in point, from reſpectable writers. Dr. BUCHAN, ſpeaking of the *cauſes* of the want of appetite, mentions "the immoderate uſe of ſtrong Liquors." He obſerves in another place, "Many people injure their health by drinking, who ſeldom get drunk. The continual habit of "ſoaking," as it is called, tho' its effects be not ſo violent, are not leſs pernicious. When the veſſels are kept conſtantly full, and upon the ſtretch, the different digeſtions can neither be duly performed, nor the humours properly prepared." The digeſtive powers are not ſtrengthened, but enfeebled by the frequent uſe of ardent ſpirits.

But ſome, it was obſerved, uſe ſtrong liquors to *cheer their minds*. The above-named writer, ſpeaking of perſons afflicted with lowneſs of ſpirits, ſays, "Strong Liquors of every kind ought to be avoided as poiſon." Again, "The miſerable," ſays he, "fly to it (i. e. the drinking of ſpirits) for relief. It affords them indeed a temporary eaſe. But alas! this ſolace is ſhort lived; and when it is over, the ſpirits ſink as much below their uſual tone as they had before been raiſed above it. Hence one repetition of the doſe makes way for another, till the unhappy wretch becomes a ſlave to the bottle, and at length falls a ſacrifice to what at firſt perhaps was taken only as a medicine." Speaking of nervous diſeaſes, under the article of regimen, "Above all things," he adds, "drams are to be avoided. Whatever immediate eaſe the patient may feel from the uſe of ardent ſpirits, they are ſure to aggravate the malady, and prove certain poiſons at laſt."

It is unneceſſary to produce many authorities in proof of what is ſo evident, viz. that ſtrong liquors are ſo far from *keeping out the cold*, that they induce a greater ſuſceptibility of cold. Dr. LATHAM in his advice to the Volunteers, (See Whitehall Evening Poſt for Oct. 13,—15.) cautions them againſt the uſe of ſpirits in caſe of cold, and recommends warm, diluting drink. With regard to the ſupport or nouriſhment derived from Spirituous

Liquors, (which many ſpeak of with the utmoſt gravity) it is artificial; and to uſe an expreſſion of Dr. Latham in the above-mentioned advice, "I could wiſh him to be reminded that Spirituous Liquors raiſe a man for a ſhort time above his level, only to ſink him afterwards into a lower ſtate of inefficiency." Matters of fact afford awful proof of the truth and force of the above remarks.

3. Above all, *it is hurtful to the Soul!* Notwithſtanding the temporary effervescence occaſioned by a dram, or a glaſs of mixture, this practice enfeebles the powers of the mind, and unfits it for communion with God. Beſides, any the leaſt degree of ſenſual indulgence produces a correſpondent temper in the ſoul; and the fumes of liquors at once leave the animal ſpirits and the mind enervated, and hereby the Holy Ghoſt is grieved. Should a man, therefore, be preſerved all his life from intoxication, he will, notwithſtanding, ſuffer conſiderable loſs. But ſhould he, by little and little, be led into the practice of drinking to intoxication, he is eternally undone, without a miracle of mercy. Many awful inſtances of the kind have occurred, which ought to be as Beacons, effectually to warn others, leſt they fall into the ſame evil and ruin.

It would be uncharitable to ſuppoſe that the evil, we wiſh to remove, or prevent, is *very common* amongſt profeſſors of religion. Yet its exiſtence cannot be denied; and the danger is great and encreaſing. And if it do not meet with a firm reſiſtance from *religious men, who* ſhall ſtem the torrent? "If the ſalt have loſt its ſavour, wherewith ſhall it be ſeaſoned?"

Should this paper be the effectual mean of caution to a ſingle individual, and in any degree anſwer the deſign of the writer, by *producing in the minds of profeſſors a reſolution to avoid the appearance of evil*, he will rejoice. And if any ſhould blame him for the liberty he has taken, and find fault with the manner of his addreſs, he will ſtill enjoy the ſatisfaction which ariſes from a conſcientious diſcharge of his duty.

I remain, dear Sir, your's affectionately,

Macclesfield, Oct. 27, 1803. Joseph Entwisle.

The GRACE of GOD manifested,

In an Account of the Experience and Death of Mr. James Bate.

To the Editor of the Methodist Magazine.

Dear Sir,

THE Subſtance of the following account was ſent to me from Mrs. Bate, with a requeſt that I would prepare the ſame for the Magazine. I was well acquainted with her late huſband, the

the ſubject of this little narrative. I have often ſlept under his hoſpitable roof; and had the opportunity, frequently, of converſing with him freely, as well when he was in health, as in his affliction, and when near the period of his life. A character ſo conſiſtent and uniform as his, I have ſeldom met with; a character in which a lively ſenſe of God, and of the kingdom of his grace was ſo perpetually warm upon the mind; in which chriſtian meekneſs, holy love, and zeal for the glory of God and his cauſe, were ſo happily united; in which humility and boldneſs in the cauſe of truth walked hand in hand; and in which zeal and labour to promote real godlineſs were attended with ſuch good effects. In him was ſeen the uniform chriſtian in life, and the triumphant chriſtian in death.

Biography, when a character is fairly drawn, and can be held up conſiſtently as an example to others, is uſeful to all claſſes of readers: it is a check to vice and infidelity; and a ſpur to the profeſſors of religion, to be "followers of them who thro' faith and patience inherit the promiſes."

That the following account may be attended with a bleſſing to the readers of it, prays your affectionate Brother,

London, March 23, 1804. Benjamin Rhodes.

An Account of the Life and Death of Mr. James Bate, of Sittingbourn, in the county of Kent.

OF the early part of his life little can be ſaid; he was what others generally are at that age. His parents were moral in their conduct towards mankind, and endeavoured to bring him up in the ſame way, thinking it quite ſufficient to entitle him to heaven. In his youth he manifeſted an abhorrence of falſehood, and a love to truth and integrity. He ſtrove to follow our Lord's rule, of doing to others, as we would have others do to us. His natural temper was compaſſionate, gentle, eaſy to be intreated, and courteous. Theſe diſpoſitions produced love and eſteem from thoſe who knew him. But his pleaſing manner proved a ſnare to him, and drew him into company and faſhionable diverſions. The love of dancing was his ruling paſſion, in which art he excelled. When between ſixteen and ſeventeen years of age, a religious perſon ſtrove to perſuade him to hear the Methodiſts, but he refuſed; thinking himſelf better than they. However he reſolved to get by heart another long prayer, and ſay it night and morning, which he thought would be quite ſufficient for the purpoſes of religion. As the Methodiſts were a deſpiſed people, he not only reſolved to keep at a diſtance from them, but even became a perſecutor of them. At laſt he was prevailed on to hear for himſelf. The firſt ſermon which he heard, convinced him that he had entertained a wrong opinion of them; and he became a little alarmed reſpecting

reſpecting his own ſtate; but the good impreſſions he then received did not continue long.

Soon after this, he made an appointment to go to a dance. He knew that ſome of his companions were addicted to ſwearing, and he abhorred a vice ſo foul. To prevent this, he drew up ſome rules of order to be obſerved while they continued their aſſembly. One rule was, That whoever ſwore, while the company continued together, ſhould forfeit one ſhilling for each oath. He took his rules with him, and read them to the company, but in the reading of them he was deeply convinced that dancing was wrong, and that he was a ſinner. He then ſaid to the company, "I will leave theſe rules with you, but you will never ſee me again at a dance." His companions were much mortified at his leaving them, and concluded that he muſt have loſt his reaſon. They ſoon began to perſecute him, in order to drive him from his notions of religion; but in this they failed. They then uſed more gentle and alluring ſtratagems to draw him into his former courſe of life, but he firmly reſiſted all their temptations. His trials, however, were not a few from worldly-minded people; and from his relations, who expreſſed their fears that the Methodiſts would ruin him.

The Light of Truth continued to ſhine upon his mind, and diſcovered the great depravity of his nature; and temptations preſſed ſo powerfully upon him that he was quite ſtaggered, and knew not how to go forward to ſeek the way of life; and yet he did not dare to go back to his former ways, which he knew would prove death eternal to his ſoul. He now conſtantly heard the Methodiſts, but ſhame ſorely buffeted him. He would have crept along any back way to eſcape the eye of his former acquaintance. But he ſoon got the better of his troubleſome companion, ſhame; for things eternal begun to have ſo great weight with him, that he grew indifferent about what the world might ſay or think of him. He now threw off all foppery in his dreſs, and became plain, altho' decent in his apparel. He alſo joined hand and heart with the Methodiſts, ſaying, "This people ſhall be my people, and their God ſhall be my God:" and reſolved to ſeek the Lord with his whole heart.

He was ſoon fully convinced that he had no righteouſneſs of his own, and no plea before God on that ſcore, and was deeply humbled before him. His ſenſe of his ſinfulneſs and guilt, grew exceedingly painful, and perhaps but few have ſuffered more on this account than he did: His ſins appeared to him too great to be pardoned, and his diſtreſs of mind continued for more than two years before he found deliverance. At ſome ſeaſons, indeed, a degree of comfort alleviated his mind, and cauſed him to hope that God would ſhow mercy to him thro' the merit of the Redeemer; and this encouraged him to perſevere in ſeeking ſalvation.

One

One night while he was engaged in fervent prayer, the following words were powerfully applied to his mind, as if ſpoken to his ear, "O thou afflicted, toſſed with tempeſt, and not comforted; behold I will lay thy ſtones with fair colours, and thy foundations with ſapphires." In that inſtant his burdened mind was perfectly delivered, and Chriſt became precious to his now believing ſoul. Peace, love, and joy filled his breaſt, and out of the abundance of his heart his mouth ſpoke praiſe to his forgiving God and Saviour.

He now began to ſpeak and act with boldneſs for his great Maſter; and deemed it an honour to be reproached for the ſake of Chriſt. He greatly delighted in the means of grace, and found them as green paſtures, where his ſoul was fed abundantly. His zeal for God, and diligence in his ſervice were uncommon: in theſe he was a pattern to the profeſſors of religion. He frequently viſited the ſick, the poor and needy; relieved their neceſſities, exhorted them to turn to the Lord, wept over them, and prayed with them. In theſe means he was ſucceſsful, and ſeveral perſons were brought to the knowledge of the truth by his endeavours.

Divine Providence gave him a very uſeful talent of exhortation and prayer, in the exerciſe of which he was very laborious and uſeful, both in his native town, and the country adjacent. His labours were great to do good: perhaps too great for his bodily ſtrength, as it is thought the foundation of a conſumptive complaint was laid in his over-exertions.

His piety and amiable conduct had ſo good an effect on his father, that he was brought to the knowledge of the truth, and made a partaker of pardoning mercy; ſoon after which he was taken ill and died in peace. A little time before his death he ſaid, "I am ſaved; I reſt:" and gently fell aſleep in the Lord, December 1795.

Mr. Bate's holy walk and converſation were the means of perſuading his mother of the true nature of religion, who ſoon after the death of her huſband, was taken ill and died. She alſo gave good evidence of dying in the Lord. Some time after this his eldeſt ſiſter was brought to the knowledge of ſalvation thro' his inſtrumentality, and died in peace. No doubt but God ſaved theſe in anſwer to the prayers of his ſervant. Theſe are great encouragements to pray for the ſalvation of our relations and friends. The prayer of faith ſhall not finally fail; ſooner or later God will anſwer it, if we perſevere therein, with fervency.

Mr. Bate having now loſt his parents and eldeſt ſiſter, began to think that an help-mate after his own heart, would add to his happineſs and uſefulneſs; as, if married, he could more conveniently entertain the preachers, and the ſervants of the Lord. In

this

this he devoutly ſought direction from the Lord, and divine Providence guided his ſteps to one who perfectly accorded with his wiſhes. Their diſpoſitions, their aims, and purſuit of godlineſs were much the ſame. Their marriage was ſolemnized December 1796. He ſoon received the preachers into his houſe: indeed his houſe was open to all that feared the Lord. He was liberal; and his liberality was, at leaſt, equal to his circumſtances. He ſought out the objects who needed aid; and in diſtributing to their neceſſities, he availed himſelf of the opportunity of praying with them, of exhorting and perſuading them to ſeek the Lord. And God bleſſed his labours of love in this way to the converſion of many ſouls; ſeveral of whom are now ornaments to religion.

He was very uſeful in preaching, exhortation, holding prayer-meetings, and leading claſſes. When little differences aroſe among any of the members of the ſociety, he never reſted till he had brought about a reconciliation. He had a peculiar gift in comforting the broken-hearted, and leading them to him who could ſave them to the uttermoſt. He eagerly purſued backſliders, and uſed every mean in his power to bring them again to God, and in this work alſo his labours were attended with ſucceſs. Several of thoſe whom he was inſtrumental of reclaiming, are now lively and ſteady members of the Society. Indeed he was a father in the Society, and a bleſſing in his neighbourhood.

It is not to tell how uſeful a perſon of his ſpirit may be, in whom real piety, humility, meekneſs, and zeal for God are united, with earneſt endeavours to do good: the Lord will bleſs the labours of thoſe who are thus engaged. And ſurely the ſalvation of one ſoul, is of infinitely greater importance, than the greateſt achievements of a temporal kind.

Six months before Mr. Bate was taken ill, it was impreſſed on his mind that he ſhould not live long. He obſerved to Mrs. Bate he thought they were too happy in each other to live long together in this world. Their union was firm, and their affections reciprocal and endearing. He would ſometimes ſay to his beloved wife, when under afflictions in their family, thro' loſſes in their buſineſs, or on other accounts, "The happineſs which we have in each other ſweetens every bitter cup which we have in life."

In July 1801, his lungs began to be affected, and a bad cough enſued. Several ſkilful phyſicians were conſulted, who gave but little hope of his recovery. As his body declined, his ſoul increaſed in holy joy and heavenly-mindedneſs. Sometimes his friends would ſay to him, "Surely the Lord will not take away ſo uſeful a member of his church as you are, and who has done ſo much good." His reply was, "Do not mention any good which I have done;—I am a poor worm of the earth: God will give you to ſee he can do as well without me, as with me:—He is too wiſe to err, and too good to be unkind: He is taking me

away

away in love, perhaps from ſome great evil to come. I am but a young father among you: I intreat you love and eſteem your more aged father in the goſpel; my dear brother and faithful labourer who has borne the burden and heat of the day.* I ſhall ere long meet him in glory with many diamonds in his crown, and we ſhall rejoice together, with the little flock committed to our care. I feel the church as dear to me as my own children, and I pray you continue in love; be firm, and continue united as a threefold cord. Let each eſteem others better than himſelf, and hide each others little foibles."

If any perſon, in his preſence, ſpoke of the ſufferings of Chriſt, it was almoſt too much for his weak frame, and tears would flow plentifully. He had enlarged views of the love and amazing condeſcenſion of Chriſt in ſaving poor ſinners, which produced in him ſelf-abaſement and deep humility. His words were ſavoury and his converſation was attended with a bleſſing to thoſe who viſited him. His frequent anſwer to thoſe who enquired into the ſtate of his mind was,—"I am happy in God: my peace flows as a river." In his illneſs he had ſome conflicts with temptations; but his faith in his Saviour was unſhaken, and his peace uninterrupted. He ſaid many things to comfort and prepare Mrs. Bate for the awful trial which he ſaw approaching. At one time he ſaid,—"Come my dear, ſit down, let me tell you how to act when I am gone: it is right I ſhould ſet my houſe in order."—and added,—"We ſhall ſoon meet to part no more. God is love: He is weaning me from you by degrees: Is not this love? The trial of ſuch a bereaving providence would have been much greater, had I been taken away at a ſtroke. Glory be to God, I am brought to experience, that in every thing I can give thanks. My greateſt trial is to give up my dear wife and children."

About ſix weeks before his death he called out in the night, and ſaid,—"O! my dear, I have been this night favoured with the moſt bleſſed company, which has brought ſuch peace and joy to my ſoul, as are not to be expreſſed: tho' I have enjoyed comfort for many years, yet not to be compared to this which I now experience." He had the ſame viſitation with unſpeakable happineſs the two nights following. About this time he began to repeat the hymn,—"I'll praiſe my Maker while I've breath," he proceeded to, "He helps the ſtranger in diſtreſs, *the widow and the fatherleſs.*" He could proceed no farther, but he ſoon after called out, "O my dear, now I know the Lord will take care of you, he will never let you want; he will be a huſband to you, and a father to my children: now I can give you up; now I can

* The perſon alluded to, is Mr. Reaſon, who has for many years been a ſteady, upright, and uſeful member amongſt them.

leave you in the hands of God. My joy is not to be expreſſed: I am ſo favoured with heavenly viſitations, that my ſoul overflows with peace. I now know what it is to be ſanctified in body, ſoul, and ſpirit. I am living in the ſuburbs of heaven." From this time the enemy was not permitted to diſturb him. His pious friends were much edified and comforted with his converſation. His countenance was heavenly, and the room in which he lay, ſometimes ſeemed as if filled with the glory of God. A little before his death, being aſked by a friend, What he thought of the doctrines of Methodiſm? He anſwered,—"I believe more than ever in the truth of them;" and exhorted his friend to cleave cloſe to the Methodiſts, and never leave them. Towards the cloſe of life his pains grew ſevere; at thoſe times he deſired Mrs. Bate to pray for him, that he might be kept in perfect patience. When the pain was abated a little, he would enquire if they had ſeen any thing like impatience in his conflicts with pain? But not a word or action ſhewed any thing like it. His patience kept pace with the painful trial. He longed to be gone, but waited his Lord's leiſure with pleaſing expectation; ſometimes breathing out, "Lord ſeal my paſſport, and let me go; why do thy chariot wheels delay?" The night previous to his death, he took nothing but a little cold water, for which he gave thanks to God. Mrs. Bate ſaid to him, "My dear, you will ſoon be in glory;" he anſwered "Yes." He then ſlept a little, and when he awoke, waved his hand, as if he ſaw ſomething at the foot of the bed, and ſaid, "I am coming, I will come; O, that is a glorious ſight! I will come, I am coming." He then deſired they would lift him a little higher on the pillow. Immediately his happy ſoul triumphantly eſcaped without a ſigh or ſtruggle; on Auguſt the 30th, 1802.

A great concourſe of people attended his funeral. His death was lamented by all who knew him: and many who were not friendly to Methodiſm, ſaid, "We believe ſuch a character has not gone out of Sittingbourn in the memory of any man living."

THE KINGDOM OF GOD ENLARGED.

RELIGIOUS and MISSIONARY INTELLIGENCE.

America.

Extract of a Letter from Mr ZACHARY MYLES, of Baltimore, to his brother Mr. WILLIAM MYLES in London.

Feb. 7, 1804.

My very dear Brother,

MR. WHATCOAT viſited us yeſterday. He had juſt received a Letter from Dr. Coke, dated Charleſtown, South-Carolina, informing him that he intended to ſet out by land, for Boſton in Maſſachuſetts, before the general Conference, purpoſing to preach in the towns thro' which he paſſed. He has not yet been here. Mr. Whatcoat ſays, that the work is ſo extenſive, and the increaſe of Preachers ſo great, that notwithſtanding the public & private collections, together with ſome legacies, the Brethren are diſtreſſed very much

much for want of money. The chartered Fund for the Preachers only yields about 700 Dollars a year. This only affords one hundred Dollars to each of the ſeven annual Conferences, while the deficiencies at each Conference commonly amount to 2,000 Dollars. The Doctor, therefore, purpoſes, in paſſing thro' the Continent, to beg for this Fund.

Many of our American citizens are preparing to go to the newly acquired country of Louiſiana. Some ſay there is a mountain of Salt, 180 miles long, and 45 wide, about 1,000 miles up the river Miſſouri, and near to it. The mountain conſiſts, it ſeems, of ſolid rock ſalt, without any trees or even ſhrubs on it. Salt ſprings are very numerous beneath its ſurface. A valuable gold mine alſo has lately been diſcovered in North Carolina.

Jerome Buonaparte lives in this town. He was married at Chriſtmas to Miſs *Betſey Patterſon*, daughter of an Iriſh gentleman, who is a merchant here. Her family are Preſbyterians, the Popiſh Biſhop *Carrol* married them.

There is a moſt elegant Church juſt built here for Mr. *Daſhields*, a Church of England Miniſter, who preaches the truth as it is in Jeſus. We have 4 Methodiſt Chapels, 3 Engliſh Churches, 1 Preſbyterian, 1 Seceder, 1 Quaker, 1 Lutheran, 2 German Reformed, 3 Popiſh, & 1 New Jeruſalem Church: in all ſeventeen Churches in this city.

We do not hear at preſent any more news concerning the great revivals of religion; it would ſeem as if ſuch peculiar ſeaſons do not laſt long. I hope, with the opening year, that God will again revive and more abundantly ſpread Scriptural Chriſtianity thro' the earth, & cauſe his holy name to be praiſed and his goſpel believed and obeyed by the rebellious children of fallen Adam.

We have great cauſe to bleſs God, for his mercies and loving kindneſs to us. May we always fear to offend him. I frequently think of you on the Sabbath, when I bow in ſecret before the Lord. May you be enabled to declare plainly and fully the whole counſel of God; and may your every day's behaviour be a lively comment on the doctrines you preach! I remain, your affectionate Brother,

ZACHARY MYLES.

From the Same, to the Same.

Baltimore, March 22, 1804.

My dear Brother,

IN Boſton, (Maſſachuſetts) a very great flame of religion has broke out in Dr. *Stellman's*, the Baptiſt Miniſter's Church. From fifteen to twenty are awakened in a week, and made ſubjects of grace. The good old man, eighty years of age, is quite overjoyed. No noiſe, nor confuſion attends the work, but only ſilent tears, and weeping under the word. Letters, giving an account of it, have been read in the Baptiſt Church of this city.

At the two annual Conferences, of our people, there is an increaſe of 4,600, excluſive of many deaths, removals, &c. I hope the other five Conferences will be equally productive.

The 1ſt inſtant Dr. Coke, Mr. Whatcoat, and Mr. Coate, viſited us. The Doctor is in good health, only a little lame, having ſprained his foot in the South. He met Mr. Aſbury in Georgia, quite agile and healthy, and able for his work. He is to leave us next week, and go on to Boſton; and to return before the General Conference. He ſpoke concerning the ſtate of his own mind at the Love-Feaſt, and

gave a pleasing account of the spread of religion. It was attended with a blessing.

The Doctor preached at Washington before many of the Congress; and was in the company of the Vice President, Mr. Burr, who made him an offer of recommendatory Letters to France, and would procure him Letters from Mr. Jefferson to Buonaparte if he chose it.

Dr. Priestley died the 6th ult. at Northumberland, he was almost seventy-one years of age. One of his last orders to his son was, to write to a Professor of Chemistry, and to inform him "that water imbibed 760 times its bulk, of alkaline air." I remain, your loving and affectionate Brother.

ZACHARY MYLES.

The following Circular Letter to the Methodist Missionaries was forwarded to them in February last, and is now laid before our Readers, in compliance with the desire of the Preachers in Town, and of the other Members of the Committee, on whom, of late, the management of the concerns of the Missions, has devolved. Indeed to insert this Letter seems absolutely necessary, in order that our Readers may understand those of the Missionaries, which will hereafter be laid before them, as they in general refer to it.

"*New-Chapel, City-Road, London, Feb.* 19, 1804.

"Dear Brother,

"SINCE the departure of our esteemed Friend & Brother Dr. Coke, for America, we have been much concerned for the prosperity of the Methodist Missions. Feeling their great importance, as they respect the eternal interests of Mankind, and the general increase of our Redeemer's Kingdom, we have been very desirous of placing them upon some regular establishment, so that, under the Divine Blessing, we might reasonably expect a continuance of their success.

"The Doctor left Mr. Benson in charge of the Missions generally, and Mr. Whitfield was intrusted with their pecuniary concerns; but Mr. Benson having, by the desire of the Conference, taken upon himself the management of the Magazine, and being otherwise greatly engaged in the affairs of the Connexion at large, found himself quite unable to devote so much time and attention to the Missions as they required. And Mr. Whitfield having had a dangerous illness, which rendered him totally incapable of business, and no provision having been made to pay the Bills which had been drawn, and were coming due, nor to answer the various demands upon him on account of the Missions, it became a matter of absolute necessity, to call in the aid of all the Travelling Preachers in the London Circuit, and of some of our principal private Friends, to consider of the best means to be adopted to support the Cause of the Missions, and the Credit of the Methodist Connexion.

"It was determined, in the present distress, to appoint a Committee for the management of the Mission Affairs till the next Conference, this Committee to consist of all the travelling Preachers in the London Circuit, together with those Friends who compose the Committee appointed at the last Conference for guarding our privileges, as stated in page 30 of the printed Minutes, and also of a few other Friends whose assistance might be useful.

The

"The Committee chose the following Officers:

JOSEPH BENSON, *President.*
WILLIAM MARRIOTT, *Treasurer.*
JOSEPH BUTTERWORTH, *Secretary.*

"The first Act of the Committee, was to lend between three and four hundred Pounds, in order to honour the Bills which had been drawn upon Dr. Coke and Mr. Whitfield, on account of the Missions.

"In order to refund the above Sum, and to provide for further demands, a circular Letter was sent to the various Circuits, desiring that the Collections appointed by Conference should be immediately made in our Chapels throughout Great Britain. This produced an enlarged Correspondence on the Subject, and it was found to be the general desire of the People, to have some Accounts of the Missions regularly published, with a full detail of the receipts and expenditure. The Committee feel very desirous to comply with the wishes of the numerous Subscribers, and to render every satisfaction in their power. They would be glad to engage the Public more generally in this blessed Work, by giving all possible information; and that they may be enabled from time to time to publish interesting accounts of the Missions, they would most earnestly recommend each Missionary from the receipt of this Letter, to keep a regular Journal of his Proceedings, and all particulars of his Mission, together with accounts of all remarkable Conversions, with the Experience and Death of any individuals, from which extracts might be made for Publication, and to transmit this Journal or the heads thereof, at least twice a year to the Committee, or till the Conference give other directions.

"It may here be observed, that when several Missionaries are stationed in the same Colony, they might possibly think it needless for all of them to write home; but the Committee would however wish to receive accounts from each, as by comparing their several Journals together, a more comprehensive view might be taken of the whole, than could be formed by any single account, which might perhaps omit many interesting particulars.

"The Superintendant Missionaries will be pleased to draw their Bills on Mr. George Whitfield, New-Chapel, City-Road, London, till farther direction; but at the same time to send advice thereof, with the particular appropriation of the Money, to the Secretary above-mentioned. And it is particularly requested that the Missionaries would most exactly comply with the Conference Minutes of the year 1800, in order that the Committee may render a satisfactory account to the Subscribers at large of the expenditure of the money.

"Upon this occasion, it may not be amiss to drop a hint to our Missionaries, upon the importance of an exact observance of the Methodist Discipline, which has been formed under the immediate direction of Divine Providence, and is altogether suited to the state of Christian Society. A due observance of the life and conversation of private Members, and a full determination to hold no communion with those that walk disorderly, let their situations or circumstances be what they may, will have a great tendency to promote vital Godliness, and to render our Societies a Savour of Life unto Life.

"Wherever a Society is formed, it is of great importance that Stewards should be chosen to conduct the temporal affairs, and Leaders appointed to the Classes: this prevents reproach from falling on the

Miniſtry, and is of eſſential ſervice in many reſpects. Individuals become more concerned for the welfare of the Society, when they feel a perſonal intereſt therein; & when Officers are choſen in the church of Chriſt from among the People, it mutually ſtrengthens the common bond of union between them and the Preachers. It is eſpecially neceſſary to have Leaders and Stewards, where there is a probability of any change of Preachers, in order that when freſh Preachers come to the place, they may have ſome perſons to whom they can apply for needful aſſiſtance on their arrival; and alſo that there may be reſident Overſeers who will endeavour to keep the Flock together in the abſence of their Paſtors.

"Without the united exertions of the Miſſionaries abroad, and of the Friends at home, it ſhould ſeem that this important Work muſt fall to the ground; but after the peculiar bleſſing and glorious ſucceſs which have hitherto accompanied theſe Miſſions, we feel moſt deeply concerned to go on hand in hand in building up the Walls of our Jeruſalem, and after uſing every lawful means, we refer all to the great Head of the Church who uſes what Inſtruments he pleaſes to execute his own deſigns.

"We beg you to addreſs all communications intended for the Committee, to the Secretary, Mr. JOSEPH BUTTERWORTH, No. 43, Fleet-Street, London. Requeſting to hear frequently of your Proceedings, in order to ſtimulate our exertions and prayers in your behalf, we now commend you to God, even our Father, who ſhall ſupply all your need according to his riches in glory, by Chriſt Jeſus.

We are your very affectionate Brethren,

JOSEPH BENSON, WILLIAM MYLES,
JOSEPH TAYLOR, JABEZ BUNTING,
THO. RUTHERFORD, GEO. WHITFIELD,
BENJAMIN RHODES, GEORGE STORY."

N. B. The Committee mentioned in this Letter, have particularly to requeſt that the Preachers in the various Circuits of Great Britain and Ireland, would make all the enquiries they can for proper perſons to be ſent out as Miſſionaries, and report the reſult of their enquiries to the Conference next enſuing.

We intended to have ſubjoined to the above Letter a *General Account* of the preſent very proſperous ſtate of the Miſſions, in North-Wales and in Ireland, as well as in the Weſt India Iſlands, together with Extracts from ſundry Letters, lately received from the Miſſionaries, in confirmation thereof; but partly for want of room, & partly becauſe we are willing to give all the encouragement in our power to the following moſt excellent Inſtitution, as well as to oblige the very reſpectable friends who wiſh us to inſert immediately the lately reviſed plan of it, we are under the neceſſity of deferring our deſign till we publiſh our next Number.

BRITISH AND FOREIGN BIBLE SOCIETY.

A SOCIETY having been formed with the above deſignation, it has been judged expedient to ſubmit to the Public a brief ſtatement of the *reaſons* which exiſt for ſuch a Society, of the ſpecific *object* which it embraces, and of the *principles* by which its operations will be directed.

The REASONS, which call for ſuch an Inſtitution, chiefly refer to the prevalence of Ignorance, Superſtition, and Idolatry, over ſo large a portion of the world; the limited nature of the reſpectable Societies now in exiſtence, and their acknowledged inſufficiency to ſupply the demand for Bibles in the United Kingdom & Foreign Countries; and the recent attempts which have been made on the part of Infidelity to diſcredit the evidence, vilify the character, and deſtroy the influence of Chriſtianity.

The

The exclusive OBJECT of this Society is, to diffuse the knowledge of the Holy Scriptures, by circulating them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, by promoting the printing of them in foreign languages, and the distribution of them in foreign countries.

The PRINCIPLES, upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace the common support of Christians at large; and to invite the concurrence of persons of every description, who profess to regard the Scriptures as the proper Standard of Faith.

It may be necessary to add, in soliciting the countenance of the Public, that in consequence of the enlarged means of instruction, which the lower classes in this country have enjoyed of late years, a desire of perusing the Scriptures has considerably increased among them; and also that in Wales, Ireland, Switzerland, Germany, Denmark, and other parts of the world, Bibles are greatly wanted, and, in some, are sought for with an eagerness, which, but for authentic assurances to that effect, would scarcely be credited.

Influenced by these considerations, a numerous & respectable Meeting, (which was convened at the London Tavern, on the 7th of March, 1804, GRANVILLE SHARP, Esq. in the Chair,) Resolved that a Society should be formed, entitled, *The British and Foreign Bible Society*, of which the sole object should be to encourage a wider circulation of the Holy Scriptures, not only through the British Dominions, but, according to its ability, in other countries.

At a subsequent General Meeting, held at the London Tavern, the 2d of May, 1804, the following revised Plan of the Society was adopted:

1. This Society shall add its endeavours to those employed by other Societies for circulating the Scriptures thro' the British Dominions, and shall also, according to its ability, extend its influence to other Countries, whether Christian, Mahometan, or Pagan.

2. Each Subscriber of One Guinea annually shall be a Member.

3. Each Subscriber of Twenty Pounds at one time, or who shall by some additional payment increase his original Subscription to Twenty Pounds, shall be a Member for life.

4. Each Subscriber of Five Guineas annually, shall be a Governor.

5. Each Subscriber of Fifty Pounds at one time, or who shall by one additional payment increase his original Subscription to Fifty Pounds, shall be a Governor for life.

6. Governors shall be entitled to attend and vote at all meetings of the Committee.

7. An Executor paying a bequest of Fifty Pounds shall be a Member for life; or of One Hundred Pounds, or more, a Governor for life.

8. Each Member shall be intitled, under the direction of the Committee, to purchase Bibles and Testaments, for the purpose of gratuitous distribution, at the Society's prices, which shall be as low as possible.

9. The Annual Meeting of the Society shall be held on the first Wednesday in May; when the Treasurer and Committee shall be chosen, the accounts audited, and the proceedings of the preceding year reported.

10. The Committee shall consist of Thirty-six Laymen; of whom Twenty-four, who shall have most frequently attended, shall be eligible for re-election for the ensuing year. Six of the Committee shall be Foreigners resident in London or its vicinity; half the remainder shall be Members of the Church of England; and the other half Members of other denominations of Christians.

11. Every Clergyman and Dissenting Minister, who is a Member of the Society, shall be entitled to attend and vote at all Meetings of the Committee.

12. The Treasurer and Secretary, for the time being, shall be considered as Members of the Committee.

13. No person deriving any emolument or profit from the Society, shall be entitled to sit or vote in the Committee.

14. The Committee shall conduct the business of the Society; appoint all Officers except the Treasurer; have power to call Special General Meetings; and shall be charged with procuring for the Society suitable Patronage, both British and Foreign. Signed,

GRANVILLE SHARP, *Chairman.*

Treasurer,
Henry Thornton, Esq.

Committee,
Right Hon. Lord Teignmouth,
Thomas Babington, Esq. M. P.
Charles Grant, Esq. M. P.
William Wilberforce, Esq. M. P.
William Alers, Esq.
Joseph Benwell, Esq.
Thomas Bernard, Esq.
Wilson Birkbeck, Esq.
Henry Boaze, Esq.
Joseph Bunnell, Esq.
Joseph Butterworth, Esq.
Robert Cowie, Esq.
Charles Crawford, Esq.

John Fenn, Esq.
Joseph Hardcastle, Esq.
W. H. Hoare, Esq.
Thomas Hodson, Esq.
J. D. Hose, Esq.
Robert Howard, Esq.
Richard Lea, Esq. Alderman,
Zachary Macaulay, Esq.
Alexander Maitland, Esq.
Ambrose Martin, Esq.
Samuel Mills, Esq.
Joseph Reyner, Esq.
Herman Schroder, Esq.
Granville Sharp, Esq.
Richard Stainforth, Esq.
James Stephen, Esq.
Robert Steven, Esq.
Christopher Sundius, Esq.
Joseph Smith, Esq.
Anthony Wagner, Esq.
Joseph Wilson, Esq.
George Wolff, Esq.

Secretaries,

Rev. John Owen, M. A. *Fulham*,
Rev. Joseph Hughes, M. A. *Battersea*.

Foreign Secretary.

Rev. C. F. Steinkopff, M. A. *Savoy*.

Assistant Secretaries.

Mr. Joseph Tarn, *Spa-fields*,
Mr. Thomas Smith, No. 19, *Little-Moorfields*.

By whom Subscriptions are received; as also by the following, Henry Thornton, Esq. M. P. Treasurer to the Society, *Bartholomew-Lane*; and also by the following Bankers: Messrs. Hankey and Co. *Fenchurch-Street*; Forster, Lubbock, and Co. *Mansion-House-Street*; Fuller, Chatteris, and Co. *Lombard-Street*; Hoares, *Fleet-Street*; Ransom, Morland, and Co. *Pall-Mall*; and at Messrs. Hardcastle and Reyner's, No. 9, *Old-Swan-Stairs, London-Bridge*.

POETRY.

SUMMER.

By a Youth under Sixteen.

BRIGHT Summer beams along the sky,
And paints the glowing year;
Where'er we turn the raptur'd eye
Her splendid tints appear.
Then when so fit to lift the song
To gratitude and heaven,
To whom her purple charms belong,
From whom those charms are giv'n?
Thee, thee, Almighty King of kings,
Man worships not alone;
Each budding flower its incense brings,
And wafts it to thy throne.
The fields with verdant mantle gay,
The grove's sequester'd walks,
All, all around, thy praise display,
And dumb Creation talks.
When Morn with rosy fingers fair,
Her golden journey takes;
When fresh'ning Zephyrs fan the air,
And Animation wakes;
Man starts from emblematic death,
And bends the grateful knee,
To welcome with transported breath
New light, and life, and Thee!
When Noon averts his radiant face,
And shuts his piercing eye;
And Eve, with modest, measur'd pace,
Steps up the Western sky,
Repos'd beneath thy guardian wings
The pious mortal rests;
Nor knows one watchful care that springs
Within unholy breasts.
What then, if pealing thunders roll,
If lightnings flash afar!
Undaunted hears his serene soul,
The elemental war.
'Tis but to him a parent's voice,
That blesses while it blames;
That bids unburden'd air rejoice,
And life and health proclaims.
Night's deepest gloom is but a calm,
That soothes the wearied mind;
The labour'd days restoring balm,
The comfort of mankind.
O thus may Heaven and holy Peace
Smooth soft the rocks of age;
Till thou shalt bid frail nature cease,
And tear its blotted page:
Till storms no more, or tempests rage,
And Death's dark vale I see;
That Vale, which thro' the shadowy grave,
But leads to Heaven and Thee!

The Beauties of Nature.

From Dr. James Currie's Scottish Scenery.

WHAT countless sweets kind Nature spreads around!
To glad the human heart, attun'd to hear
The music of the grove, the falling stream;
The sighing breeze, or loud resounding main:
To view the changeful sky; the grateful change
Of e'en and morn, of seasons as they roll;
The cultivated plain, the mountain wild,
The mist slow creeping round its rocky brow,
Or level, resting in the humble vale,
Illumin'd by the Sun; while rocks & trees,
On hills and mountains rais'd in purer air,
Enjoy a bright unclouded sky serene.
The waving wood, and winding river full,
The moss grown rock, or verdant swelling mound. [swell'd,
Old Ocean wide, with heaving billows
And ships, swift wafted o'er his yielding waves;
Cities and Towns and Villas rise to view;
Bright is the gold that gilds the rising morn,
The purple rich, that skirts the ev'ning sky,
The full orb'd Moon seen thro' the branchy trees,
Her silver beams swift glancing on the lake:
Vast the blue vault with all its glory grac'd
From Zembla old, to Zealand's distant shores;
From California eastward to Cathay;
The varied views of Nature charm the soul,
Augment her bliss, and raise her thoughts to God!

METHODIST MAGAZINE

Ridley sc

Mr. SAMUEL WOOLMER.

A Preacher of the Gospel.

THE METHODIST MAGAZINE,

FOR AUGUST, 1804.

BIOGRAPHY.

Some Particulars of the LIFE OF ARCHBISHOP LEIGHTON.

THE father of this excellent man was Alexander Leighton, D. D. who was the author of a book, intitled, "Zion's Plea, or "an Appeal to the Parliament," which brought upon him the vengeance of Biſhop Laud, and the High Commiſſion Court. He was condemned in the Star-Chamber to have his *ears cut, and his noſe ſlit*, and he was impriſoned for eleven years.

It is to be lamented that we do not know more of the life and labours of his ſon the Archbiſhop. Separate from the diſputes in Scotland on Church Government, we have few memoirs of him. It is evident, however, that he was a man of very conſiderable learning, and great piety. Dr. Burnet ſays, that he was poſſeſſed of a high and noble ſenſe of divine things, and that he had a contempt both of wealth and reputation, and bore every ſort of illuſage and reproach like a man that had pleaſure in it. The ſublimity of thought and expreſſion in his preaching, and the grace and gravity of his pronunciation, were ſuch, that few perſons heard him without emotion.

Dr. Doddridge wrote a preface to his "Expoſitory Works," in which he calls him a *wonderful man*, and ſpeaks of the delight and edification which he found in reading his writings. Of the Biſhop's ſtyle he ſays, it has dignity and force mingled with true ſimplicity, and has often reminded him of that ſoft and ſweet eloquence of Ulyſſes, which Homer deſcribes, as falling like flakes of ſnow. *

During

* The paſſage of Homer, here referred to, concerning the different eloquence of Menelaus and Ulyſſes, is ſo "inexpreſſibly juſt and beautiful," (to uſe Pope's expreſſion,) that we are perſuaded we ſhall highly gratify ſome of our Readers by quoting it here, with that Gentleman's admirable

During Cromwell's uſurpation, he was the miniſter of a Church near Edinburgh. The miniſters were then called over once or twice a year in the ſynod, and were commonly aſked, Whether they had preached *to the times?* Mr. Leighton anſwered, When all my brethren preach to the times, ſuffer me to preach about *eternity.*

Soon after the Reſtoration he was created Biſhop of Dunblane. He went round his dioceſe every year without any appearance of pomp, preaching and catechizing from pariſh to pariſh, and he commonly gave to the poor all his income, except his ſmall expences of living. Few or none of the Biſhops joined him in this work, and he was diſcouraged, and reſigned his biſhopric.

In the year 1670, he propoſed to the King a plan for ſettling the differences in the Church of Scotland, and he accepted the Archbiſhopric of Glaſgow. When he came to Glaſgow, he held a ſynod,

admirable tranſlation of it, which we think does not fall much, if any thing, below the Original, either in beauty or propriety.

Αλλ' ὅτε δη μυθους, και μηδεα πασιν ὑφαινεν,
Ητοι μιν Μενελαος επιτροχαδην αγορευε,
Παυρα μεν, αλλα μαλα λιγεως, ἐπει ε πολυμυθος,
Ουδ' ἀφαμαρτοεπης, εἰ και γενει ὕστερος ἡεν·
Αλλ' ὅτε δη πολυμητις ἀναΐξειεν Οδυσσευς,
Στασκεν, ὑπαι δε ἰδισκε κατα χθονος ὄμματα πηξας,
Σκηπτρον δ' ὔτ' ὀπισω, ὔτε προφρονες ερωμα,
Αλλ' ασεμφες ἔχεσκεν ἀΐδρει φωτι ἐοικως·
Φαιης κεν ζακοτον τινα ἔμμεναι, αφρονα θ' ἠπως·
Αλλ' ὅτε δη ῥ' ὄπα τε μεγαλην ἐκ στηθεος ἵει,
Και ἐπεα νιφαδεσσιν ἐοικοτα χειμερησιν,
Οὐκ αν επειτ' Οδυσηι γ' ἐρισσειε βροτος αλλος·
Οὐ τοτε γ' ὡδ' Οδυσηος ἀγασσαμεθ' ειδος ἰδοντες.

"Erect, the Spartan moſt engag'd our view;
Ulyſſes ſeated, greater reverence drew.
When Atreus' ſon harrangu'd the liſt'ning train,
Juſt was his ſenſe, and his expreſſion plain,
His words ſuccinct, yet full, without a fault;
He ſpoke no more than juſt the thing he ought.
But when Ulyſſes roſe, in thought profound,
His modeſt eyes he fixt upon the ground,
As one unſkill'd or dumb, he ſeem'd to ſtand,
Nor rais'd his head, nor ſtretch'd his ſcepter'd hand;

But,

ſynod, and exhorted the clergy, "To look more to God, and to "conſider themſelves as the miniſters of the croſs of Chriſt; to "lay aſide all revenge, and to humble themſelves before God "by ſecret faſting and prayer, and to meet often, that they might "quicken one another in theſe holy exerciſes."

After

But, when he ſpeaks, what elocution flows!
Soft as the fleeces of deſcending ſnows,
The copious accents fall, with eaſy art,
Melting they fall, and ſink into the heart!
Wond'ring we hear, and fix'd in deep ſurprize,
Our ears refute the cenſure of our eyes."

It is juſtly obſerved by Pope on this paſſage, that, "The cloſe, laconic conciſeneſs of the one, is finely oppoſite to the copious, vehement, and penetrating Oratory of the other: which is ſo exquiſitely deſcribed in the ſimile of the ſnow, falling faſt, and ſinking deep. For it is in this the beauty of the compariſon conſiſts, according to Quintilian, l. 12, c. 10, 'In Ulyſſe facundiam et magnitudinem junxit, cui orationem nivibus hybernis copia verborum atque impetu parem tribuit. That is, 'In Ulyſſes he hath united eloquence and greatneſs, aſcribing to him a ſpeech, in copiouſneſs and force, reſembling winter-ſnows.' We may ſet in the ſame light with theſe, the character of Neſtor's eloquence, which conſiſted in ſoftneſs and perſuaſiveneſs, and is therefore, in contradiſtinction to this of Ulyſſes, compared to *honey*, which drops *gently* and *ſlowly*: A manner of ſpeech extremely natural to a benevolent old man, ſuch as Neſtor is repreſented."

——— Τοῖσι δὲ Νέστωρ
Ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

"To calm their paſſion with the words of age,
Slow from his ſeat aroſe the Pylian Sage;
Experienc'd Neſtor, in perſuaſion ſkill'd;
Words, ſweet as honey, from his lips diſtill'd."

Pope adds, "Auſonius has elegantly diſtinguiſhed theſe three kinds of Oratory in the following verſes:

Dulcem in *paucis*, ut Pliſthenidem,
Et *torrentem* ceu Dulichii
Ninguida dicta.
Et *Mellita* nectare vocis
Dulcia fatu verba canentem
Neſtora regem."

We ſhall be obliged to any of our readers for a good poetic tranſlation of theſe verſes, in any kind of meaſure they may think proper to give in.

After various unſucceſsful attempts to eſtabliſh peace in the Church, he reſolved, in the year 1672, to give up the See of Glaſgow. He had not gained the favour of the preſbyterians, and he was diſliked by the Epiſcopalians; and as he could not execute his deſigns of healing and reforming the Church, he left Scotland, and retired to a private houſe in Suſſex.

He lived ten years in Suſſex, doing great good in his neighbourhood. In the year 1684, he went to London at the requeſt of ſome friends, on buſineſs of importance. He was then about ſeventy years of age. When Dr. Burnet ſaw him, he took notice how well he looked. He replied, that he was very near his end, and that his work and journey were almoſt done. He was the next day taken ill of a pleuriſy, and died the day after at the Bell-Inn, in Warwick-lane. He uſed often to ſay, that if he were to chuſe a place to die in, it ſhould be an Inn. To die at an Inn, he thought looked like a pilgrim going home, who was weary of the noiſe and confuſion of the world.

He had melancholy reflections on the ſtate of the Church of England. He admitted that it was the beſt conſtituted Church in the world, with regard to its doctrine and worſhip; but he condemned the proceedings in the Eccleſiaſtical Courts, and the want of paſtoral care in the clergy. He thought that we looked like a fair carcaſe without a ſpirit, and that the clergy were deſtitute of zeal in the ſervice of God.

As a ſpecimen of the piety of this good Biſhop, I ſubjoin ſome Extracts from his "Rules and Inſtructions for a holy life."

1. Learn to have a continual eye inwardly to thy ſpiritual life, as thou haſt heretofore had all thy mind and regard to outward pleaſure and worldly things.

2. Give thyſelf up unto the diſcipline of Jeſus, and become his ſcholar, reſigning thyſelf altogether to obey him in all things.

3. Keep thy memory pure from all ſtrange imaginations, and let it be filled with the virtues of Chriſt's life and paſſion, that God may continually reſt in thy mind.

4. Exerciſe thyſelf to the perfect denial of all things which may let or impede thy union with Chriſt. Mortify in thee every thing that is not of God, and which he loveth not.

5. Reſiſt all affection to, and ſeeking of thyſelf, which is ſo natural to men in all the good which they deſire or do, and in all the evil which they ſuffer.

6. Mortify

6. Mortify all pleaſure in meat, drink, and vain thoughts. Vain thoughts will defile thy ſoul, grieve the Holy Ghoſt, and do great damage to thy ſpiritual life.

7. Imprint on thy heart the image of Jeſus crucified. Think of his humility, poverty, mildneſs, and let thy thoughts of him turn into affection, and thy knowledge into love.

8. Mortify all bitterneſs of heart towards others, and all complacency in thyſelf, all vain glory and deſire of eſteem in words and deeds, in gifts and graces.

9. Avoid all vain ſpeculations on unneceſſary things, human or divine. The perfect life of a Chriſtian conſiſteth not in high knowledge, but profound meekneſs, in holy ſimplicity, and in the ardent love of God.

10. Take all afflictions as tokens of God's love to thee, and trials of thy love to him, and purpoſes of kindneſs to enrich thee, and increaſe more plentifully in thee his bleſſed gifts and ſpiritual graces.

11. Whatſoever befalleth thee, receive it not as from the hand of any creature, but from God alone, and render back all to him, ſeeking in all things his pleaſure and honour, and thine own ſanctification.

12. Remember always the Preſence of God. Rejoice always in the Will of God. Direct all to the Glory of God.

T. T.

DIVINITY.

A SERMON on the "Sublimity of Devotion:" Extracted and Tranſlated from the French of M. Saurin.

[*Concluded from page* 303.]

A Few moments will ſuffice,

Thirdly, to examine in what light believers, who can apply to themſelves the promiſes of the Goſpel, ought to regard the Sublimity of Devotion, and Perfection of Love, to which they have not yet attained.

And, in the firſt place, it is a ſubject of mortification to me that there is no occaſion to give you an advice, which in ſome places might be indiſpenſable. I feel mortified that I have no need to ſay to you: Be careful, leſt, in aſpiring to Sublimity of Devotion, you ſhould deceive yourſelves with an imaginary piety; and while

while you aim to excite thoſe exalted fervors of divine Love, which are experienced by ſouls filled with the greatneſs of the Deity, you give a free courſe to the flights of an imagination, which, unleſs it be curbed, will run aſtray after the wildeſt viſions and chimeras. If there be any among my hearers to whom this caution is ſuitable, they are ſo few, that they eſcape obſervation, and are loſt in the crowd. But has my forbearance to give *you* ſuch a caution, nothing alarming in it? Do you conſider it a matter of indifference? It ſometimes happens that a ſickneſs is unattended with fever, only becauſe the natural heat of the patient has failed, and the vital flame is ready to be extinguiſhed. Men ſeldom keep within due bounds: When they would be œconomical, they become ſordid; when they would manifeſt generoſity, they fall into prodigality; and when they would riſe above ordinary piety, and give themſelves up to the nobleſt ardors of divine Love, they are in danger of adopting the viſionary reveries of myſticiſm. Whence is it that none of *us* have been in this laſt mentioned danger? Is it becauſe the balance of our logic is ſo juſt, that it weighs every thing with unimpeachable exactneſs? Is it becauſe we have attained the art of tracing the boundary between truth and falſehood with ſuch preciſion, that we can always ſay determinately, Here falſehood begins, or there truth ends? Alas, my Brethren! on moſt other ſubjects we are apt to carry matters too far. There is hardly any ſyſtem, which ſome of us have not adopted; hardly any doctrine which we have not embraced with extravagant fondneſs. Some of us believe in myſteries, and ſome do not: Some are too confident of their ſalvation, and others are not confident enough: Some have too much reliance on the aſſiſtance of divine Grace, and others have too little. But we ſhall hardly find among us one example of exceſſive piety: And whatever ſpecies of madneſs we may have, the madneſs of devotion is certainly the moſt rare. And would to God, would to God, I ſay, that when on the ſubject of the prudent ardours of divine Love, I had no need to give you other inſtruction, than how to avoid the indiſcreet exceſſes of blind devotees! Would to God, that nothing more were neceſſary than to reſtrain your enthuſiaſm, your too rapid flight towards Heaven! Would to God that it were my duty to recall your attention from the exerciſe of that contemplation I have mentioned, becauſe of its leading you to neglect the cares of a life, which, vain and frail as it is, demands ſome ſhare of our concern! Would to God that I found it requiſite to dry up the tears

of

of repentance which had flowed too long for the multitude of your ſins, or were ſtarting from your eyes in conſequence of a too ardent zeal for the glory of God. But, alas! you have effectually prevented my offering you any inſtructions on this point. This world, which occupies you ſo fully, thoſe pleaſures which are your unceaſing purſuit, your diſſipated life, every thing around you, all that you ſee, all that you delight in, all that you deſire, every thing, all things, preach to you in language of ſuch powerful eloquence, as moſt effectually to prevail on you not to carry your love of God too far.

But if the conſideration of thoſe viſionary reveries, which have originated in Sublimity of Devotion, give riſe to reflections ſo ſalutary and ſo humiliating; the conſideration of the ſame Devotion contained in its purity, and that degree of divine Love which it becomes us to manifeſt, ſhould give riſe to others more ſalutary and more humiliating ſtill. I wiſh not to fill your minds with diſtreſſing doubts. We may love ſincerely without loving ardently. Our Devotion may be real, and yet not be carried to the greateſt poſſible height. But tho' I make this conceſſion, let it not be an encouragement to your lukewarmneſs and indolence: Let it not prevent that improvement which you ought to derive from this Diſcourſe. Accompany me in the following reflections, and you will acquieſce in the juſtice of them; or you will have good reaſon to form an unfavourable opinion of the ſtate of your ſouls.

I love God: and I profeſs it. I feel his love in my ſoul; and am aſſured that "he firſt loved me," and that he hath ſealed me for his own. But how many holy men are there, whoſe love is more fervent more active than mine? When I compare the flame which burns in my boſom, with that which others appear to have experienced, I ſeem only ice and langour. Why do I, without any emotion, ſee another love my God more than I do? Shall I ſuffer any one to outrun me in ſo laudable a race? Is God leſs lovely in my eyes than he was in the eyes of an Abraham, a Moſes, a David, a Nehemiah, or a Paul? Have I not received of him the ſame pardon of ſin, the ſame grace of regeneration, the ſame hope of reſurrection and immortality?

I love God: I feel his love in my ſoul: But does not every motive which leads me to love him as I do, urge me to love him ſtill more? Does not every thing which has enkindled the ſacred flame in my boſom, urge me to cheriſh it that it may burn ſtill more bright? I love him becauſe he is perfectly holy: And does

perfect holineſs require a love no ſtronger than mine? I love him, becauſe he is ſupremely good; and does ſupreme Goodneſs merit only a love limited like mine? I muſt, therefore, either limit the "Holy One of Iſrael," or ſet no bounds to a Love, which cannot be too ardent, becauſe it has infinite Perfection for its object.

I love him. I feel his love in my ſoul; and yet the idea of my temporal afflictions overpowers me: a perſonal inſult, or a ſlanderous report, the infidelity of a friend, or the loſs of ſome worldly good, a bodily infirmity, or a fit of ſickneſs, plunge me into chagrin and melancholy. The world ſeems to be my felicity; for when the world deſerts me, my felicity ſeems annihilated. What an enemy to myſelf am I! How unable to avail myſelf of my privileges! If I loved God ſupremely, and gave him that pre-eminence in my heart which ſome ſaints have done, I ſhould be unmoved by the viciſſitudes of human life, becauſe I ſhould be always in poſſeſſion of the Object of my love. "God would be "ever at my right hand, and I ſhould not be moved." Tho' I ſhould loſe my worldly reputation, I ſhould not loſe the Object of my love, becauſe I ſhould ſtill poſſeſs my God: Tho' I ſhould be deprived of my friends, my health, or my life, I ſhould not loſe the Object of my love, becauſe I ſhould ſtill poſſeſs my God. If I carried the love of God to the height which ſome holy men have done, I ſhould be conſtantly provided with a defence againſt the miſeries of life, and a ſure retreat in time of adverſity.

I love him; and I love him ſo well that I am aſſured he will finiſh his work, and give me that ſalvation, which he has promiſed me. But how wavering are my hopes of this ſalvation! How often do doubts reſpecting it ariſe in my boſom! How often am I a prey to gloomy thoughts! If love were "perfected" in me, "fear would be wholly caſt out." I ſhould be enabled fully to apply to myſelf thoſe promiſes which holy men, who love God perfectly, have applied to themſelves, and in which they have experienced that ſweet conſolation, that divine confidence, and that unſpeakable joy which I admire, and am affected with, but do not yet poſſeſs.

I love: But the leaſt difficulty diſcourages, the leaſt ſtruggle affrights, the leaſt danger makes me ſhrink. Alas! what would have become of me, if my Saviour had loved me only as I love him, if his love had known any bound, or earth, heaven, and hell united, had been able to oppoſe any effectual obſtacle to it?

But

But the fury of men, the wrath of heaven, and the rage of hell could not ſtop its courſe. The croſs, the ſhame, death and the grave had nothing in them terrible or difficult to him, when the ſalvation of a miſerable, criminal ſoul was at ſtake, of a ſoul, which, full of miſery and guilt as it was, was infinitely dear to him. The ardor of his love was indeed like "Coals of fire."

I love him: but do I love him as he is loved in heaven? Can any compariſon be inſtituted, or even any reſemblance found here? Yet it is Love which conſtitutes the bleſſedneſs of heaven: it is the happineſs of Angels, of the Cherubim and Seraphim. If my love to God came near that of glorified ſaints, ſo would my happineſs alſo; I ſhould bring down heaven to earth.

May we all be animated with the ſentiments I have deſcribed! May the flames of divine Love be kindled in every boſom! May the celeſtial fire burn within us, refine all our impure deſires, and conſume all our criminal paſſions! And may theſe holy diſpoſitions be the Seal of that God, whoſe nature is pure love: to whom be honour and glory for ever! Amen.

SYSTEMATICAL DIVINITY.

CHAPTER VII.

On the Inſpiration of the SACRED SCRIPTURES.

AFTER having proved the *Authenticity* and *Divine Authority* of the ſacred Scriptures; we come now to ſpeak of their *Inſpiration*. "* Nothing can be more evident than that a firm belief of their *Inſpiration* is of the higheſt moment, not only to the edification and peace of the church, but in a great meaſure to its very exiſtence: for if this be given up, the authority of the revelation is enervated, and its uſe deſtroyed.

It ſhall be my buſineſs *firſt*, to ſtate the nature of *Inſpiration* in general, and of that kind of it, which (as I apprehend) we are to aſcribe to the *New Teſtament* †; which done, I will prove ſecondly, that it was undoubtedly written by ſuch *Inſpiration*.

* The ſubſtance of this chapter is taken from an excellent diſſertation of Dr. *Doddridge's*, at the end of the 3d volume of his *Family Expoſitor*.

† We will ſpeak of the *Old Teſtament* afterwards.

I. Then, By *Inſpiration* in general, I mean "any ſupernatural influence of God upon the mind of a rational creature, whereby it is formed to any degree of intellectual improvement, beyond what it would at that time, and in thoſe circumſtances have attained, in a natural way; that is, by the uſual exerciſe of its faculties, unaſſiſted by any ſpecial divine interpoſition."

Of this *ſupernatural influence* on the minds of men, there are various ſorts and degrees.—1. If a perſon be diſcourſing either in *word* or *writing*, and God do *miraculouſly* watch over his mind, and, *however ſecretly*, direct it in ſuch a manner, as to keep him *more ſecure from error*, than he could have been merely by the natural exerciſe of his faculties; I ſhould ſay, he was inſpired; and I would call this, "*an Inſpiration of Superintendency.*" 2. If this influence ſhould act in ſuch a degree as *abſolutely to exclude all mixture of error*, in a declaration of doctrines or facts ſo ſuperintended, we might then call it "a *Plenary Superintending Inſpiration*, or a *Full Inſpiration*. Now *a book*, the contents of which are entirely true, may be ſaid to be written *by a Full Inſpiration*, though it contain many things, which the author might have known and recorded by the mere uſe of his natural faculties, if there be others which he did not know by theſe means, or could not, without miraculous aſſiſtance, have recollected ſo exactly; or if, on the whole, *a freedom from all error* would not in fact have been found, unleſs God had thus ſuperintended, and watched over his mind and pen.—Again, a book may be written by *Full Inſpiration*, tho', the author being left to the choice of his own words, phraſes and manner, there may be ſome imperfection in the ſtyle and method, provided the whole *contents* of it be *true*; if the ſubject be ſo *important*, as to make it conſiſtent with the divine wiſdom miraculouſly to interpoſe, to preſerve an *entire credibility* as to the exact truth of facts recorded, and doctrines delivered as divine.

Now *this* is the *kind* of *Inſpiration* which I aſſert, to the *ſacred books* of the New Teſtament, (without any exception or limitation) as they *came* out of the hands of the Apoſtles.

However it is proper I ſhould mention two other kinds of inſpiration, which do certainly belong, in a *conſiderable* degree to *many parts of Scripture*, tho' I think it neither *expedient*, *material*, nor *ſafe* to aſſert that they run thro' the whole of it. The firſt of theſe is an *Inſpiration of Elevation*; when the faculties, tho' they act in a regular manner, are nevertheleſs *elevated* to ſome extraordinary degree, ſo that the performance is more truly *ſublime*,

noble

noble and *pathetic*, than what would have been produced merely by the force of a man's natural genius.—And if any excellency in the performance itſelf can ſpeak it to be *more than human*, productions of this ſort are to be found in *Scripture*; and the rank and education of ſome of the *ſacred penmen* renders the hand of God peculiarly conſpicuous in the ſublimity and luſtre of their writings.

The other, which is the higheſt and moſt extraordinary kind of *Inſpiration*, is called *Immediate Suggeſtion*; and takes place when the uſe of our faculties is ſuperſeded, and God does, as it were, *ſpeak directly* to the mind; *making ſuch diſcoveries* to it, as it could not otherwiſe have obtained, and *dictating the very words*, in which theſe diſcoveries are to be communicated to others: ſo that a perſon, in what he writes from hence, is no other than firſt the *Auditor*, and then (if I may be allowed the expreſſion) the *Secretary of God*; as *John* was of our Lord *Jeſus Chriſt*, when he wrote from his ſacred lips the ſeven epiſtles to the *Aſiatic* churches. And no doubt, to an inſpiration of this kind the book of *Revelation* owes its original; as well as ſome other parts of ſcripture. Tho' to aſſert it of *all*, leads into *great difficulties*: ſuch as have induced ſome men to believe, that the Scriptures were not at *all inſpired*; nor is it *neceſſary* to aſſert it, ſince a *Full Superintendency* entirely ſecures their *credibility*.—Let it only be remarked, that tho' there may be a full *Inſpiration*, where neither of the latter kinds takes place; yet we muſt allow, that an *Inſpiration of Suggeſtion*, muſt always imply a *Full Superintendency*.

II. Now I will proceed to ſhew, *ſecondly*, that this *Full Inſpiration* of the *New Teſtament*, follows from the acknowledged truth of the hiſtory, which it contains, in all its leading and moſt important facts.

Let it be obſerved, that I am far from *ſlighting*, or judging the other *arguments* uſed on this head inconcluſive.—I greatly revere and eſteem them.—But the preſent appears to me the *grand argument*, which we may juſtly aſſume, as having fully proved it in the former chapters.

Admitting then the credibility of the leading facts, in the goſpels,—that Jeſus Chriſt, lived, died, roſe again, and aſcended into heaven, &c.—any man, upon hearing the particulars of this ſacred ſtory, would be naturally led to believe, that this divine meſſenger took care to leave or to provide means for delivering ſome *authentic Records* of the doctrine he taught. If theſe *authentic Records* were put into this man's hands, (acknowledged to be *authentic* and

genuine, as we here ſuppoſe) he would argue, "that not only the *leading Facts*, but likewiſe the ſyſtem of *Doctrines* and *Diſcourſes* delivered in them, might be depended upon; nor could he conceive the *truth* of ſuch doctrines and diſcourſes to be ſeparable from the general truth of the leading facts; having (as we here ſuppoſe) *proper evidences* to convince him, that the *Penmen of theſe books* were the perſons, by whom the memory of theſe events was to be delivered down to poſterity;" which is a farther principle, that none of common ſenſe and modeſty can pretend to conteſt; none appearing as their competitors, whoſe pretenſions are worthy to be named.

But how would theſe concluſions be ſtrengthened by a peruſal of thoſe amazing facts in the *Acts of the Apoſtles!* where we read of the Spirit's deſcent, upon theſe men, enabling them, illiterate, poor and weak as they were, not only to ſpeak all languages —but to work all miracles, and to ſpread their doctrines over all nations. And when we reflect *who* and *what* the apoſtles were, how they were favoured and aſſiſted of God, what difficulties they underwent, what ſucceſs they had, &c. our veneration for their *writings* muſt be unparalleled: and we may be aſſured, That it is not probable, nay that it is morally impoſſible, that men ſent out and attended with ſuch credentials, ſhould be *ſo left of God*, amidſt all the tokens they had of his conſtant care, as to mingle error with *ſound doctrine*; and their own *fancies*, with that *Divine Revelation*, which we are ſure they received.—It is improbable to ſuppoſe, if they were *not left* to ſuch *effects* of human frailty in their *preaching*, but muſt have been regarded by their hearers with entire credit, that they would be left to them in theſe writings, by which they were to *preach* (as it were) to all future generations of men.

This argument is much enforced on the one hand, by the expreſs and comprehenſive *Promiſes*, which our Redeemer made to his apoſtles; and on the other, by the *peculiar language*, in which the apoſtles themſelves ſpeak of their *preaching* and *writings*, and the *high regard* they challenge to each: a regard which nothing could juſtify them in demanding, but a conſciouſneſs, that they were under a *Full Inſpiration*. The reader is deſired very carefully to conſult the ſcriptures referred to below, where many of the *Promiſes* * of our Saviour to the *Apoſtles*; and of the

* John xiv. 16, 17; xvi. 7, 13; xv. 26, 27; xiv. 26; xx. 21. Matt. x. 19, 20. Luke xii. 11, 12; xxiv. 49. Acts i. 4, 5.

claims

claims,* which they themſelves make, will be found.—And I am ſatisfied, that this laſt argument, drawn from the manner in which the *Apoſtles ſpeak of themſelves* in their writings, will ſtrike the reader, in proportion to the degree in which he reflects upon the *modeſty* and *humility*, and upon the *true* character of theſe excellent men. Let him aſk himſelf, What he would think of any *miniſter of Chriſt* now, ſuppoſing him ever ſo eminent and pious, who ſhould aſſume to himſelf *ſuch an authority?* Suppoſe ſuch a man under the influence of no *miraculous guidance* to ſay, not with reference to what he might quote from others, but with regard to his own doctrines; '*The things which I write unto you are the commandments of the Lord: he that deſpiſeth, deſpiſeth not man but God; we have the mind of Chriſt: and he that heareth not us*, that receiveth not our dictates in religion, *is not of God:*' Suppoſe ſuch language as this, to be uſed by any *Chriſtian Miniſter*, now on earth, and you muſt neceſſarily ſuppoſe his character from that very hour *overthrown*. The whole world would immediately join in loudly demanding *miraculous* proofs to verify ſuch aſſertions; or in condemning, with juſt indignation, ſuch a claim *unſupported by them*, as an unpardonable *lording it over men's faith and conſciences*, and thruſting himſelf into his maſter's throne.—Let us not then charge the *Holy Apoſtles*, with a conduct of which we ſhould not ſuſpect any wiſe and good man now upon earth; and which if we ſaw in any of our friends, our charity and reſpect for them would incline us to enquire after ſome marks of *lunacy* in them, as its beſt excuſe.

Thus I have given an eaſy and plain view of the principal argument for the *Inſpiration* of the *New Teſtament*, on which my own faith in that important doctrine reſts; and ſuch a one as I hope, may, by the divine bleſſing, be uſeful to others.† Let me only requeſt the reader, ſeriouſly to conſider, what *ſort of an impreſſion* it ought to make upon us, to think, that we have ſuch a book; a book, written by a *Full Divine Inſpiration*; a ſure unerring guide, thro' the labyrinth of all doubts, and reaſonings; an in-

* 1 Cor. ii. 10, 12. *Comp.* Eph. iv. 11, 12. and 1 Cor. iii. 21, 23. 1 Cor. ii. 13. 1 Cor. xiv. 37. 2 Cor. ii. 10. 2 Cor. iii. 5, 6. 1 Theſſ. iv. 8. 2 Cor. xiii. 3. 1 Cor. xi. 23. 2 Pet. iii. 2. 1 Pet. i. 12. Rev. i. 1. 1 John ii. 20; iv. 6. 2 Cor. xi. 7. 1 Tim. i. 11. Rom. iii. 2. 2 Tim. iii. 16. 2 Pet. i. 21. &c. &c.

† See *Seed's* Sermons, vol. ii. p. 322. and *Whitby's* Prefaces, &c. as alſo *Jortin's* ſixth *Diſcourſe*, Sect. vi.

eſtimable

eſtimable treaſure, which calls for our moſt affectionate acknowledgment to God, the gracious giver of it! How great is our obligation to ſtudy it, with the utmoſt attention; to read it in our cloſets and families; and to ſearch, in the moſt diligent and impartial manner, into its genuine ſenſe, deſign and tendency; which is, in the main, *ſo evident*, that no upright heart can fail of *underſtanding it*, and every truly good heart muſt delight to *comply with it*. This is indeed a moſt *important inference*; and that, without which all our convictions of its *Divine Authority*, will only condemn us before God and our own conſciences. Let us therefore ſubmiſſively and reverently attend to the dictates of this *Sacred Oracle*; and remember (however we may *differ* in other matters) that this is agreed on by all; "That the great deſign of the *New Teſtament* (in delightful harmony with the *Old*) is to call off our minds from the preſent world; to eſtabliſh us in the belief of a future ſtate; and to form us to a ſerious preparation for it, by bringing us a *lively faith* in Chriſt; and as the genuine effect of that faith, to a *filial love* to God; and a *fraternal affection* for each other."

[*To be continued.*]

THE CLOUD.

*Nubecula eſt quæ cito pertranſibit:—It is a little cloud that will ſoon blow over.**

RIDING along the road a ſhort time ago, I ſaw a dark, heavy-looking cloud ariſing in the North Weſt, which gradually approached the neighbourhood where I was, and, in a ſhort time, a violent ſtorm of hail, attended with a ſtrong wind, ſurrounded me in ſuch a manner, that I could ſcarcely ſee ten yards before me. In about a quarter of an hour the ſtorm was paſt, the ſky was again clear, the ſun ſhone brightly, and the air was calm. This ſudden and pleaſing change produced the following reflections.

When affliction, want, diſtreſs, or any kind of ſufferings come upon the followers of Jeſus, as they are travelling towards the heavenly Canaan, and while the dark lowering cloud is pouring its ſtorms upon their heads, how uſual is it for them to perceive nothing but the darkneſs and tempeſt. All comforts are forgotten,

* Thus Athanaſius encouraged his friends, when they lamented his baniſhment from Alexandria by an Edict of Julian.

their bleſſings are overlooked, and the ſtorm engroſſes their whole attention. The favours which are enjoyed ſeem to be of little value, and the ſoul, enveloped in its miſery, loſes ſight of all the mercies of God.

While the cloud ſurrounded me I ſaw not its boundaries, and had I not ſeen it when riſing, I might have ſuppoſed that it overſpread the whole country, perhaps the whole kingdom, and have feared it would be many hours before the ſtorm would blow over. But when the cloud was paſt, its boundaries were plainly diſtinguiſhed, and the extent of it appeared not to be great. During the time of our afflictions we ſee not their end; dark, gloomy forebodings of yet heavier ſufferings oppreſs the ſpirits, and we often fear that our trials will encreaſe more and more, and that their continuance will be long and tedious. But when they are paſt, we are ſenſible they were but ſhort; we are affected to think that the ſtorm is over far ſooner than we expected, and perceive that our keeneſt afflictions are but for a moment, paſſing ſwiftly by. Now the Sun again breaks forth, with all its reviving influence, and we are aſhamed at our diſtruſt of that ſuperintending Providence which hath always watched over us for good.

After the ſtorm was over I was charmed with the calm ſerenity, and clearneſs of the ſky, and the beauty of the ſurrounding proſpect; but had not the tempeſt preceded, it is highly probable the greater part of thoſe pleaſing ſcenes of nature had been unnoticed. And is it not a fact, that many of the mercies we receive from a kind and gracious Providence, would either be overlooked, or received without any ſenſible gratitude, did not the Lord, at times, give us to drink of the cup of ſuffering? and after our ſufferings are over do we not ſee more fully the worth and importance of the bleſſings we enjoy? God gives us the bitter to make us capable of reliſhing and enjoying the ſweet in a proper manner.

But ſuppoſing we ſhould meet with many ſtorms in this wilderneſs; nay, ſuppoſing that our lives ſhould be ſpent in one continued tempeſt; yet we may perſevere to travel forward towards our heavenly country. Storms need not hinder us on our journey, but may haſten us home. There tempeſts will trouble us no more; the lowering clouds will not threaten: the whiſtling winds and howling blaſts ſhall be for ever laid at reſt. The ſun will ſhine with everlaſting luſtre, or rather there will be no need

of

of the ſun, for the glory of the Lord will enlighten the celeſtial region, and our heaven will bloom with an everlaſting Spring.

Hull, March 23, 1804. G. M.

The WORD of GOD ILLUSTRATED.

On Studying the SCRIPTURES. *Sect. XII.*

[*Continued from page* 311.]

I Shall now proceed to ſpeak of ſome particular forms of ſpeech uſed in Scripture, a due obſervation of which will conduce very much to a right underſtanding of many paſſages therein. And that, which may deſerve our conſideration in the firſt place, is the different reſpect in which actions are aſcribed to perſons, and in which they may be ſaid to be done. Divers agents concurring in the ſame action, the action is aſcribed ſometimes to one, ſometimes to another. Thus an action is ſometimes aſcribed to the principal cauſe, or to God himſelf, who over-rules or hath the chief ordering of the action.

So he is ſaid to *take away Laban's cattle and give them to Jacob*, Gen. xxxi. 9. *To ſend Joſeph into Egypt*, Gen. xlv. 5. *To deſtroy the Canaanites*, Deut. xxxi. 3. *To ſend ſeveral Nations againſt Judah*, 2 Kings xxiv. 2. *To ſlay Saul*, 1 Chron. x. 14. *To ſend Peter to Cornelius*, Acts x. 20.

Sometimes actions are aſcribed to him that commands or procures them to be done. Thus it is ſaid that *Abraham brought back the Sodomites' goods*; that *Pharaoh hanged the chief Baker*; that *Joſeph made ready his Chariot*; that *Aaron made the Calf*; that *David killed Uriah*; that *Joſiah brake the Altars, which Ahaz and Manaſſeh had made*; that *the Sons of Zebedee petitioned Chriſt*, Mark x. 35. when they only procured their mother to do it for them, Matt. xx. 20; that *Chriſt baptized more Diſciples than John*; that *Pilate ſcourged Jeſus*, and *wrote the Superſcription over him*; that *the Jews crucified Chriſt*, whereas they only procured it to be done by the *Romans*.

Sometimes they are ſaid to do a thing who only conſent to the action, or approve of it. Thus it is ſaid that *the men of* Shechem *ſlew ſeventy perſons*, Jud. ix. 18, who were ſlain by *Abimelech*, ver. 5; that *Joab and Abiſhai ſlew Abner*, 2 Sam. iii. 30. when *Joab* alone did it, ver. 27; that *Ahab killed Naboth*, 1 Kings xxi. 19. when his wife procured it to be done, ver. 7; that *the Saints*

ſhall

ſhall judge the world, 1 Cor. vi. 2, 3; that *he that overcomes ſhall rule the Nations, and break them in pieces*, Rev. ii. 27.

Sometimes they are aſcribed to the inſtrumental cauſe. Thus *Moſes is ſaid to bring the children of Iſrael out of Egypt*, Exod. iii. 11. which was God's work, ver. 8; *to divide the Sea*; to *bring water out of the Rock*. Thus *Converſion* and *Salvation* are aſcribed *to the word*, James i. 21; *to Miniſters*, Acts xxvi. 18. 1 Tim. iv. 16; *to private Chriſtians*, James v. 20. And, by a like form of ſpeech we are ſaid to *make ourſelves new hearts and new ſpirits*, Ezek. xviii. 31. *or circumciſe our hearts*, Deut. x. 16; *to cleanſe ourſelves*, 2 Cor. vii. 1; becauſe we do theſe things in a ſort, when we concur in the uſe of God's appointed means. All theſe however are properly God's work, Deut. xxx. 6. Ezek. xxxvi. 25, 26, &c.

Sometimes actions are aſcribed to thoſe who are only the occaſion of them. Thus it is ſaid that *God evil intreated the Iſraelites*, Exod. v. 22; that *Adino ſlew eight hundred men*, 2 Sam. xxiii. 8; whereas it ſeems by 1 Chron. xi. 10. that he ſlew but three hundred himſelf, and was only an occaſion of ſlaying the reſt; that *Jeroboam made Iſrael to ſin*; that *Elijah would deliver Obediah into the hands of Ahab to ſlay him*; that *the wrath of man ſhall praiſe God*; that *the proſperity of fools deſtroys them*; that *Zedekiah ſhould burn Jeruſalem*; that *Chriſt came to ſend a ſword*; *to ſend fire on the earth*; that *Judas purchaſed a field with the reward of iniquity*; that *we ſhould not deſtroy him with our meat for whom Chriſt died*; that *a woman may ſave her huſband*. Of the ſame nature are thoſe expreſſions: *Let not your good be evil ſpoken of*, Rom. xiv. 16; *Let no man deſpiſe thy youth*, 1 Tim. iv. 12; *Let no man deſpiſe thee*, Tit. ii. 15; that is, give no occaſion of theſe things.

Sometimes actions are aſcribed to thoſe by whom they are not in a proper ſenſe done, but who may be ſaid in effect, or by interpretation to do them. Thus it is ſaid that the preſumptuous ſinner, *reproacheth the Lord*, Num. xv. 30; that *they ſaid to David, Go ſerve other Gods*, when they drew him amongſt idolaters, 1 Sam. xxvi. 19; that David *deſpiſed God*, 2 Sam. xii. 10; that *Job's* own mouth *condemned him*; that he that hateth wiſdom *loves death*; he that ſpareth his rod *hateth his ſon*; he that oppreſſeth the poor *reproacheth* his Maker; he that refuſeth inſtruction *hateth* his own Soul; a fool's mouth calleth for ſtrokes; he that hath pity on the poor *lendeth to the Lord*; they that forſake the Law *praiſe* the wicked; that Judah *juſtified* Samaria in her abominations; that

the men of *Nineveh* and the Queen of the South ſhall *condemn* the Jews at the day of judgment; that the unbelieving Jews *judged* themſelves unworthy of Eternal Life. They had done well if they had, in a formal and proper ſenſe, judged themſelves unworthy of it.

Sometimes they are aſcribed to thoſe that permit them to be done. So it is ſaid, the Lord *takes away*; that God *deceives* the falſe prophet; and *blinds* and *hardens* the unbelieving. Thus we are to pray that God would not *incline our hearts to covetouſneſs*, nor *to any evil thing*, nor *harden our hearts from his fear*, nor *lead us into temptation*. Compare 2 Sam. xxiv. 1. with 1 Chron. xxi. 1.

Sometimes actions are aſcribed to many perſons, when done only by one of the number. Thus it is ſaid that the *thieves* mocked Chriſt, when only one of them did it; that the *Diſciples* ſhewed Chriſt the buildings of the Temple, when it was but one of them that ſhewed them, Mark xiii. 1; that the *Diſciples* were angry with the woman, Matt. xxvi. 8. when it was only *Judas*, John xii. 4. Thus *Moſes* is included with the reſt of the people, Exod. xvi. 28; *Hiram* with his ſervants, 2 Chron. ii. 16; the Prophets with the People in the confeſſion of ſuch ſins as they had not been guilty of like them, Ezra ix. 10, 11, 12: and, according to the ſame manner of ſpeaking, the number *twelve* is retained, Matt. xix. 28, tho' *Judas* was not to be reckoned with them, but another ſubſtituted in his place. See alſo 1 Theſſ. iv. 15, 17.

Sometimes things are not to be underſtood of thoſe individual perſons of whom they are ſpoken, but of ſeveral ſucceſſive generations. So that which is ſpoken of *Iſhmael*, Gen. xvii. 20; of *Abraham*, Gen. xviii. 18; *of Rebekah's twins* in her womb, Gen. xxv. 23; *of Eſau*, Gen. xxvii. 40. compared with 2 Kings viii. 20; *of Jacob*, Gen. xlvi. 4. compared with Gen. xlviii. 21; of *Abraham*, *Iſaac*, and *Jacob*, Exod. vi. 4; of *the Children of Iſrael*, ver. 8. is not to be underſtood of themſelves alone, but of their poſterity. Sometimes the preſent generation is ſpoken to, and their anceſtors are intended, as in Judg. vi. 9. and many ſimilar paſſages. Sometimes ſome particular perſon or generation of men is ſpoken to, when many generations are intended, as Deut. iv. 26; xxiii. 2, 3; Amos i. 11; ii. 1. Obad. 11. And in this light we muſt underſtand what is ſpoken of Jeruſalem, Matt. xxiii. 35. and of *Babylon*, Rev. xviii. 24.

Sometimes

Sometimes that is ſaid to be *done* which is only *foretold* or *declared* to be done. So Gen. xxvii. 37. *I have made him thy Lord*, that is, foretold that he ſhall be ſo. Gen. xxxv. 12. the Land which *I gave Abraham and Iſaac*, that is, which *I promiſed* or foretold ſhould be theirs. Num. xvi. 7. *He ſhall be holy*, that is, ſhall be *owned or declared* ſuch. Job v. 3. I *curſed*, that is, foretold that it ſhould be curſed. Thus *to pluck up*, *to pull down*, *to plant*, *to build*, Jer. i. 10; *to caſt out*, Jer. xv. 1; *to give*, *to drink*, Jer. xxv. 15. is but to *foretell*, that theſe things ſhould be. Thus men are ſaid to *make* others, what they *prove* them to be, Job xxiv. 25. or *declare* them to be, 1 John v. 10; to *make* themſelves that which they *boaſt*, or *pretend* to be, 2 Sam. xiii. 5. Prov. xiii. 7. John viii. 53; xix. 7.

Sometimes things are ſaid to be *done*, which only *ſeem* or are *reputed* to be done. As Joſ. ii. 7. It is ſaid the men *purſued* after the ſpies, which they only *thought* themſelves to do, for the ſpies were not gone but hid in the houſe. Thus perſons are ſaid to *do*, that which they do not, but *would do*, did not ſome extraordinary circumſtances alter the caſe, and quite change the nature of the actions; as it is ſaid, Matt. xii. 5. the Prieſts profane the Sabbath, becauſe to do any work on the Sabbath-day, did, in ordinary caſes, profane it, tho' there was a ſpecial diſpenſation for the Prieſts' work. By a like form of ſpeech, things are called as they are eſteemed. So 1 Kings iii. 21, "When I aroſe in the morning to give my Child ſuck, behold it was dead," that is, that which I thought at firſt to be my Child, or which was laid in the place of my Child. Thus Idols are *called* gods, 2 Kings xix. 18. and ſo is the *Devil* called, becauſe men obey him, as if he were *God*, 2 Cor. iv. 4; and men's *Bellies* are termed their gods, becauſe in effect they make them ſo, Phil. iii. 19. The preaching of the Goſpel is called *fooliſhneſs*, 1 Cor. i. 21; ſtrange Doctrine, *another Goſpel*, Gal. i. 6. Many times, alſo, the Scripture ſpeaks *popularly*, or according to the *vulgar opinion*, not according to the *truth of the thing*: ſo it ſpeaks of the *ends* of the Heavens, and the *utmoſt parts* thereof, and the *foundations* of them, as if they reached no further than our Horizon, or were ſupported by the mountains. And ſuch things are ſometimes ſuppoſed, (tho' not aſſerted) which are commonly believed and may ſerve for illuſtration, tho' they be not certainly true, as that which is ſpoken of the Adder, Pſa. lviii. 4.

Sometimes a thing is ſaid to be done by him that only *deſires* it, and uſes proper means to effect it. So it is ſaid, Gen. xxxvii.

21. that *Reuben delivered* his brother; Eſther viii. 7. that *Haman laid his hand* on the Jews; Ezek. xxiv. 13. that *God purged Iſrael* when he uſed the means of it; that *Paul pleaſed all*, 1 Cor. x. 33; that the *Galatians* were *Juſtified* by the Law, Gal. v. 4.

Sometimes that is ſaid to be *done*, which *ought* to be done. Thus Mal. i. 6. a ſon *honours* his Father, and a ſervant his Maſter, i. e. they ought to do this; Luke vii. 19. *Do* we look for another, i. e. *ought* we to look for another? ſo Rom. ii. 4. the goodneſs of God *leadeth*, i. e. *ſhould lead* thee to repentance; Rom. xiii. 3. Rulers *ought* to be a terror to evil works, not to good. In like manner may we expound, Pſalm xxv. 12, In the way that he *ſhould* chuſe; and Pſalm xxxii. 8, In the way that thou *ſhouldeſt* go.

Sometimes things are ſaid to be *done*, when indeed they are not already done, but *inſtantly to be done*, or as we uſually ſay, as good as done. And in this language, Chriſt ordinarily ſpeaks a little before his death, as Matt. xxvi. 24. The Son of man *goeth* &c; ver. 45. and Mark xiv. 41, The Son of man *is* betrayed. So Luke xxii. 19, 20. which *is* given, which *is* ſhed, and verſe 37. the things which are written concerning me, *have* an end. So John xvii. 4. I *have finiſhed* the work which thou gaveſt me to do; verſe 11. I am no more in the world, I *come* to thee; all theſe things were preſently to be done. Again, things are ſpoken of, as already done in Propheſies or Predictions, becauſe of the certainty of their accompliſhment, God calling things that are not, as if they were; as it is ſaid in another caſe, Iſa. ix. 6, To us a Child *is* born, to us a Son *is* given; and Rev. xviii. 2, *Babylon is* fallen, *is* fallen. And here we may obſerve, that Propoſitions in Scripture, are ſometimes to be underſtood, not according to the *exiſtence* of things, but according to their *Eſſence* (as they ſpeak in the ſchools,) that is, they ſpeak not of what *is* at preſent, but of what *ſhall be*, or *may be*. So that Propoſition, "There is no reſurrection," Matt. xxii. 23. 1 Cor. xv. 12, 13. we are not to underſtand of the time when it was ſpoken. It was true, that there was *then* no reſurrection; but their meaning was, that there *ſhould never be* any reſurrection. So he that *believeth* ſhall be ſaved, Mark xvi. 16. that is, whoſoever ſhall at any time believe: and ſo he that *believes not*, ſhall be damned, that is, he that *ſhall never* believe: and there are a thouſand like Inſtances in Scripture.

[*To be continued.*]

PHYSICO,

PHYSICO, or NATURAL-THEOLOGY.

[*Continued from page 316.*]

" ANOTHER ſtep will lead us to another evidence in favour of a future ſtate, from the light of nature. The viſible frame of this world, and the connection that this earth ſtands in with the other parts of the univerſe, afford ſtrong intimations and a preſumptive evidence of a future ſtate. The heavens and the earth are connected, we are certain, by ſome very cloſe and intimate laws; and in ſuch a manner as to perſuade us, that we are only a ſeparate member of one great and univerſal whole. Of this God himſelf is the center, and the different globes of this viſible univerſe are but members and parts. The more we know of the works of the Creator, and the deeper our reſearches are, the more evidence have we to convince us of this capital and important truth. This acknowledged, this viſible connection gives us the greateſt room to believe, that there may be other bonds of union and other ties, that hereafter may be more fully revealed. The evidence is of an increaſing nature, and will keep pace with our diſcoveries of God's works.

" Some great natural law unites us with the heavens, and renders this earth a part of the grand univerſal ſyſtem: and may we not from hence ſuppoſe, that by ſome other law of God's providence, we may be united with the rational and immortal family of the higher manſions above? At preſent we cannot well tell what we are. We are involved in comparative darkneſs and in obſcurity; ſo that with all the beſt helps that Providence or Grace beſtows upon us, we are in a great meaſure in a ſtate of conjecture and of doubt, incapable of piercing thoſe thick clouds which encompaſs us, and of telling what we ſhall be hereafter. But, I believe, the more we know of the works of God, and the more honeſty and ſincerity we diſcover in our reſearches, the greater reaſon ſhall we find to be perſuaded, that we ſhall be removed to another world, at the concluſion of our preſent exiſtence.

" And it is greatly to our comfort and encouragement, that ſcripture and the works of nature illuſtrate and confirm one another. The word of God, and the promiſes of God, and the diſcoveries of the goſpel, tell us that we are greatly intereſted in another ſtate of exiſtence. Now our connection with the viſible

univerſe

univerſe intimates the very ſame thing. The laws of nature unite this earth with other worlds; and may there not alſo be ſome union and connection with their inhabitants? diſtant, perhaps, and obſcure now, but may appear clear and certain when more light ſhall be let in upon us, and when our minds ſhall be duly prepared for ſuch important diſcoveries. Scripture intimates to us, that this world is a ſtate of trial, and as ſuch is an imperfect ſtate; but at the ſame time, that it is a ſtate preparatory to another, where all imperfection ſhall be done away, where all virtuous enjoyments ſhall be perfect and complete. Now all natural appearances ſpeak to us the ſame language. This earth is but a very ſmall and imperfect part of this univerſe, but it is intimately connected with other important parts. What proportion, what ſmall proportion does it bear to the other works of God, even to thoſe very works which we now ſee? It is nothing near ſo large as a great number of thoſe ſtars, with which the firmament is adorned. For aught that we can prove to the contrary, it may alſo be among the moſt imperfect of God's works. But from its union and connection with the other parts, we may conſider it as a nurſery for rational creatures, to train them up, until they be fit to be tranſplanted into ſome happier clime, ſome immortal garden of God. In this imperfect ſtate he has given us many proofs of his wiſdom and power, and ſome taſtes alſo of his goodneſs and love. But all theſe muſt be imperfect on account of the imperfection of our ſituation. Still he has given ſufficient to rouſe our hopes, and to excite our deſires. This earth is full of his goodneſs, and every thing that ſurrounds us is calculated to inſpire us with ſentiments of duty and obedience, and to beget in us the moſt lively expectations and hopes of the moſt complete manifeſtations of his goodneſs and love, in a more perfect and better world.

"What other great end, with reſpect to man, can we ſuppoſe the Creator had in view, by forming ſuch a world, and placing man as its principal inhabitant; in making us, in ſome meaſure, ſo ſenſible of its beauties and advantages, ſo capable of tracing out the wiſdom and goodneſs of the Supreme Architect? Can we ſuppoſe, that we are no further intereſted in that wiſdom and goodneſs, than merely as ſpectators, or the ſhort-lived inhabitants of this earth? Shall we ſee them now ſo brightly, and never more partake of them? On this ſuppoſition, we are like creatures confined to a barren wilderneſs, or rather a deep and gloomy vale;

vale; and all around us there are pleaſing fields, bright ſunſhine, rich paſtures, ever-blooming gardens, and bleſſed inhabitants, regions which we muſt never enter, hung out to us; and we are endued with ſtrength of ſight to ſee, and hearts to feel them; only that they may excite vain and tantalizing hopes, and help to deepen that gloom, and to thicken that darkneſs, in which we are now condemned to dwell.

" Can God thus ſport with the happineſs of his creatures? can he thus take pleaſure to torment man? and thro' thoſe very means too, which we are taught to believe to be the glory and ornament of our nature? How much more agreeable is it to the wiſdom and goodneſs of God, to ſuppoſe that all the goodneſs and love, which are diſplayed in the viſible world, and all thoſe capacities that we have for diſcerning them; that all thoſe natural connections that we have with the other parts of the univerſe, are to be regarded only as ſo many incitements and motives to quicken us to prepare for immortality!

" If we are not immortal, we have no intereſt in theſe vaſt diſplays of wiſdom and goodneſs which we now contemplate; and if we are made capable of perceiving the wonders of the univerſe, it is a capacity of no eſſential ſervice to us. Take whatever ſide you pleaſe, it is impoſſible for us to give a rational account of the preſent ſyſtem of things, but upon the ſuppoſition that man is immortal. All ſeems then beautiful and conſiſtent. All that he ſees, all that he feels, all that he enjoys, and even all that he ſuffers, calls out for immortality. If it be true that God has really formed us for immortality, ſhould we not wiſh, and ſhould we not expect from his wiſdom and goodneſs, that he would employ a variety of means to make our wiſhes conſtantly tend towards futurity; that he would not only make the continuance of our exiſtence the paſſionate deſire of our nature, but that he would give us ſuch a diſplay of his perfections, ſuch proofs of his love, his wiſdom and goodneſs, as would effectually reconcile us to his appointments, and make it our moſt earneſt prayer to live for ever with him? We ſhould never, certainly, expect, that he would hang the heavens with a forbidding aſpect, that all around ſhould ſhew nothing but confuſion, miſery, and darkneſs; that the voice of joy and gladneſs never ſhould be heard, and the face of happineſs never ſeen.

" Such appearances as theſe would incline us to value immortality at a ſmall price, and to wiſh rather that the grave might

conſume us, than that we ſhould ſurvive to be miſerable. In the ſituation in which we are placed here, all around is grand and majeſtic; all diſplays the moſt perfect power and goodneſs. We are incloſed in the heavens, and ſurrounded with a multitude of worlds; all to tell us, that we are a part of the great family above, and connected with them; and to call forth our moſt earneſt deſires to be united with God thro' eternity. How perfectly do the book of nature and the book of grace agree in this reſpect! Revelation is a key to open to us the knowledge of God's works, and helps us to diſcover their beauties and read their language.

"But further: Is it not an abſurdity almoſt to conceive, that God ſhould fit up ſuch an habitation for ſuch a poor, miſerable and uncertain creature as mortal man? And how ſhall we account for all thoſe leſſons, that are read to us in the book of nature, if we have not an intereſt beyond the grave? Hear what the pſalmiſt ſays of man. *Thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour. Thou madeſt him to have dominion over the works of thy hands. Thou haſt put all things under his feet; all ſheep and oxen, yea and the beaſts of the field, the fowls of the air, and the fiſhes of the ſea, and whatſoever paſſeth thro' the paths of the ſea.* This deſcription might be carried to the greateſt extent. He has created the ſun to circulate round this earth, to adminiſter to us light, heat, and life: and when this ſun retires, he has fitted up for us another proſpect equally glorious and majeſtic, the moon and ſtars moving in ſilent majeſty, and ſpeaking, as they roll, the power, the wiſdom, and goodneſs of their Creator. In the ſeaſons, alſo, he has ſtudied our inſtruction and our pleaſure. The ſummer and winter, the ſpring and autumn, give to us not only a variety of inſtruction, but, by their agreeable changes, adminiſter to our entertainment and delight. I can ſee no bounds to this contemplation of God's works.

"But what do they all mean? They fill us only with hopes that cannot be gratified; they feed us with deſires that ſhall never be enjoyed, if we are not to ſurvive the grave. And tho' there may be the greateſt marks of wiſdom and power in the works themſelves, yet we can ſee no goodneſs in making us capable of perceiving all theſe, if we be ſtill mortal.

"But take the other ſuppoſition: if we are formed for immortality, there appears the moſt exact propriety; all is meant to lead us upward unto God; all to elevate the human mind; all

to

to exalt and inſtruct man. Upon the ſuppoſition that we are immortal creatures, the whole inſtruction is well directed. We find an intereſt, a clear intereſt in all theſe works; and with joy and rapture may ſay, Theſe are the works of my Father and my God!

"What immenſe difference muſt there be between the contemplation of the infidel and the chriſtian! between the man that believes that he is animated with an immortal ſpirit, and the other, who argues, and would perſuade himſelf, that his whole exiſtence is limited to this earth! The infidel beholds nature with an unpleaſing aſpect. He feels no intereſt either in the works of nature, or in nature's God; or, if at any time, in ſpite of his principles, a ſentiment of admiration or joy burſts forth, his joy and admiration are ſoon checked by the thoughts of mortality: the thoughts of everlaſting death fill all with horror. He can find, upon his own principles, no more pleaſure in beholding the glories of the univerſe, than a dying prince in the ſplendour and ornaments of that palace, which he is juſt going to leave for ever. But the dying chriſtian derives comfort and hope from every work of God. He reaſons thus:—"He that made this univerſe, and made me "capable of obſerving its wiſdom and its beauties, is able to ſup- "port my ſoul amidſt the decays of my preſent fabric; and *tho'* "*my heart and my fleſh fail, God will be the ſtrength of my heart* "*and my portion for evermore.*" On the ſtrength of theſe principles, he lies down in death to put off the clog and burden of mortality, that he may be fitted to be tranſported to ſome other region of bliſs in the univerſe of God; that he may riſe nearer to the center of wiſdom and of love; and be for ever united with the bleſſed company of pure and happy ſpirits. All the glories and grandeur of the viſible creation are ſo many invitations and warnings for him to prepare for his triumphant change."

The PROVIDENCE of GOD ASSERTED.

IN our laſt Number we called the attention of our Readers to ſome manifeſt retaliations of Divine Providence taking place in the preſent life, as pledges and earneſts of more exact and perfect diſplays of his retributive juſtice to be expected in the life to come. Before we quite diſmiſs this ſubject we will beg leave to illuſtrate and confirm it by two or three more examples, as related

related by Correſpondents, whoſe favours, in a ſimilar way, we have before had occaſion to acknowledge, and truſt we ſhall again.

Anecdotes concerning the Judgments of God upon a Sabbath-Breaker, and upon a Liar.

To the Editor,

Dear Sir,

"I Have long thought that ſome of our people do not pay a proper regard to the Lord's-day, and ſanctify it as they ought. They do not ſufficiently conſider how great a privilege the Lord hath granted us, in giving us one day in ſeven for our ſpiritual improvement, in order that we may procure that degree of grace which may prepare us to ſpend an everlaſting Sabbath with him in his heavenly kingdom.

About the year 1759, while I lived in my Father's family, we had a very remarkable diſplay of the diſpleaſure of God againſt thoſe, who, notwithſtanding all that he hath ſaid in his holy Word, do habitually and conſtantly break the Sabbath. There lived in Thorner, about that time, a Butcher, whoſe name I ſhall forbear to mention at preſent, who for a long ſucceſſion of years had made it his conſtant practice to ſell his meat on the Sunday morning, before the public ſervice began at the church; and when he had finiſhed that bad work, he as conſtantly went to a public houſe and got drunk. I never ſaw him in any place of public worſhip in all my life, nor, I believe did any one elſe ever ſee him there, except he might occaſionally attend a funeral. He had indeed grown old in ſin, but at laſt the Lord cut him ſhort. He was ſelling his meat, as uſual, on the Sunday morning, and had nearly finiſhed his work, when in a moment he dropped down, and as he fell had juſt time to ſay, 'Lord have mercy upon my ſoul,' and was taken up quite dead. The inhabitants were ſurpriſed and alarmed for the preſent; but how true are the words of our Lord? 'If they hear not Moſes and the prophets, neither will they be perſuaded tho' one roſe from the dead.' For ſeveral years no one ventured to ſell meat on the Lord's-day, as he had done; but, at laſt, one very nearly related to him took courage, made a bold venture and followed the ſame practice, and though often reproved for ſo doing, and reminded of what had happened, yet, I believe, to this day he follows the bad example of him whom the Lord ſo remarkably and awfully viſited for his tranſgreſſions.

If you think proper, you may publiſh the above in the Magazine, as a warning to others, who may be guilty of profaning the day of the Lord. I know the above to be true, as I was preſent at the time, and was juſt going to the church when it happened.

There are a few, and but a few, ſtill living in that town who ſtill remember it.

"When I was ſtationed in what was then called the Staffordſhire circuit, in the year 1768, Dudley belonged to that circuit. It being my turn to ſupply that place, I met abundance of people in the narrow ſtreet in which we then lodged. Upon enquiry, I found they had been to ſee a remarkable monument of divine vengeance. A young lad had been guilty of ſtealing, and upon being charged therewith had ſolemnly denied the fact; and upon being more cloſely charged with it, for thoſe perſons concerned were well ſatisfied that he was guilty, he at laſt appealed to God that he was innocent, and wiſhed that if he were not, his right arm might rot off. Very ſoon after this, to the aſtoniſhment of every one, he was taken with a mortification in his right arm, which ſpread all down his right ſide, until one might ſee his bowels thro' his ribs. In this dreadful condition he lay for ſome conſiderable time, and many there were who out of curioſity went to ſee him, and were made witneſſes of the awful judgment of God. I might have ſeen him alſo, but declined it becauſe the ſmell was almoſt intolerable, which, as I lodged exactly oppoſite to him, in a very narrow lane, I but too plainly perceived in the room which I occupied. He at laſt died in great agonies, and I fear without any real change wrought in him.

The Lord, we well know, does not make every notorious ſinner a monument of his diſpleaſure: but he takes one here and another there, and, if I may ſo ſpeak, hangs him up for a ſign, in order that others may take warning thereby if they will. But we too often ſee that awful word verified in the conduct of men, "Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil." I am, &c, JOHN PAWSON.

ANECDOTE concerning the Judgment of God on a Murderer.

TO THE EDITOR.

My very dear SIR,

I Have taken the liberty of ſending you the following ſtriking Anecdote concerning the Power of Conſcience, as related by Mr. Fordyce, in his Dialogues on Education, (Vol. II. p. 401.) as a real occurrence which happened in a neighbouring State not many years ago.

"A Jeweller, a man of good character and conſiderable wealth, having occaſion, in the way of his buſineſs, to travel to ſome diſtance from the place of his abode, took along with him a ſervant, in order to take care of his portmanteau. He had with him ſome of his beſt jewels, and a large ſum of money, to which his ſervant was likewiſe privy. The maſter having occaſion

to diſmount on the road, the ſervant, watching his opportunity, took a piſtol from his maſter's ſaddle and ſhot him dead on the ſpot; then rifled him of his jewels and money, and hanging a large ſtone to his neck, he threw him into the neareſt canal. With this booty he made off to a diſtant part of the country, where he had reaſon to believe that neither he nor his maſter were known. There he began to trade in a very low way at firſt, that his obſcurity might ſcreen him from obſervation; and in the courſe of a good many years ſeemed to riſe by the natural progreſs of buſineſs, into wealth and conſideration; ſo that his good fortune appeared at once the effect and reward of induſtry and virtue. Of theſe he counterfeited the appearance ſo well, that he grew into great credit, married into a good family, and, by laying out his ſudden ſtores diſcreetly, as he ſaw occaſion, and joining to all an univerſal affability, he was admitted to a ſhare of the government of the town, and roſe from one poſt to another, till at length he was choſen chief magiſtrate. In this office he maintained a fair character, and continued to fill it with no ſmall applauſe, both as a governour and a judge, till one day, as he ſat on the bench with ſome of his brethren, a criminal was brought before him, who was accuſed of murdering his maſter. The evidence came out full, the jury brought in their verdict that the priſoner was guilty, and the whole aſſembly waited the ſentence of the preſident of the court, (which he happened to be that day) with great ſuſpenſe. Mean while he appeared to be in unuſual diſorder and agitation of mind, and his colour often changed; at length he aroſe from his ſeat, and coming down from the bench, placed himſelf juſt by the unfortunate man at the bar. "You ſee before you, (ſaid he, addreſſing himſelf to thoſe who had ſat on the bench with him) a ſtriking inſtance of the juſt awards of heaven, which this day, after thirty years concealment, preſent to you a greater criminal than the man juſt now found guilty." Then he made an ample confeſſion of his guilt, and of all its aggravations. "Nor can I feel (continued he) any relief from the agonies of an awakened conſcience; but by requiring that juſtice be forthwith done againſt me in the moſt public and ſolemn manner." We may eaſily ſuppoſe the amazement of the whole aſſembly and eſpecially of his fellow judges. However, they proceeded, upon this confeſſion, to paſs ſentence upon him, and he died with all the ſymptoms of a penitent mind. I am, &c.

T. C.

An EXTRACT from Mr. TAYLOR's ACCOUNT of the REBELLION in the COUNTY of WEXFORD.

[*Continued from page* 278.]

ON the 31ſt of May, (See Number for June, p. 278.) intending to wave the banners of rebellion far and near, their commanders

commanders led their men up to the Three Rocks; there they formed them into three ſeparate bodies, one under B. B. Harvey, (who was with the priſoners that were let out of confinement when the town was taken,) and Prieſt Philip Roche, of Poulpearſey, deſtined to march againſt Roſs; another under the command of captain Doyle and captain Redmond, from the Queen's-county, nephew to Prieſt Edward Redmond, of Ferns, who, with Prieſt Kearns alſo, went with this body to Vinegar-hill, to attack Newtown-Barry; and the third body was under the command of Anthony Perry, Prieſt Murphy, of Ballycanow, and Prieſt Murphy, of Boolavogue, deſtined to march againſt Gorey, each to commence an attack on the firſt of June.*

Thus the rebel army was divided into three ſeparate bodies for the above end, and moved off the Three Rocks at the ſame time, for their different ſtations, ſure of victory from their numbers and ſucceſſes. B. B. Harvey marched to Taghmon, and was greatly reinforced from that quarter; he formed his camp on Carrigburn, which was head quarters. The body under Doyle, Redmond, Prieſts Redmond and Kearns, marched to Vinegar-hill, hundreds flocking to their ſtandard; and Prieſt Murphy led his men thro' Oulard, burning all the Proteſtant houſes along the road. It was agreed between him and Perry to make two diviſions of their men, one under Perry to encamp on Carragrewa-hill, on the night of the firſt of June, and Murphy to encamp on Ballymenane-hill, within two miles of Gorey, and wait the arrival of Perry, then, with their united armies, to attack the town at dawn of day on the ſecond of June, in every direction. Here we ſhall leave them, and return to Vinegar-hill.

Early in the morning of the firſt of June, Vinegar-hill camp, amounting to near 14,000 men, after maſs was celebrated, and many prayers offered for their ſucceſs, were marched to Newtown-Barry, ſituated on the borders of the counties of Carlow and Wexford. It has all the beauty of art and nature; lies in a valley, ſurrounded on one ſide by the beautiful river Slaney, which riſes out of the mountains, near the Seven Churches, in the county of Wicklow, and taking a ſouthern courſe, paſſing thro' the towns of Baltinglas, Ravilly, Tullow, Newtown-Barry, and Enniſcorthy, is loſt in the ſea, a ſmall diſtance below the town of Wexford. It is alſo ſurrounded on other ſides by hills, which command a moſt delightful view of the town and the adjacent country. The fine demeſne of John Maxwell Barry, Eſq. colonel of the Cavan militia, heightens the beauty of this little town: it has hill and vale, wood and water.

The yeomenry and ſoldiers here, were under ſevere and conſtant duty ſince the ſurrender of Enniſcorthy and Wexford. Their

* The pariſh prieſts did not in general attend the camps on duty, but only at pleaſure: they ſent their curates.

ſtrength

ſtrength was but very ſmall, to cope with ſo numerous and powerful an adverſary, being only 230 of the King's county militia, with two battalion guns, commanded by Col. L'Eſtrange; 80 yeomen infantry, including 30 volunteers; 60 Newtown-Barry cavalry, Capt. Kerr; 20 of the 4th dragoons, and Carlow cavalry, Capt. Cornewall, to oppoſe 10,000 men,* hitherto victorious wherever they went.

The piquet who were reconnoitring, commanded by Capt. Kerr, brought intelligence about twelve o'clock, that the rebels were approaching the town in two columns, on each ſide of the Slaney. The army and yeomen were drawn up in a ſtrong poſition to receive them, and were determined on ſelling the victory as dear as poſſible. The rebels took their ſtation on a hill which commanded the town, and played on the army with a braſs ſix-pounder, a howitzer, and ſome ſhip-ſwivels, without doing the leaſt injury. Perceiving this, they made a rapid deſcent from the Slate-quarry and the hills adjoining, confident the town would be their own. Colonel L'Eſtrange, without firing on them with his battalion guns, drew his men out of the town, a mile up the road leading to Carlow, ordering the cavalry to cover his retreat.—The rebels entering the town, ſet the ſuburbs on fire, plundered the army's baggage, burſt open the cellars, and drank ſpirits in ſuch abundance, that becoming intoxicated, they ranged thro' the town, ſhouting and hallooing without any order. This confuſion was much increaſed by the loyaliſts firing from ſeveral of the houſes, againſt which they ſoon bent all their fury. The yeomen, (thoſe ſaviours of their country, and the bulwark of the Iriſh nation, ever firm and ſteady to their king and happy conſtitution,) entreated Colonel L'Eſtrange to return and attack them with his cannon, alledging, that as they were quite intoxicated, void of any order, and not expecting danger, they would ſoon be overpowered. He complied with their earneſt ſolicitations, and returning inſtantly to the town, gave them a few diſcharges of his cannon and muſquetry e'er they could form, which threw them into the greateſt confuſion. It was ſoon encreaſed by a fierce attack in all directions, headed by the gallant Capt. Kerr, and the brave Major Marley, who volunteered with the King's county militia. They charged them up the hills near four miles, taking down all before them, which would have been far more, but they were ſcattered ſo much in their flight; however, they loſt near 250, without any loſs on the King's ſide, ſave one killed, and one of the Carlow cavalry wounded.

There were two car-loads of canniſter-ſhot taken, and a quantity of guns, pikes, &c. which they threw away in their flight; thoſe pikes were broken and burnt.

* They always left a ſtrong force to maintain conqueſt in Enniſcorthy and Wexford.

The

The praiſe of this victory is due to the yeomenry who refuſed retreating to Carlow. It was a victory of the utmoſt importance to the kingdom, as it prevented a junction with the Carlow and Kildare rebels, who were expecting to join them the following day, and revenge their defeat in Carlow on Friday the 25th of May before; for, had they gained Newtown-Barry, all the county of Carlow and Kildare would have been in the poſſeſſion of the rebels, who could with eaſe, from their ſuperior numbers, have penetrated into the interior of the King and Queen's county, or have joined the Colliery rebels. The drawing off the troops out of the town, was the loſs of ſome property; but it gave the army an opportunity of ſurpriſing the plunderers, and throwing them into confuſion. The conduct of both officers and men, on this memorable day, was truly meritorious. The rebels, on their retreat to Vinegar-hill, burnt a great number of Proteſtants' houſes.

It has been before obſerved that Prieſt Murphy, of Ballycanow, led his men thro' Oulard, conſiſting of about 1000, burning all the Proteſtants' houſes along the road, and after filling the country with clouds of ſmoke, he arrived at Ballycanow on the firſt of June, where he celebrated maſs, and intended to remain there that day, encamp on Ballymenane-hill that night, and begin the attack on Gorey as before determined.

Captain Elliott was ſtill in Gorey with his handful of men, expecting reinforcements from Dublin, but none had yet arrived. The piquet having been out towards Ballycanow reconnoitring, brought in an account that the rebels were in poſſeſſion of that village, and that the body ſeemed to be deſtined for Gorey; on which the drums beat to arms, the trumpets ſounded, and every preparation was made to meet them. Seventy-two infantry, commanded by Captain Elliott; Ballaghkeen cavalry, Captain White; Camolin cavalry, Lieutenant Smith; and Gorey cavalry, Lieut. Woodroofe, marched out to meet the enemy. The rebel ſcouts deſcried them deſcending Ballymenane-hill, and formed in a field, on the outſide the town, ten deep; ſeveral hiding behind the ditches to fire on the army as they paſſed. Advancing about a mile, the rebels formed in the road, and opened an heavy fire of muſquetry; but it was returned with more execution, as a great number of the enemy fell. An inceſſant fire was kept up for almoſt an hour, when the rebels began to be diſmayed at ſeeing ſo many of their men fall, and perceiving the army ſtill approach in ſlow and regular order, without the loſs of a man, they broke and fled in all directions; the cavalry charged and cut them down without taking any priſoners.—There fell about 150 in this action, and ſeveral of the wounded lay in corn-fields, ditches, and meadows, being unable to go farther, where they expired; and the dogs of the country after ſome time carried their arms and legs from

ditch

ditch to ditch, and from field to field. After the action, the army entered Ballycanow, where they deſtroyed and burnt many houſes belonging to rebels. This little victorious army returned into Gorey, with above 100 horſes taken from the enemy, ſome guns, pikes, and two green ſtandards, without the loſs of a man. Thus were the rebels defeated in two actions on this day, and it prevented the aſſault on Gorey on the next, as was intended. The rebels retreated to Carragrewa-hill.

[*To be continued.*]

The GRACE of GOD manifested:

In a brief Account of the Life and Death of Mrs. Entwisle, who died in Macclesfield, March 12, 1804.

To the Editor of the Methodist Magazine.

Dear Sir,

RESPECT to the memory of one of the beſt of wives, now with God, and a ſenſe of duty to the living, to whom it may be uſeful, have induced me to draw up the following ſhort Account of my late pious companion in tribulation.

She was averſe from ſhew and oſtentation, and had not the leaſt deſire for panegyric, but wiſhed to be forgotten. I have not, therefore, ſuffered myſelf to be influenced by affection to give a high colouring to her virtues; but have conſcientiouſly and religiouſly ſaid, what I believe to be calculated to give the reader a juſt view of her character, and of the Lord's gracious dealings with her. She was often benefitted by reading accounts of the lives and deaths of others: May the Narrative of her's be uſeful to many. I am, dear Sir, Your's affectionately,

Macclesfield, April 3, 1804. Joseph Entwisle.

Mary Entwisle was born December 21, 1770. She was daughter of Mr. Marmaduke Pawſon, who was a reſpectable and uſeful Local Preacher for upwards of thirty years. [For an account of his life, ſee the Methodiſt Magazine for 1793, pa. 511, and for an account of his death, the Vol. for the year 1798, p. 467.

Her Grandfather, Father, and Brother, have received the Preachers with cheerfulneſs and hoſpitality for nearly half a century. This is mentioned as a proof and illuſtration of the truth of our Lord's promiſe to them that receive a Prophet in the name of a Prophet, *they ſhall not go unrewarded.* God has made the family proſperous in temporal things, and, which is ſtill more important, has made his grace in Chriſt Jeſus to abound towards the ſeveral branches of it.

The

The Holy Spirit began so early to influence the mind of my late dear partner, that she could not ascertain the precise time when her *first* religious concern took place. But she recollected and frequently mentioned, with gratitude, that when very young, her father's instructions and prayers in private made a deep impression on her heart; and the conversation, advices and prayers of the Preachers, who visited the family, had a good effect upon her infant mind. The names of some of the preachers, that were useful in that way, she never forgot; several of whom are still labouring in the vineyard; others are gone to their reward.

Tho' she could not ascertain the time of her *first* religious concern; yet some peculiar seasons of power and love with which she was favoured, were indelibly fixed in her memory.

At one time, her father preached a funeral sermon on the occasion of the death of an old disciple. Her mind was much affected, particularly during the prayer after sermon. He prayed that God would raise up *some one that day* to fill up the vacancy left by her who had lately joined the church triumphant. Her fervent prayer, tho' she was but a little child, was, "*O that it might be me!*" Some time after this, in the latter end of the year 1780, under a sermon of Mr. Benson's, she was thoroughly awakened to a sense of her sin and danger. From that hour she sought the Lord with all her heart, and resolved to consecrate her future life to his service. Soon after she was admitted into the Society, of which she continued a member till she joined the church above.

February 8, 1781, she obtained a sense of divine mercy, and her happy soul was filled with love and joy unspeakable and full of glory. Mr. Benson had preached on Mal. iii. 1, "The Lord whom ye seek shall suddenly come to his temple," &c. with much liberty and enlargement. The congregation was much affected, and many found it to be a time of refreshing from the presence of the Lord. A Watch-night having been appointed, the service was continued afterwards, till past 10 o'clock, and the time was spent, as usual on such occasions, in prayer, praise, and exhortation. While her pious father was engaged in fervent supplication to God, (for which he was remarkable,) she was made a partaker of that inestimable blessing, the knowledge of salvation by the remission of sins, and heartily and feelingly joined with him while he expressed the following words of the hymn,—

"Nay, but I yield, I yield,
I can hold out no more,
I sink, by dying love compell'd,
And own thee conqueror."

From that time, she continued to walk in the way to Zion, with her face thitherward. And, tho' in a series of years, in passing

thro' the different ſtages from childhood to the cloſe of life, ſhe experienced variations in the frame of her mind; yet her *main object* was to glorify God, and her happineſs to enjoy him; nor could ſhe be comfortable without *conſcious* intercourſe with God. Several times, when at ſchool, ſhe loſt a degree of the grace ſhe had received; but found no reſt till reſtored to the joy of ſalvation, and favoured again with the light of God's countenance.

In November, 1791, I firſt formed a connection with my late partner with a view to marriage; and in May 1792 we entered, in the fear of the Lord, into the holy eſtate of matrimony, uniting in a ſolemn covenant with God in our new relation. During an intercourſe of almoſt twelve years, I have had an opportunity of forming a correct judgment of her character and conduct. She was "an Iſraelite indeed, in whom there was no guile:" Honeſt as honeſty itſelf, and in deſcribing the ſtate of her mind, diſpoſed to ſpeak rather *below* than *above* her attainments in religion. To me, ſhe always *thought aloud*, and I had a better knowledge of her ſpiritual ſtate than any other perſon.

It was obſerved before, that ſhe experienced variations as to *degrees* of religious affections and comforts; concerning which it may be remarked, in general, that ſhe ſaw the neceſſity of holineſs, believed it poſſible to be fully ſaved from ſin's remains in the preſent world, and *ſeveral times* enjoyed ſuch a meaſure of love to God and man, and of peace and joy in believing, as led her to conclude that ſhe had obtained a complete deliverance from ſin. At other times, ſhe had to lament the remaining corruptions of her nature, and the prevalence of unbelief; yet ſhe always abhorred that which is evil. I have ſeen her in great diſtreſs on account of the Lord's abſence, on which occaſions ſhe would write bitter things againſt herſelf; and as often have I had to rejoice with her on his return.

When her enjoyments were interrupted, ſhe was diſpoſed to *blame herſelf*, and lament her unfaithfulneſs to the grace ſhe had received, (tho' a feeble, enervated frame was not unfrequently the occaſion of ſuch interruptions,) and when happy in God ſhe gave him all the glory. Having been accuſtomed to read much from her childhood, her mind was well furniſhed with divine knowledge, and her judgment clear in the things of God, and ſhe had juſt views of her chriſtian calling. An extract of a letter written to me when abſent, dated Hull, 1802, will, at once ſhew her religious views, and exemplify her private conduct.

"MY mind was very much affected this morning, while reading the life of Dr. Cotton Mather. I was humbled and reproved on account of my ſloth and inactivity in the divine life. My little family, and the ſtate of my health, in general, prevent my taking any active part in the Church, had I abilities for doing

what

what is proper for my ſex to do. But I have a work appointed me by the great Head and Governour of all things. In the firſt place, I have to *ſecure* my own eternal happineſs. This is a great and important work, and *may be done* by the aid of the Holy Spirit, which is freely offered to me: ſo that if I fail therein, the fault will be my own. Am I then, "giving all diligence that I may be found of God in peace, without ſpot and blameleſs?" Upon ſerious examination, I conclude that this is what I have principally in view: yet have I to lament that I am not more diligent. *Two* things I have diſcovered this morning in reading and meditation: firſt, my mind is frequently uneaſy, becauſe I do not ſpend *ſo much time* in private as I did formerly. This appears to be a device of the enemy to diſtract my mind, and prevent my waiting upon the Lord with profit when I have opportunity. I reſolve, therefore, in future, (O may the Lord ſtrengthen my reſolutions and aſſiſt me in the performance of them!) to guard againſt ſuch diſtraction, being perſuaded I cannot conſiſtently with the duties of my family retire as often as I could wiſh; I reſolve likewiſe to ſpend ſome time in ſecret prayer after dinner; and alſo at ſix in the evening, which has been my favourite hour for devotion, when I will employ ſome time in reading the Scriptures, ſelf-examination, and ſecret prayer. And I will labour more than ever after an habitual ſpiritual frame, having my heart raiſed in ejaculations and praiſes to God thro' the day.

"Secondly, I have not ſufficiently conſidered that the work of grace in the heart is a progreſſive work. Altho' juſtification is an inſtantaneous act of God, when the ſinner is enabled to venture by faith on the blood of atonement. And there is, likewiſe, a point of time when the ſoul is *fully* renewed and reſtored to the image of God; yet holineſs is progreſſive, and we *may* and *ought* from the time we are firſt born of the Spirit, and begin to live a new life, to be growing in grace, and in the knowledge and love of God. I have been fully perſuaded of this before; yet do not remember to have ſeen it in ſo clear a light as I did this morni g. Hence I have often ſunk into diſcouragement on account of my weakneſs and remaining corruptions, and thereby have been hindered in my ſpiritual progreſs. Not that I can be eaſy and ſatisfied in my preſent ſtate of grace, I ſee I have not received a thouſandth part of what is the Chriſtian's privilege; yet the Lord, I believe, does not give me theſe views to diſcourage me, but to drive me to the blood of ſprinkling, and that I may go on ſtedfaſtly believing, that he who has begun will carry on the good work in my heart, if I depend on him, and that I ſhall at laſt come off 'more than conqueror thro' him that hath loved me.'

"While I am in this world I am in the field of battle, and ſhall have enemies to encounter and difficulties to ſurmount, ſo that I need not be ſurpriſed with the variety of oppoſition I ſhall daily

experience. I think the work of the Lord is often carried on in the ſoul, when its progreſs is not perceived. And why do we not perceive it, but becauſe it is not in the manner which we ſhould chooſe for ourſelves? When we go on our way rejoicing in the God of our ſalvation, and all our enemies ſeem to flee before us, we have no doubt of getting the victory. But when we are called to fight, and the Lord gives us to feel our utter helpleſſneſs, and our entire dependence upon himſelf, we are ready to doubt and fear: but ſurely then we are eſpecially called to exerciſe faith in him, and in ſo doing ſhall pleaſe the Captain of our Salvation, who himſelf was made perfect thro' ſufferings. I have likewiſe ſeen of late the neceſſity of caſting away all dependence upon myſelf, and of living by faith in the Son of God, ſenſible of my own poverty, and of reſting on the merits of Chriſt alone for preſent acceptance and eternal ſalvation. I have been looking for ſomething in myſelf on which I might have a little dependence; as ſome degree of *faithfulneſs*, *uſefulneſs*, &c. hence the depreſſion and diſappointment I have experienced. I am now willing to receive Chriſt in all his offices; as my Prophet, my Prieſt, my King; my all in all: and myſelf, my reſidue of days, I conſecrate to him.

"A very important part of the work which God hath allotted me, is, the training up and management of my children. With reſpect to this I am ready to ſay, how utterly unfit for ſuch a work am I! But this would imply a reflection on that Providence which made me a mother, and I am fully perſuaded that an infinitely wiſe God calls us to nothing but what he will fit us for, and enable us to do."

In this way was my valuable wife's mind frequently exerciſed in her private retirements. She never made a ſhew in public, but *ſhone* in private and domeſtic life: as a *wife*, a *mother*, and a *miſtreſs* ſhe was exemplary. She had a peculiar talent for inſtructing her own children in divine things, and took much pains with them. The two eldeſt will not *ſoon* forget (I hope they never will) her inſtructions and prayers in private.

She rejoiced to ſee any of her own ſex take an active part in the Church, eſpecially in a private way; but ſhe conſidered *her* call to be chiefly to do good in her own family; and indeed her health and ſpirits would not admit of great exertions elſewhere. I found lately, among her papers, a memorandum reſpecting a perſon bluntly blaming her, in a Claſs-meeting, for not acting in a public way. She took occaſion from that circumſtance to humble herſelf before God for her unprofitableneſs; and at the ſame time, made ſuch appeals to God, as do honour to her feelings, reſpecting her ſincere deſire to ſerve him in the way his providence ſhould direct.

Impreſt

Impreſt with a due ſenſe of the importance of the work of a Methodiſt Preacher, ſhe was careful to do nothing *deſignedly* to hinder me in it. On many occaſions, when extremely ill, ſhe has cheerfully given up, what ſhe valued as her chief earthly comfort, my company; *never once*, that I can recollect, expreſſing a wiſh that I ſhould omit the moſt inconſiderable place on her account. And in the late tedious illneſs, which terminated in her diſſolution, when my worthy colleagues kindly united to ſupply the diſtant places, that I might be near home, her gratitude was frequently expreſſed to them and to the Lord on that account.

In her ſituation many things came under her obſervation which were painful; and ſhe could not but ſee inconſiſtencies even in *ſome* profeſſors of religion. But the infirmities or faults of others were not the ſubjects of her converſation: when ſhe could not ſpeak well of a perſon, ſhe was ſilent.

In her laſt illneſs, God was exceedingly gracious to her. From the firſt her conſtant prayer was to be made holy, to be rendered perfectly *meet for the inheritance of the Saints in Light*.

Naturally cautious and diffident, ſhe was in the beginning of her confinement under a cloud, but longed and prayed for the light of God's countenance. She was heard and delivered from every doubt and fear. On Sunday Feb. 26, Mrs. Morley and myſelf were with her. After ſome converſation on the *one thing needful*, ſhe appeared to be deeply engaged in mental prayer. Suddenly the Lord manifeſted his power and love to her ſoul; and ſhe was ſo overpowered with a ſenſe of his goodneſs, that, notwithſtanding her extreme weakneſs, *ſhe ſhouted* aloud the high praiſes of God her Saviour. That holy ecſtaſy afterwards ſubſided, but was followed by a calm and ſettled peace. From that time her confidence in God was firm. She was completely ſaved from fear and diſcouragement. No veſtige of her natural timidity was diſcoverable; but ſhe invariably looked forward to her laſt moment with pleaſure, and longed to be with Chriſt.

Time would fail to put down all that ſhe ſaid expreſſive of her hope of glory, her joy in the Lord, and her triumph over death and the grave. A few circumſtances only ſhall be inſerted, which will ſufficiently ſhew the general ſtate of her mind.

Once a friend and myſelf, as we ſat by her, thinking ſhe was aſleep, were expreſſing, with a whiſper, the ſymptoms of approaching diſſolution which we diſcovered. She over-heard us, and ſoon after repeated to us what we had ſaid, and added, that when ſhe heard us ſignify, *how much ſhe was altered, &c.* her heart filled with gratitude to God, for having delivered her from the fear of death. "No, I was not aſleep," ſaid ſhe, "I heard you, and I bleſs God, death has loſt his ſting! *I can ſay, O death!*

death! where is thy ſting? O grave! where is thy victory? Thanks be to God who giveth me the victory, thro' our Lord Jeſus Chriſt."

Here I muſt ſubjoin a few particulars drawn up by my fellow-labourer, Mr. Needham, who lived in the houſe with us.

"During Mrs. Entwiſle's laſt affliction, ſhe was wonderfully ſupported; and as her bodily afflictions abounded her confidence in God and conſolations encreaſed. At one time converſing on death, ſhe obſerved, "Tho' I feel as a wife and a mother, yet I can ſay, I am perfectly reſigned to the will of my heavenly Father: for I am perſuaded that what he does will, eventually, be for our good and his glory." When confined to her room, and exceedingly weak, I went to ſee her, having been from home a few days. She aſked me, if I ſaw any alteration in her, and whether there were any ſigns of a ſpeedy diſſolution? to which I anſwered in the affirmative. She then began to praiſe the Lord, and ſaid, "I think ſo, both from what I feel in my body and ſoul: my body is weaker, and my ſoul more happy;" and added with tears of joy, "How unſpeakably good is the Lord. He hath delivered me from the fear of death, who have been ſo fearful," and then with great energy and a very expreſſive look exclaimed, "*O death! where is thy ſting?*"

"The night before ſhe died, I went to ſee her in company with Mr. Braddock, her Leader. We found her remarkably happy.

"She ſtood, and with her ſtarry pinions on,
Dreſt for the flight, and ready to be gone."

Mr. Braddock converſed with her, and repeated that verſe in one of our hymns. 'There all the ſhip's company meet,' &c. after which ſhe expreſſed the joy of her heart at the thought of being ſo near the deſired haven. As ſhe was very weak, we took leave of her. Juſt as we left the room, I obſerved, 'We need not ſay much to you reſpecting the promiſes and goodneſs of God.' She replied, "The Lord does bleſs me. *He is all in all.*" The day after, which was her laſt day, going out of town for a few days, I took leave of her. She was ſitting up in her chair, and able to converſe a little. She expreſſed an unſhaken confidence in God, thro' the atoning blood. After prayer, ſhe ſaid, 'Perhaps we ſhall not ſee each other again in this world.' I anſwered, it is probable we ſhall not, but our times are in the Lord's hand. She replied, 'His time is beſt, I am perfectly reſigned.' This was the laſt time I ſaw her."

My dear Wife's attachment to me and her children were ſtrong, and her feelings exquiſite; but her faith ſo realized eternal things, that the tender ties of nature were gently looſed, and her confidence in the over-ruling providence of God was *ſo firm*, that her mind was entirely freed from anxiety reſpecting the ſix children

dren she was leaving in an evil world; and concerning the infant at nurse, she often said, 'Samuel is under the special care of Providence.' This happy tranquility of mind is the more remarkable, as she frequently had to complain, when in health, of too much care about them; and indeed her tenderness and sensibility were such as rendered it difficult, with her family, to avoid undue solicitude.

Omitting much that might be said, lest the Narrative should be swelled too much, I must proceed to the solemn, closing scene of her pilgrimage.

On Sunday evening March 11, I was sent for out of the pulpit at the moment I was exhorting the Society to live for eternity. Soon, however, she revived, and desired us to sing her favourite Hymn,

"And let this feeble body fail,
And let it faint and die;
My soul shall quit this mournful vale,
And soar to worlds on high," &c.

A few friends being present, we sung part of the Hymn; after which we prayed, and were favoured with much of the divine presence: it was a time ever to be remembered.

The above mentioned Hymn she often sung, both alone, and in company with her friends, when extremely weak, particularly the well-known verse, "O what are all my sufferings here," &c.

On Monday March 12, she dozed much, and thought, as she expressed it, *life ebbed apace*; and to use another common expression of her's that she would "soon go home now." Mr. Morley called to see her. She was unable to converse much; but said to him, 'I am very weak, but my confidence is strong. I am immovably fixed upon a rock.'

Such was uniformly the state of her mind for several weeks before her departure; during which time I conversed with her as with an inhabitant of the heavenly world, with whose society I was indulged. I never before had conceived how far a poor creature in the body could be raised above *nature*, as well as saved from sin, guilt and fear, by the power of divine grace.

She conversed familiarly concerning death, and gave her advice and orders respecting various things to be done in the family *after her decease*, with as much ease, as if she were only about to leave home for a short season. I never before so fully understood the Apostle's words, "*Death is your's.*" Many tender, affecting circumstances, interesting, perhaps, chiefly to myself, must be past over in silence.

After preaching and meeting the Bands on Monday evening, March 12, I repaired to her room, and found her easy and cheerful. I was very desirous to have remained with her that night:

but

but being unwell, she persuaded me to retire, and as there was no appearance of a change, I consented. My ever dear wife cheerfully took leave of me for the night; saying, as I left the room, 'I think I shall not go home to night; I hope to see you in the morning.' Having commended her to God in prayer, about 11 o'clock I retired, leaving her under the care of her sister and another kind friend. About 12 o'clock I was hastily called, but before I got to her bed-side, the happy spirit was fled.

Her exit was at last sudden, unexpected, and almost unperceived, without a struggle or sigh. She could not speak, but quietly fell asleep, aged thirty-three years.

In that *solemn, awful moment*, I felt *unutterable things*. I forbear to make those reflections which the exquisitely painful feelings of a bereaved husband would suggest. My *loss is* HER *eternal gain*. May MY last end be like HER'S! Amen!

J. E.

THE KINGDOM OF GOD ENLARGED.

MISSIONARY INTELLIGENCE.

A General Account of the MISSIONS, established by the Society, late in Connection with the Rev. John Wesley.

THE Methodist Missions have for many years been under the care of the Rev. Thomas Coke, L. L. D., who has been indefatigable in his exertions for their support, and whose zealous labours have been crowned with very extraordinary success. Multitudes of immortal souls have been brought out of gross darkness into the "marvellous light" of Christian truth; delivered from the bondage of sin and wickedness; and made partakers of those inestimable privileges and enjoyments, which result from the glorious Gospel of God our Saviour.

But Dr. Coke having occasion to visit the religious Societies on the continent of America, the superintendence of these Missions has of late devolved upon a Committee, resident in London, and consisting of the Preachers appointed for the London Circuit, and the persons following, viz.

GEORGE WOLFF, Esq.
CHRISTOPHER SUNDIUS, Esq.
WILLIAM MARRIOTT, Esq.
Mr. JOSEPH BUTTERWORTH,
Mr. ROBERT MIDDLETON,
Mr. WILLIAM JERRAM,
Mr. JOSEPH BULMER,
Mr. LANCELOT HASLOPE,
Mr. THOMAS ALLAN.

The Committee, aware that they had undertaken a very important trust, have been anxious to discharge, with fidelity and zeal, the duties which it imposes.

They perceive that these Missions will shortly furnish ample materials for an interesting Publication; and it is their intention, with the approbation of Conference, to print, at the close of this year, a Report of their Proceedings, with an account of Receipts and Disbursements, a List of Subscribers, and a Statement of the present circumstances and successes of this great Work of God. With this view, they have already written to the

several

several Missionaries, requesting the necessary details.

In the mean time, the Committee most respectfully submit the following particulars to the attention of the Public.

I. The Mission in the Welch Language was first undertaken in the year 1800; and the blessing of God has remarkably accompanied it. In Denbighshire, Flintshire, Caernarvonshire, Anglesea, and other parts of North-Wales, no less than fifty-seven Societies had been formed in August, 1803, (when the last regular accounts were received,) consisting of one thousand three hundred and forty-four Members: And from advices received lately, there is reason to believe, that this important Work is still rapidly advancing; and that there are now seventeen hundred persons at least, who, by means of the Welch Mission, have exchanged ignorance and vice for the blessings of Christian knowledge and Christian virtue: For the Missionaries very properly observe, that they do not estimate the good that is done merely by the numbers of those who are formed into Societies, but by the *good fruit* that is evidently produced in their life and conversation.

II. In Ireland, the Missionaries are still unwearied in their labours, and, considering the peculiar difficulties they have had to encounter, they too have been favoured with great success. Many of the poor and ignorant Catholics have now heard, received, and obeyed, the genuine doctrines of Christianity. By recent accounts it appears, that a wide door is opening for the spread of the Gospel, in that part of the United Kingdom. Numbers are determined to risk the displeasure of their Priests, and to hear and judge of truth for themselves. The little Tracts, distributed by the Missionaries, are read with much avidity; and the best effects, both civil and religious, are likely to result from the plan of *preaching the Gospel to the Irish in their own native language.*

III. But the principal object of the Methodist Missions has, for many years, been the Instruction of the Negroes and People of Colour in the West-Indies; and the blessing of heaven has crowned with most signal success the labours of those who have been employed in that quarter of the world. Many thousands of Slaves, and others, have been rescued from heathenish darkness and superstition, and are at this time living ornaments to the profession of Christianity: And there is good reason to believe, that many thousands more, having lived the life, have also "died the death of the righteous," and are now "for ever with the LORD."

There are at present nineteen Missionaries in the different Islands; who have nearly one hundred thousand Persons under their instruction. When the last Returns were made up, there were more than fourteen thousand of the Blacks and Coloured People formed into religious Society; many of whom are truly converted to God; and all, as far as the Missionaries know, fulfil with propriety the relative duties of life, their own masters being judges: Or, if occasionally there be any who transgress the rules of morality, they are excluded from the Society, at least after a neglect of due reproof. And it may be added, that they have all abandoned the practice of Polygamy, their most besetting sin: And the fatal influence of Obeah (witchcraft) is effectually destroyed, wherever Christianity prevails.

In proof of the general good conduct of the converted Negroes, the Committee with pleasure relate

a fact, which has been ſtated to them by the beſt authority: viz. That when an office which implies truſt and confidence, ſuch as that of Watchman, is vacant, it is an uſual practice, in ſeveral of the Iſlands, with the Planters or their Managers, to enquire for a *Religious* Negro, who may fill it. And in Antigua, Nevis, Tortola, and St. Vincent's, the Owners of Eſtates, and other Inhabitants, are ſo fully ſatisfied with the conduct of the Miſſionaries, and ſo conſcious of the political as well as religious advantages reſulting from their labours, that they entirely ſupport the Work in thoſe Iſlands by voluntary contributions and ſubſcriptions. But tho' in the other Iſlands there are ſeveral friends of the Miſſions among the rich and benevolent, the Work there is ſtill very burthenſome to the Fund in Europe. Indeed, the mere ſending over of Miſſionaries from time to time neceſſarily occaſions very conſiderable expence. The charge of ſupplying a Preacher with the Clothes he will want in that country,—a ſmall collection of Books,—money to purchaſe a Horſe,—the price of his paſſage,—and a few pounds towards his ſubſiſtence in a foreign land, amounts to more than a hundred Guineas.

At this time there are preſſing applications from various Iſlands for more Miſſionaries: And Divine Providence is raiſing up men qualified for the work, and ready with all humility to go wherever God ſhall direct.

A few months ago, the Committee had to advance a conſiderable ſum of money, in order to defray various neceſſary expences; but by ſome late Public Collections, their fund is now cleared from that debt. They are, however, in want of further contributions to carry on the bleſſed Work, which has been ſo happily begun; and they moſt earneſtly entreat the kind ſupport of all, who are Friends to Chriſtianity and to Mankind.

Subſcriptions will be received by each Member of the Committee, and in particular by Mr. JOSEPH BENSON, *New-Chapel, City-Road*;—Mr. JOSEPH TAYLOR, *Ditto*;—WILLIAM MARRIOTT, Eſq. *Hoxton-Square, Treaſurer*;—Mr. JOSEPH BUTTERWORTH, *Fleet-Street, Secretary*, and by the PREACHERS in *Town* and *Country*.

The Liſt of Subſcribers will be printed, together with the detailed account of the Miſſions, as abovementioned.

Signed, by order of the Committee,
JOSEPH BUTTERWORTH, *Secretary*.
London, April 13, 1804.

WALES.

From Mr. OWEN DAVIS, to Mr. BENSON.

Dear Sir, *Denbigh, March* 9, 1804.

IN addition to the ſhort account, which was put into your hands laſt Conference, concerning the ſucceſs of the Welch Miſſions, I ſend you a few traits more of our proceedings ſince that time. I have the pleaſure to inform you that the Lord is ſtill with us proſpering our labours.

The invitations which we had at the Michaelmas Quarter-day into new places, in Angleſea and Caernarvonſhire, making it neceſſary to call out a third preacher on that circuit, we accepted of the help of a young man who had been a local preacher for more than twelve months, had had ſome ſeals to his miniſtry, and was acceptable to the people in general. From that time he has continued to travel, and will have no objection to do ſo ſtill, if approved of by the Diſtrict-Meeting and Conference. The Welch Miſſion in Liverpool proſpers much. About 180 perſons meet in the Welch Claſſes there,

moſt

moſt of whom, I believe, have joined the Society thro' the inſtrumentality of the Welch Miſſionaries. We have a Chapel there on purpoſe for preaching in the Welch Language, which chapel is exceedingly crowded. And I am happy to obſerve that, including Liverpool, we certainly have had an increaſe of upwards of four hundred members ſince Conference.

We have now completed our fourteenth Chapel ſince we entered on our Miſſion, and are engaged in building five more. I have long felt eſpecially for our Society at Llanvwſt, which conſiſts of ſixty members, and yet we have not a place to preach in large enough to hold the Society alone with comfort. When we preach out of doors we have many hundreds to hear us; but ground being ſcarce and dear, and our friends poor, I was almoſt in deſpair of getting a Chapel for them; but, thro' the good pleaſure of our God, and the zeal of ſome of our reſpectable friends in different parts of the Circuit, who have become truſtees, ground has been bought, and four hundred pounds have been borrowed to begin with. Indeed the few friends that we have in Wales, who are men of property, have come forward to the help of the Lord with a generoſity and chriſtian benevolence that does them credit. They are become reſponſible for large ſums of money, and are willing, according to their power, to promote the cauſe of God in every poſſible way. Thro' their help we have done great things; but greater things are neceſſary to be done. The work is certainly much cramped for want of proper places to preach in. Were you to ſee the crowds that are ſometimes huddled together in a ſmall room or barn, while you would rejoice in the proſpect of good being done, your heart would bleed to ſee the congregation ſo badly accommodated. Multitudes are frequently ſtanding without, longing to hear the word of life, and are not able. I am perſuaded that many of our Engliſh Brethren, were they to ſee what we ſee, would give liberally in order to remove the hindrances out of the way, that the word of the Lord might have free courſe and be glorified.

We have ſtill, and have had long, invitations to many new places, which we have not yet been able to viſit. But we have one or two young men, who are very acceptable preachers in the Welch language, and are willing to give themſelves up to the work, and might labour to much advantage, were their ſervices now accepted. For they would have the Summer before them, and could preach abroad where no places are provided for us to preach in; and by that mean the work would be much extended. I aſſure you, we have a large field open before us, in which we have not, as yet, ſown any of the ſeed of life. And, from what God has already done for us, we have reaſon to hope the expence would not be very great. Were theſe young men not called out till after Conference, Winter would ſoon come on, and then of courſe, they would labour in the work under many diſadvantages.

Will you be ſo kind as to lay this matter before your Committee, and let me be favoured, as ſoon as convenient, with your advice, that I may know how to act in this matter.* I am your's affectionately,

OWEN DAVIS.

* The Committee adviſed Brother Davis to propoſe the young men he ſpeaks of, at the Quarterly Meeting in March, and then at the Diſtrict Meeting, and if approved of at thoſe meetings, to call out one or both of them immediately, not doubting but the Conference will approve of ſuch a ſtep, for the reaſons here aſſigned.

From the Same to the Same.

Dear Sir, *Denbigh, April* 25, 1804.

IN compliance with your requeſt, I write to give you a few more traits of our proceedings ſince I wrote laſt. Thro' mercy the Lord ſtill gives ſucceſs to our labours. In the three circuits we have had an increaſe, this quarter, of upwards of two hundred members. And I find that the Welch Claſſes are increaſing in number daily in Liverpool. Two of our local preachers are gone to Mancheſter to live; and a ſchool-room is taken for preaching in the Welch language there, and a Welch Claſs is already raiſed. They wiſh to have one of our Miſſionaries ſent thither immediately; but we have not one to ſpare. The Lord, however, has raiſed up Welch Preachers in a wonderful manner, ſo as to exceed our moſt ſanguine expectations. Yet, I now ſee we are in want of many more. The people are crying from all quarters, "Come and help us," but we cannot for want of more labourers.

I am juſt returned from a tour thro' Caernarvonſhire, and am glad to find our proſpects in thoſe parts very pleaſing. Sinners are converted, and ſaints built up in faith and holineſs. The Corporation of Pullhilly had let us ſome ground on a leaſe for a Chapel; but ſince then a friend has ſold us a more convenient ſpot for thirty guineas.

On my way home, I ſtopped at Caernarvon, and purchaſed ground in a good ſituation for a Chapel, for one hundred pounds. The place we now preach in is an old building which was a play-houſe, and is cold and uncomfortable enough. A Chapel is indeed much wanted, and if it can be completed, I doubt not but it will be well attended. On Monday morning I ſpent about two hours in begging money to pay for it, and got near ſixty pounds. We know not from whence the money is to come to erect the building; but if we had made no attempts to build Chapels, until we had ſeen every ſtep plain before us, we ſhould ſcarce have had one this day in Wales. We have often walked in darkneſs in this reſpect, and have had no light. But hitherto, in every inſtance, the Lord has cauſed light to riſe out of darkneſs; and we hope he will not leave us in this undertaking. We have alſo raiſed, of late, ſeveral Sunday Schools. We began one about three weeks ago in Ruthin, and on Sunday laſt the ſcholars amounted to upwards of two hundred.

In Denbigh, Ruthin, Herwen, Caernarvon, &c. they are taught by the members of our own Society gratis, and in our own Chapels. It is left with the parents of the children, to determine whether they ſhall be taught Welch or Engliſh; and, in general, the Engliſh is preferred. I am in hopes, in a little time, we ſhall have a Sunday School in every Society in Wales: For according to its population there is no country that wants ſuch inſtitutions more than Wales. Some *aged* perſons have offered themſelves as ſcholars, and we have it in contemplation to appoint a night in the week for the inſtruction of ſuch.

If the friends of Sunday Schools in London, could give us a little help now in our infant days, either in books or money, we ſhould be truly thankful. Engliſh Books, I think, would be moſt acceptable. I have no doubt but you will do every thing in your power to promote a work of ſuch utility. Indeed we have but a little while in which we can be uſeful to our fellow creatures. May we ſerve our generation according to the will of God, more faithfully and effectually than ever. Hoping to be ſoon favoured

favoured with a few lines from you, I remain, your's, reſpectfully and affectionately, OWEN DAVIS.

IRELAND.

From Mr. G. OUSELEY, to Mr. BUTTERWORTH.

Dear Sir, *Dublin, March* 26, 1804.

WE ſet out from hence between four and five months ago, and have gone thro' a part of Munſter and Connaught, but have laboured chiefly in the counties of Limerick and Mayo. We returned a few days ſince, and were gratified, not a little, to find your Letters here before us. We mean to pay a ſtrict attention ſo them, and are thankful that the Holy One of Iſrael hath put it into the hearts of the Members of your Committee, ſo warmly to regard and eſpouſe his glorious and increaſing cauſe. May this vine ſpeedily extend its ſpreading branches from ſhore to ſhore, and from the borders of our Zion to the ends of the earth! While we go forth in the ſtrength of the Almighty, in oppoſition to wind and tide, amidſt waves and ſtorms, endeavouring to ſpread the knowledge of his great and glorious name among the benighted ſons of men, it is no ſmall encouragement, and conſolation to us, to find that we have friends who are willing to ſtand by and help us. I think Mr. B. has opened ſuch a battery as will not only diſcomfit the foes, but will not ſoon be ſilenced. His "Inſpector &c." is much approved of here, and that, as I am told, even by the Clergy. I hear the learned Dr. —— intends another attack.

Brother Graham has been in a degree afflicted theſe three months paſt. Scarcely has he had one entire week's health without ſome interruption. The alternate heats and colds, attendant on preaching ſo frequently in the open air, in all weathers, have much affected and enervated him. But, I hope, when the fine weather comes he will be perfectly reſtored. Hitherto, however, there has been very little interruption of his labours, and, I truſt, he will be enabled ſtill to proceed in them. As to me, my good God has hitherto given me, as it were, bones of iron and braſs; ſo that I am ſtill preſerved. Altho' I often perſpire moſt profuſely while preaching in the open ſtreet; yet I have not been, even one day, confined; and notwithſtanding all the violence of unremitting exertion, for now nearly five years, I am, I think, ſtouter and healthier than when I begun. It is true, I am generally weary and ſore enough when I lie down at night: but I am as freſh in the morning as ever, and begin anew. Oh! may I be humble, thankful, and zealous, and perſevere in the way of duty!

As to our ſucceſs among the Catholics, I cannot give you a full and adequate idea of it. I can only ſpeak in general terms. Their friendſhip for us increaſes much: They crowd around us, particularly in the Markets, where they cannot be ſo well watched by their prieſts, and thoſe that would tell of their proceedings; they hear with great delight, and are ready to trample on each other in ſtriving to get the little tracts we give them. So that it is plain, in ſpight of all the efforts of the prieſts, their prejudices are diſperſing and flying like clouds before the riſing ſun.

The Romiſh Clergy in Munſter are far more inimical than thoſe in Connaught; yet even there the people would and did hear us. I went on foot, one Market-day, thro' the Market and ſome of the ſtreets of Limerick, having my pockets

pockets full of my little papers. I ſtood here and there, and read, with an audible voice, the Iriſh Hymn, and ſome ſtriking paragraphs of one or other of the pieces. I ſpoke a few minutes by way of exhortation, and afterwards gave them ſome of my papers. I then removed to another, and after that to another and another place, and did the ſame. They liſtened every where with flowing tears, and ſuch looks of kindneſs and love, as indicated great ſatisfaction. In riding thro' another little town, I took my bundle of papers in my hand, and rode up to their doors, and gave them here and there. They received them thankfully.

In Connaught we had peculiarly bleſſed meetings among the Catholics, both within doors and without. They came out in crowds to hear us. Some good has evidently been done: but I cannot enter into particulars, and ſpeak diſtinctly till we go there again. I am, with love to all, your's affectionately,

GIDEON OUSELEY.

WEST-INDIES.

From Mr. BROWNELL, to the Rev. Dr. Coke.

St. Chriſtopher's, Oct. 10, 1803.

Rev. Sir,

WE held our Quarterly-Meeting on the 3d and 4th of this month, and found it neceſſary to draw the line of duty for every Preacher, according to the Engliſh Minutes, and commit certain regulations to paper. Our Minutes may perhaps be of uſe whenever a Conference ſhall be called in the Weſt-Indies, which we hope you will not defer longer than is abſolutely neceſſary. We held a Watch-Night at Baſſeterre, Old-Road, and Sandy-Point, in the courſe of the week, in which places none of the chapels were large enough to hold the crowds of people that attended. Brother T—— is a pleaſing popular Preacher, which appears to me to be one of the leaſt of his good qualifications.

I have ſuffered much in mind laſt quarter, which has had no ſmall effect on my body. Brother Thompſon was ſick at Old-Road, which cauſed additional expenſe; ſo that the balance was againſt the Society at the quarter-day. I am your's, &c. JOHN BROWNELL.

IN a Letter to Mr. Benſon, dated March 2, 1804. Mr. Brownell obſerves further, "It was Dr. Coke's intention we never ſhould loſe ſight of the Iſland of St. Euſtatius, but eſtabliſh a Miſſion there whenever a proper opportunity offered. We have now received a clear call to that Iſland. A gentleman of reſpectability, having obtained permiſſion from the Governour, for a Miſſionary to come and reſide there, offers a room in his houſe for his accommodation. I purpoſe to go down about the ſecond Sunday in April, with one of the young Miſſionaries, and to act as circumſtances may require. With this view I have not heſitated to draw for £60 inſtead of £50."

We find, by ſubſequent Letters, that they had ſailed for St. Euſtatius, at the time intended, but we have not yet learned whether ſucceſs is likely to crown their efforts.

NEW-PROVIDENCE.

MR. WILLIAM TURTON writes from this Iſland, "Our congregations are very large, particularly at the little Chapel I built in the ſuburbs of the town. It often aſtoniſhes me to ſee the people ſtand without cover on dark and wet nights, when the houſe is full, and that they will not leave the place till the ſervice is over. I am ſure, if the houſe were three times as large, it would do no more than hold the congregation. But circumſtances will not admit of my enlarging it at preſent. It was with reluctance that I drew upon you [Dr. Coke] a little time ago; but neceſſity obliged me to do it. And altho' I have enlarged my ſchool in order that I might live without troubling you, I find I ſhall be compelled to draw upon you the coming year. The Members of the Society, on whom God has wrought a wonderful change, and who are much united to each other, are willing to do what they can, but being moſtly poor, have not been able even to give me any quarterage for a year and

an

an half. They are in number 162, viz. Whites 7, Browns 9, Blacks 146, beſides 12 on trial. Among them are many that love God and rejoice in the redemption by Chriſt Jeſus. I read the circular Letter, and the Minutes of the laſt Conference with delight: I am glad to find ſuch a ſpirit of piety and loyalty, among the preachers and people. Bleſſed be God, in this corner of the globe, where we are but few in number we are ſenſible of the privileges we enjoy as Britons and conſequently cannot fail to pray for the preſervation of our happy conſtitution."

WILLIAM TURTON.

December 31, 1803.

POETRY.

The ECSTACY.

" —— My rapt Soul, anticipating Heaven,
" Burſts from the thraldom of incumb'ring clay,
" And on the wing of Ecſtacy upborne,
" Springs into liberty, and light, and life."

Biſhop PORTEUS.

TO vulgar life-compounded themes,
No more I defecrate the lyre;
Nor ſylvan ſhades, nor limpid ſtreams,
The heaven-taught Maiden can inſpire.
Awake, my Soul! awake, my Song!
Come flowing numbers, fill my tongue!
Come flaming ardors, fire my breaſt!
Away I wing my airy flight;
I gain imperial Salem's height,
And view—the living GOD confeſt!

Unfold with ſweet ſurpriſe,
Before my raviſh'd eyes,
The amaranthine ſcenes;
Nor gloomy ſhadows now ariſe,
Nor diſtance intervenes.
Fruition all, and all delight,
Mortality and time no more,
All my illumin'd ſoul is ſight;
Adorn'd with beaming beauty bright,
I plunge into the Infinite,
And leave Creation's utmoſt ſhore.

The holy Muſe, immortal fair,
Now, conſcious, "draws empyreal air,"
Now, pleas'd, expands her golden wings,
And with cherubic ardor ſings.
Inſtinct with life, 'tis GOD inſpires!
She, raptur'd, runs the warbling wires;
Her agile fingers fly along,
Thro' all the melody of ſong.

Enkindled, enraptur'd, ecſtatic the lays,
Her GOD her unlimited theme,
Bright baſking amid the meridional rays,
She addreſſes the BEING SUPREME.

'Divinely rapt, thy throne before,
Thee heaven's melodious choirs adore;
Thee, Thee, their Sire, their God, their King,
To living harps of gold they ſing;
To thee ſubmiſſive homage pay,
And chaunt thy name in lofty lay.
Emerging from thy flaming throne,
Where uncreated ſplendours ſhone,
They, emanations, flow'd from Thee,
At thy beheſt began to be.
Exiſting ſtill at thy command,
They own thy omni-powerful hand;
By Thee they are, and Thee they ſing,
Thee, Thee, their Sire, their God, their King!

'Theſe ample heavens, thy ſov'reign ſeat,
Not thy unbounded powers confine,
Revolving worlds, beneath thy feet,
Creator, in thy praiſe combine,

'They, gliding thro' the' ethereal deep,
An everlaſting vigil keep,
Reflecting wide thy glory's beam;
And with melodious ſounds,
In their celeſtial rounds,
Proclaim thy power, a never-ending theme!

'Thy power impels their latent laws,
Thy ſkill informs them where to fly,
And every ſtar thy mandate awes,
That voyages the liquid ſky.

'Recumbent on the heavenly plains,
I ſee old Saturn in his ſphere,
With golden girdle round his reins,
Wheel ſlowly thro' his ancient year.*

'While Mercury runs a rapid race,
Amid directer rays;
Diſdains to turn his calid face,
And flies along the fervent blaze.†

* *Saturn*, ſurrounded by his ring, does not perform his revolution round the Sun in fewer than ten thouſand ſeven hundred and ſixty one days, and fourteen hours; ſo that his year is nearly equal to thirty of ours

† *Mercury* is ſo near the Sun as to be almoſt always hid by the ſolar light. The great aſtronomer Copernicus died without ever having ſeen it. I ſaw it in the year 1798. It was viſible ſeveral mornings juſt before the Sun aroſe. Afterwards it might have been ſeen five or ſix evenings; but the weather was unfavourable. *Mercury* can be ſeen only when he is above the horizon, and the Sun under it, except when he makes a tranſit over the diſk of the Sun, which was the caſe this preſent year. Not a teleſcope, not even a coloured glaſs, was neceſſary in this city (Briſtol) to perceive it. Nature provided a fine medium, a fog, which was juſt ſufficiently denſe to allow the eye to obſerve the Sun, over whoſe diſk the planet paſſed. It ſeemed a ſmall dark point, not unlike ſome appearances of the ſolar ma-

'There Herſchel, fond of foreign range,
Sips the remoteſt ſolar beam,
Where other planets interchange
Round other Suns that him dependent deem. ‡
'Not ſo fierce Mars; malignant glooms,
His ſullen cheek obſcurely hide,
The' unwelcome beam his eye illumes,
But half admitted, half denied. §
'And ſheds her not unhonour'd light,
Pallas, but late to mortals known,
And Ceres beam'd with beauty bright,
E'er ſince old Chaos left his throne. **
'Son of the Morning, proud to ſway
Divided empire in the ſkies;
His preſence, at declining day,
The dewy ſtar of love ſupplies:
'And there, her ſapphire iſles among,
Led by the beauteous hand of Even,
The Queen of midnight ſails along
The Archipelago of heaven.
'The Sun in central glory ſtands,
Prolific Nature's genial ſoul,
And gilds their oceans and their lands,
And animates the' impending whole.
'Nor, Father, does thy care diſown
Thy footſtool, there thy name is known;
Thy love, on yonder globe terrene,
In all enjoy'd, in all is ſeen.
Filling all with good, with Thee,
Mountain, valley, flood, and ſea,
Diffuſing wide thy ample ſtore,
Till Plenty's horn runs, copious, o'er;
'Chief, thy watchful eye ſurveys,
Chief, thy hand in all his ways,
Chief, thy love in all his cares,
Man, thy honour'd creature bears.
'Lower links in being's chain,
Thy hands omnipotent maintain:
When the callow raven's cries,
Invoke the Lord of earth and ſkies,
Thou the importuning prayer,
Doſt with love paternal hear!
Thou deck'ſt the ruby-veſted fly,
Dip'ſt his wing in orient dye;
Sitting on a ſunny beam,
Glancing from the gurgling ſtream,
When his tiny horn he blows,
Pleas'd to liſt the tuneful cloſe,
Thou, amid the choral ſpheres,
Bendeſt low thy willing ears.
Thy hands the lily's bell adorn,
Perfume the roſe-bud on his thorn,
And ſoft beneath the muſhroom's head,
The moſſy pillow lightly ſpread.
'O ſovereign King of land and main,
Thy bounteous bleſſings all ſuſtain;
While Thee the meaneſt minim owns,—
Beatified on burning thrones, [fires,
Around Thee, warm'd with rapture's
For Thee Archangels ſtrike their lyres,
And count thy bright perfections o'er,
And Thee eternally adore.
'But what am I, preſuming Maid?
And what my daring lay?
Can peerleſs glory be portray'd,
The Muſe her God diſplay?'
She ſaid. The lyre her trembling hands let fall;
Falling, it ſounded,—GOD IS ALL IN ALL.

culæ. The ſituation of *Mercury* confirms the truth of the Copernican ſyſtem, for ſometimes the planet is ſeen betwixt the earth and the ſun, at other times beyond that luminary. But if all the ſpheres of the planets did encompaſs the earth, this circumſtance reſpecting Mercury could not poſſibly happen.

‡ *Herſchel.* This planet is called after the name of the perſon who diſcovered it, in the year 1781. He denominated it, *Georgium Sidus*, as a compliment to his preſent Majeſty. This planet can ſeldom be ſeen by the naked eye, and even when viewed by means of a teleſcope, it appears only a few ſeconds in diameter. It is more than twice as far diſtant from the Sun as the planet Saturn is, the mean diſtance being one thouſand eight hundred millions of miles; and is thirty thouſand four hundred and forty-five days, that is, more than eighty of our years, in performing its annual revolution.

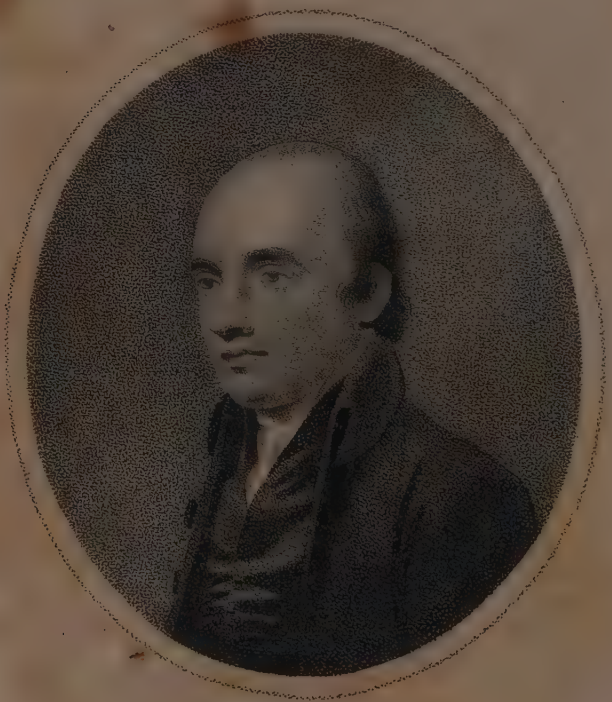
§ *Mars* has a ruddy appearance; occaſioned by a thick and cloudy atmoſphere, which deranges the rays of light in their paſſage and re-paſſage thro' it. This planet too, as well as Mercury, confirms the truth of the Copernican or Newtonian ſyſtem, for in its acronical riſing, it is found to be twice as near the earth as the ſun.

** *Ceres*, the name of a planet, diſcovered by M. *Piazzi*, of Palermo, in Sicily, on the firſt day of the nineteenth century. It is ſituated between the orbits of Mars and Jupiter; is much ſmaller than any of the other Planets, and even than the Moon; and performs its annual revolution in four years and ſeven months.

The Planet *Ceres* was the occaſion of the diſcovery of another, which has been denominated *Pallas*. M. *Olbers*, a phyſician of Bremen, who had obſerved the planet *Ceres*, in the month of January, near the twentieth ſtar of Virgo, was proceeding to reviſe the ſame ſtars. He remarked on the twenty-eighth of March, that the twentieth, which he had always ſeen alone, was accompanied with a very ſmall ſtar, which he had not ſeen in his firſt obſervations. He quickly determined its poſition, and having been employed about it for two hours, he ſaw that it had already changed its poſition. This lucky chance cauſed him to recognize a tenth planet. This Planet revolves about the Sun in four years and eight months, and is ſituated between Jupiter and Mars. But its orbit has a great peculiarity, being ſo eccentric as to extend beyond the Zodiac.

T. R.

METHODIST MAGAZINE



Ridley sculp

MR ROBERT SMITH Aged 84

Preacher of the Gospel

THE METHODIST MAGAZINE,

FOR SEPTEMBER, 1804.

BIOGRAPHY.

A ſhort Abſtract of the Account of the Converſion of SOLOMON DUITSCH, late a JEWISH RABBI: Tranſlated from the Dutch into the German Language, and accompanied with Notes, by *John Guſt. Burgmann*, Preacher to the German congregation in the Savoy, London: And rendered into Engliſh, by J. W. of Durham.

ADVERTISEMENT.

THIS Narrative records the moſt important circumſtances of the remarkable Converſion of Chriſtian Solomon Duitſch, once a zealous Jew, but now, by grace, a Chriſtian. While on my travels, I became acquainted with him, when he was employed by the Judæo-oriental Juſtitute of Halle. He was then not only a very ſkilful inſtructor in the Rabbinical and Talmudical Writings, but alſo an earneſt enquirer after Truth. It not a little, therefore, excited my love to God, when, ſome years afterwards, I met unexpectedly with him, and found him a truly ſincere Confeſſor of the Lord Jeſus, and his ever-bleſſed Goſpel. He wrote the Account of his Converſion in the Dutch Language, with this Title: "The wonderful dealings of God with a blind leader of "the blind, in bringing him to himſelf by ways which he knew "not; calling him out of the darkneſs of Judaiſm, (after a ſix "year's wandering in the wilderneſs of this world,) into the light, "which, in the fulneſs of time has appeared: By Chr. Sol. "Duitſch, once a Jewiſh Rabbi, but now, thro' God's grace, a "Member of the Reformed Church." This was ſoon tranſlated into German: But as it is very prolix, chiefly by reaſon of the many digreſſions, relating to the Rites of modern Judaiſm, and therefore could only be procured by few perſons, I have, at the repeated requeſt of ſeveral friends, drawn up this ſhort Abſtract from the Dutch edition, hoping it may be for general edification. This Relation will certainly be regarded as a moſt clear proof, that it

it is the Will of God, that none ſhould be loſt, but that all ſhould be made happy by the knowledge of the Truth, and that he knows how effectually to ſave thoſe ſouls who ſeek him ſincerely. Oh! how many of the wandering ſheep of the houſe of Iſrael, would, in all probability be brought back, if the conduct of ſo many falſe and nominal Chriſtians, did not lay ſtumbling-blocks in their way. "Holineſs becomes the houſe of God." But who will believe, that we are the true houſehold of God, while our conduct is ſo entirely unlike to that of the Lord Jeſus? Surely the Son of God merits that we ſhould ſhew more compaſſion for his countrymen.

May the God of Mercy give a bleſſing with this account, and grant that children, (as the dew of the morning,) may be born to him from among his once much-loved people, Iſrael! To his holy Name be love, and praiſe, and honour for ever. Amen.

London, Dec. 21, 1769. J. Q. Burgmann.

"Come hither, all ye that fear God, and I will tell you what he has done for my ſoul." Thus once exclaimed the royal Pſalmiſt, and thus like him, I publiſh my invitation: Come all ye Chriſtians, who fear God, and I will truly relate to you the wonderful dealings of divine Providence with me: He hath brought me out of darkneſs into his marvellous light. I was a blind leader of the blind: But the Lord by ways inconceivable, and many trials, has brought me to the knowledge of that truth, which is now the life of my ſoul.

I Christian Sol. Duitsch, was born in the year 1734, according to the common computation of time among Chriſtians, at Temiswar in Hungary. I was ſcarcely four years old, when my father died; and after his deceaſe, I was farther inſtructed in Jewiſh Learning, until, in 1747, I was qualified to make my Confeſſion of Faith under the Directions of the Rabbies. As I had a moſt vehement inclination to Study, I applied myſelf to it at Prague, the Capital of Bohemia, where is the largeſt and beſt Jews' Academy. After I had ſtayed there ſeven years, I returned, in the 20th year of my age, to my native country, and was ſoon afterwards married to one, who, as a Jeweſs, was uprightly pious. Her name was Jentil, the daughter of the wealthy Solomon Cohen of Nyſtatel on the river Waag. In my married ſtate I was very happy; and my ardour for talmudical Learning was ſuch, that I ſeldom went to reſt before midnight. My object in this

this was by no means that I might attain the knowledge of the true faith, and acquaint myſelf with the ways and exalted Attributes of God. Ah! no: to my ſhame I muſt confeſs that, if any one had at that time aſked me of the Character of God, I ſhould have been quite at a loſs. The cauſe of my laborious endeavours was, that I might, by my aſſiduous attention to reading, merit heaven. The Holy Scripture was a ſealed book to me, into which, tho' it ſtood in my book-caſe, I never looked. Thus lamentable was my ſpiritual ſtate, in which I walked for three years, conceiving myſelf to be a pious perſon. The firſt mean, which the everlaſting Love of God made uſe of to affect my heart, was the death of my beloved wife, who died very ſuddenly on the 5th of April, 1760, leaving me a widower, and our little daughter named Eſterel, ſix months old, an orphan. This ſudden loſs excited in me ſtrong emotions of ſoul, ſo that I often thought in myſelf: "Behold, Solomon! this is the end of mankind; all muſt at length leave their beſt and deareſt friends, father, mother, brothers, ſiſters, old and young, and deſcend into a dark grave! So wilt thou alſo have to part with all; and thou as little knoweſt how ſoon that gloomy day may come, as thy dear wife did this morning."

On July 24, 1760, by the perſuaſion of my father-in-law, I entered into the marriage ſtate again, with his ſecond daughter, named Sarel, with whom I alſo lived very happily. I went on ſo aſſiduouſly with my ſtudies, that the principal Rabbin Von Mahren, gave me an excellent character, ſtyling me an eminent Jewiſh Teacher. On Nov. 10, 1761, I happened to meet with a Jewiſh Book, in which it was ſaid, that we ought not to put off our converſion from one day to another. This excited in my mind a great dread, ſo that I even imagined ſome one ſpoke to me with an audible voice, and ſaid, "Go out of darkneſs!" I ſet myſelf to meditate on theſe words, but could not comprehend their meaning, becauſe I pleaſed myſelf with the thought, that I was a religious perſon, who had light enough, and by no means was in darkneſs. In the evening of the following day, when at my uſual ſtudies in the Talmud, an overpowering dread fell upon me anew, and the very ſame words as before were again impreſſed on my mind, "Go out of darkneſs!" Again I meditated ſeriouſly on them; but as they ſtill remained incomprehenſible to my underſtanding, I endeavoured, by every device of vanity and folly, to drive away ſuch melancholy thoughts, altho', while ſo doing, I was always in-

wardly condemned. Thus obſtinately was I determined to remain deaf to the call of God. O Lord! how great is thy long-ſuffering, which thou ſheweſt towards ſinners! The following night, the ſame ſurpriſing communication was made to me the third time, while I was reading. And now the Lord laid open to me the real ſtate of my ſoul, and ſhewed me that I was an abominable ſinner, not worthy any longer to live on earth. A cold ſweat was ſpread over my face; and I felt as it were the pains of death. I groaned and cried for comfort; but knew not where to find it, as the Holy Scriptures were wholly unknown to me. However, I immediately formed a reſolution to reform my life, to bewail my ſins, to mortify my body, to wear a ſackcloth of horſe-hair over my whole ſkin, and to be abundant in alms-giving to the poor. Thus unhappily did I paſs my time from Nov. 12, 1761, to May 6, 1762; but, altho' I expected to find conſolation in my ſevere penances, my inward anguiſh only increaſed the more daily. The Jews, who knew a little of my many mortifications, regarded me as an eminent ſaint, which farther augmented my torment, and once induced me openly in the ſynagogue to accuſe myſelf as guilty of the greateſt wickedneſs; but this only cauſed them to deride and laugh at me. *

On May 6, 1762, as I was ſtudying the Talmud, and was reading theſe words: "R. Inani on his death-bed confeſſed, and ſaid, that he did not know whether he ſhould be happy or miſerable;" the expreſſions excited in my mind a horrible dread reſpecting my own latter end; and I did not merely feel a great doubt as to my happineſs, but hell was ſet open, as it were, before my eyes. I caſt myſelf on the ground, weeping bitterly, when, behold, the Father of infinite compaſſions immediately laid his gracious hand on my ſoul, and theſe words were as if ſpoken unto my ear: "Ah! poor ſinner; no good works, no faſtings, waſhings, or penances can at all help thee; no! thou muſt come to Chriſt

* Some Readers may perhaps revolt at this wonderful Relation, as if it were a fancy, or the working of a heated imagination, and may even be led to doubt how far they ought to attach credit to any part of this account. But whoever conſiders the ſituation of this perſon, not only educated in the prejudices of Judaiſm, but living amidſt the darkneſs of Popery, will, I doubt not, be cautious leſt, by ſo raſh a judgment, he ſhould be in danger of diſparaging the operations of the Holy Ghoſt. He will rather be aſtoniſhed at the condeſcenſion of the boundleſs Grace of God, which ſometimes makes uſe of the moſt extraordinary means to ſnatch a ſinner from perdition. And on the other hand, if any one ſhould look for ſuch uncommon things to take place in order to his conviction and converſion, he would be guilty of a raſh, irreverent, and wicked tempting of the Spirit of God, who, in his Word, has ſo abundantly pointed out to us the plain and ſure way of ſalvation. Luke xvi. 31. Matt. xii. 39.

crucified:

crucified: He is the only Way to happineſs; and out of him none is to be found." Theſe words were ſo reviving to my ſpirit, that if any one had, at that inſtant, laid a naked ſword on my neck, and ſaid, "Thou muſt die, if thou art reſolved to believe in Chriſt;" I ſhould have ſuffered death with the greateſt joyfulneſs, altho' I could not yet aſſign any ſolid reaſon for faith in the Lord Jeſus. With ſuch feelings I retired to reſt; but I was ſcarcely aſleep, when my whole body began to tremble, and I dreamed that my chamber was illuminated with a light, brighter than the ſun at mid-day. I was not able to look at it, becauſe a mortal agony ſeemed to have ſeized me: But I heard a voice, which ſaid to me, "Solomon! Solomon! my ſon! fear not: Thy enemies will purſue thee with all their might; but fear not, for I am with thee." As ſoon as I awoke in the morning, I felt great weakneſs all over my body, with an unſpeakable anxiety of ſpirit. The Word had indeed been moſt ſtrongly impreſſed on my mind, † that I muſt ſeek my happineſs only thro' the Lord Jeſus; but how I was to ſet about it, or how it was to be attained, was ſtill unknown to me. I went, therefore, and bowed my knees before God, to aſk direction of him; but ſatan lay in wait for my poor ſoul, and ſuggeſted to me theſe tormenting thoughts: "Ah! what wilt thou do? Wilt thou believe in the crucified Chriſt, who was the object of thy forefathers' ſcorn and contempt? This is nothing but the work of ſatan, who ſeeks to entrap thee. Where is thy underſtanding? Had Jeſus been the true Meſſias, the learned Jews in his own days would have aſſuredly acknowledged him as ſuch. Wilt thou put ſuch a diſhonour on them and thy pious parents now in their graves?" With theſe thoughts my mind was perplexed, ſo that I was at a ſtand, and really took it at firſt for a rebuke from God: But the Lord again conveyed the words of Truth to my ſoul in ſo powerful a manner, that ſatan with his temptations was obliged to flee.

† A few days ago, I read over, for the firſt time, with great profit, Dr. Doddridge's "practical Diſcourſes on Regeneration." In the 107th page, the following remarkably applicable paſſage occurs: "Altho' it is not ſo common now as in the days of "Elihu, that God ſhould ſpeak to men in a dream, or ſeal inſtructions to them in "ſlumberings on their bed; (Job xxxiii. 15, 16.) yet I have myſelf known "ſeveral who have aſcribed their firſt religious awakenings to ſome awful dream, in "which the ſolemnity of the judgment day, or a view of the inviſible world, has "been repreſented to them with unſpeakable terror; and others, to whom, when "they have awaked in the night, ſome words of Scripture have occurred with ſuch "power, that they have not been able to divert their thoughts to any thing elſe; "and that, when they themſelves have not certainly known whether they were in the "Bible or not." Such condeſcenſions of the Grace of God towards ſinners, ſhould be admired and gratefully acknowledged. God is above Man. Why wilt thou contend with Him, who "giveſt not an account of any of his matters? (Job xxxiii. 13.)

At that moment my wife came into the room, with the little child in her arms. She had heard me weeping and lamenting, and ſaid to me: "My dear, why doſt thou weep? What is it that troubles thee? Thou art quite fallen away, and haſt almoſt loſt the appearance of a man. Thou wilt aſſuredly make thyſelf ill, and at laſt loſe thy ſenſes: And then I and thy family muſt live in ſhame and deriſion. Have not the Jews good reaſon to laugh at thee? Why doſt thou thus trample thy character under foot? Moſt people blame me for it, becauſe I do not prevent thee from ſtudying ſo much, and engage thee to walk out with me, to play at cards, and frequent muſic parties: But, alas! they do not know how many times I have intreated thee to do ſo: Ah! then, think on me; and on this poor lamb in my arms. Why wilt thou wilfully make thyſelf unhappy with theſe fabulous ſtories? Waſt thou not good enough when my ſiſter was living?" Theſe laſt words I could not poſſibly ſupport; but interrupted her diſcourſe, and replied with: "Ah! why doſt thou diſtreſs me with ſuch language? ſince I am the moſt ungodly wretch that is to be found. I can ſay nothing more to thee than this; we muſt both follow another courſe, if we wiſh to come out of darkneſs. God's long-ſuffering has borne with us to the preſent day; but if we go on in darkneſs, hell will be our everlaſting portion." I could proceed no further: My heart was, as it were, broken in pieces. All my thoughts were directed to one thing only; how I might come to the Lord Jeſus to find comfort for my ſoul.

Without returning farther anſwer, my wife went away to her parents unknown to me, and related to them all that had happened: And from that time ſhe remained, with the infant, in their houſe, ſo that I could have no more communication with her. Hereupon the Rabbies and Elders were aſſembled; and they unanimouſly determined, that my name ſhould be blotted out from under Heaven. They likewiſe, not only obliged me to give my wife a bill of divorce, but alſo laid me under their heavieſt curſe; ſo that no Jew durſt keep company with me, or even ſo much as come near me. I now ſaw nothing but death before my eyes, as being abandoned by my wife, my acquaintances, and my ſervants, whom I was under the neceſſity of keeping in my houſe, which was thus become as a wilderneſs. My ſituation could not remain unknown to my Romiſh neighbours; and among others three Romiſh prieſts viſited me, and converſed with me in a very friendly manner. When going away, one of them told me to take com-

fort, as he would pray to the mother of God for my ſins. In my ſimplicity I aſked him, what kind of a perſon ſhe was? which made him very angry, imagining, probably, that I deſpiſed the mother of our Lord; whereas the Truth was that, at that time, I knew nothing of her. He comforted me, however, with many affectionate expreſſions, and aſſured me that he would obtain me my child again. It was not long before a Romiſh Miniſter went to the houſe of my father-in-law, took away the child by force, and brought it to my lodging. The whole town, and eſpecially the Jews, were immediately in an uproar, and gathered together in a tumultuous manner; but they were diſperſed by the Roman Catholics. My joy at the ſight of the child was indeed very great; but it was not of long continuance; for ſatan ſoon beſet me with temptations, ſuggeſting, "What wilt thou do now? How canſt thou believe in Chriſt crucified, and ſo bring ruin upon thy infant? If it were pleaſing to God that thou ſhouldeſt believe on him, thou wouldeſt not be plunged thus in continual ſorrow, but wouldeſt rather feel peace in thy conſcience. Alas! what wilt thou do when the Romiſh Prieſts come again? If thou do not comply with them in becoming a Chriſtian, they will put thee to the cruelleſt death." I was ſo diſtreſſed thro' theſe ſuggeſtions of the enemy, that I was quite like a deranged perſon, whoſe thoughts and inclinations are changing every moment.

The following day the principal perſons of the Town came to viſit me, ſo that I had no opportunity to pour out my ſoul before the Lord. In the afternoon, the Romiſh Prieſts came again, and ſpoke to me in a very friendly manner: But while they were talking to me my diſtreſs of ſoul was ſo great, that all my limbs trembled. They enquired, what ailed me? to which I could make them no other anſwer, than that really I did not myſelf know: They endeavoured to perſuade me, that my trouble proceeded from evil ſpirits; and propoſed to teach me how to make a croſs, which would drive them away. They alſo preſented to me a little image, intended to repreſent "Mary the Mother of God," to which I was to pay adoration: And, at going away, they aſſured me they would make known my caſe to the Biſhop of Turneau, who would intereſt himſelf in my behalf, and by exorciſm, drive away the evil ſpirits. Reflecting on what they had ſaid, I thought with myſelf, theſe people evidently contradict themſelves; firſt, they ſay that the croſs with the image will certainly relieve me; and then afterwards they tell me that they will call in the Biſhop's help.

help. My mind became ſo perplexed, that I took the image, and tore it in pieces. Soon afterwards, the Prieſts came back, and enquired, if I had diligently prayed to the image, and had made a croſs? I told them frankly that I had not: On which they were very angry, gnaſhed their teeth, and put many enſnaring queſtions to me. Among other things, they aſked me, whether I intended to join myſelf to heretics and apoſtates? I replied in my fooliſh ſimplicity, "No: I muſt believe in the crucified Jeſus, if I would ſave my poor ſoul." I then enquired of them reſpecting theſe heretics, and received for anſwer, that they were people who, tho' they believed in the Lord Jeſus, yet did not believe in his mother Mary. It inſtantly occurred to my mind, "How can I be ſure that the Roman Catholics have the true Religion? How ſhall I be convinced that the heretics, ſo called, have fallen from it? Perhaps the Romaniſts themſelves may be the real revolters, as formerly Iſrael fell away from Judah, and ſerved other gods on Mount Ephraim. Poſſibly the true Religion is to be found among the heretics, and my anguiſh and concern of mind may have continued till now, becauſe I did not ſeek it there. With theſe thoughts, my mind was, for ſome days, much diſturbed. In the mean-time my wife's father and mother were much concerned for the child, which had been forcibly taken from them. They made uſe of every method to get it back again; but in vain; until at length they applied to one Count Von Forgatſch, who was ſuppoſed to be then in want of money, and requeſted his aſſiſtance.

This Nobleman came to me in his coach about nine o'clock in the evening; and to my great ſurpriſe, converſed with me a full hour, and then took his leave with giving me a friendly invitation to return the viſit with my child on the following day: And he promiſed to ſend his coach for us. Ah! miſerable men! how readily do we give way to pride, and the deſire of greatneſs! I gave him my word, and promiſed to comply with his requeſt. The next day we were carried to the Count's palace, who received me in a very friendly manner, and took me into a room, the door of which he locked behind him.

And here it may be eaſily conceived how great was my conſternation, when, on entering the room, I ſaw my wife's father and mother, with two Jewiſh Elders. I really felt, as it were, a foretaſte of death: and, altho' I remembered that bleſſed portion of God's Word, "Fear not, I am with thee;" yet it had no proper effect on my mind. The Elders firſt broke ſilence by ſaying

ing to my father and mother, "What ſhall we do now? We have caught the bird." Their anſwer was, "He ſhall die: He ſhall not go away alive." Upon this, the Elders took out of their pockets a certain murdering inſtrument; God alone knows, what they intended to do with it. Seeing death thus before my eyes, I embraced the poor child, as I thought for the laſt time, and then addreſſed the perſons around me in the following words: "Behold me; here I am: Do with me as you pleaſe. I yield my ſoul, which you cannot kill, into the hands of the God of Love: But know, that as the blood of Abel cried to God from the ground for vengeance, ſo will alſo my blood cry to Heaven for vengeance againſt you. It will not remain unavenged: The very birds of the air will publiſh it."

By theſe expreſſions, it appears, that the Almighty infuſed a ſudden fear into their hearts. They ſtood as if they were aſtoniſhed, and could not utter a word. The Count at laſt broke ſilence, and ſaid to them: "Follow my advice; take the child from him; "and make him ſign a writing, that he has voluntarily given it "up to you, which will prevent his giving you any trouble here-"after. If he will not conſent to this, then do with him what "you chooſe." The Count and the Elders then ſat down to draw up this writing; and when all was ready, they conſtrained me, by the fear of death, to ſet my trembling hand to four papers, the contents of which, I am ignorant of to this day. I was in this terrible ſituation till two hours after midnight, when, my mother-in-law and the elders, having ſpit in my face, and beat me unmercifully, I was turned out into the garden, whence I eſcaped by a back-door, and got home. I could now juſtly ſay with Naomi, "Call me not *Salomo*, which ſignifies joy, but call me Mara, for the Lord hath dealt very bitterly with me." As ſoon as I was in my own houſe, I fell down on my knees, and cried to the Lord; and the words were again brought to my mind, "Fear not, I am with thee, I will protect thee." But as I did not know that any ſuch words were in the Bible, they did not make any laſting impreſſion on my mind: On the contrary, I was tempted to ſuſpect my whole experience, and I began to doubt whether all that had hitherto happened to me was not the effect of melancholy. In this confuſion of mind I fell into a ſlumber, out of which I ſoon awoke in great terror. It ſeemed to me as if ſome one had ſaid to me, "Get up, and leave thy

country; I will be with thee." I got up full of fear, and put on my clothes, with the intention of taking flight, tho' I knew neither how nor whither; and my heart clave to the earthly mammon. I wiſhed to take with me much of my worldly goods; and thus the beſt opportunity for flight was loſt, and I became ſtill more in fear of death, either from the Papiſts or the Jews; and at laſt, I ſaw no way left for my deliverance. But it remains an everlaſting Truth, that what is impoſſible with men, is poſſible with God.

Four years before this time, prior to my being awakened by the grace of God, there was in our town a Jew of good character and conduct, whom God viſited with ſo many afflictions and misfortunes, that he loſt the whole of his property. My firſt wife, who was then living, had ſuch pity for him, that ſhe perſuaded me to become bound for him to ſome chapmen, who ſhould ſupply him with freſh goods to carry on his trade. The war being then at its greateſt height, he ſo improved his opportunities of trading, that, in a ſhort time, he again acquired a large fortune. This man, tho', on account of the heavy curſe which the Jews had laid on me, he durſt not hold converſe with me, was yet raiſed up by divine Providence to be the inſtrument of my deliverance. He came to me in the night, and rapped at my window, which, at firſt, made me a little afraid. Hearing his voice, however, I opened the door to him. He immediately took me by the hand, and ſaid: "Rab. Solomon, it is indeed great grief to me that I am prohibited all converſe with you: But my conſcience impels me to come to you, and deliver you. Make haſte, and come with me, and I will bring you into a place of ſafety." The Lord who has the hearts of all men in his hand, inclined me to intruſt myſelf to him unreſervedly; and, without thinking of taking much money, or any thing elſe, with me, I followed him juſt as I was. My whole riches, which I carried with me, conſiſted of fifty ducats, a goldwatch, and ſilver-buckles, and buttons on my waiſtcoat. He conducted me into a houſe, and there into a deep cellar, in which I was to hide myſelf behind a wine-caſk. I kept myſelf concealed in this place eight days, during which the Jew regularly brought me meat and drink. It will eaſily be conceived that my mind muſt have been all the time full of diſtreſs. The Papiſts, as well as the Jews, ſought for me very diligently; but the Lord guarded me from their fury. They kept ſo ſharp a watch, however, that at laſt my

deliverer

deliverer became afraid, and came to me full of ſorrow, ſaying, "Rab. Solomon, it is impoſſible for me to conceal you any longer; you muſt think of ſome way of eſcape. I will ſtill, however, run the riſk of conducting you out of the city by night."

On the 19th of September 1762, at midnight, this Jew brought me thro' the city: Tho', becauſe of the anxiety which occupied my whole ſoul, I am not able to deſcribe the manner in which he effected it. When we had walked for about a quarter of an hour, and come as far as to a mill, my companion took his leave of me. "So far," ſaid he, "my friend! I have aſſiſted you, and requited the great ſervices, which you formerly did for me. From henceforth may the God of Abraham, Iſaac, and Jacob be your Guide. The Lord bleſs and keep you." He went away, and I was left alone in the fields and in the dark. I was now "left as a beacon upon the top of a mountain, and as an enſign on a hill," Iſa. xxx. 17. I was like a perſon who had loſt his way, and knew not whether to turn to the right or the left. When I turned my eyes towards the city, and thought on my poor child, my heart was like to break for ſorrow. At laſt, I fell down on my knees, and heartily prayed to God: "O thou All-wiſe Searcher of hearts, before whom the moſt ſecret depths of the human heart are expoſed, thou art acquainted with my preſent mournful ſituation, and knoweſt wherefore I am brought into it. For thy Name's ſake, and in obedience to thy call, I have left wife, child, wealth, and every thing. I now ſtand here in thy preſence, as one that is blind, and knows not the way which he ſhould take. Oh! lead me in a right way. Lord Jeſus! if thou art the Chriſt, and with Thee all happineſs is to be found, O! leave not thyſelf without witneſs in me. I commit to Thee my dear child; look down upon it with compaſſion," &c. &c.

When I had finiſhed my prayer, I proceeded on my journey, ſhedding abundance of tears; and came at laſt to a village, called Beſinitz, where I ſlept with a peaſant on a bundle of ſtraw. Here I was aſſaulted with ſevere temptations: My former honour, riches, and coſtly beds, were brought to my mind, by ſatan, no doubt, to overturn my reſolutions. With many fiery darts did he aſſail my ſoul; yea, the tempter went ſo far, as to inject into my mind the horrid idea of ſuicide. Oh! if my Goel, my true Redeemer, had not then ſtrengthened and kept me, I ſhould certainly have been loſt. But he graciouſly revived my drooping heart

with his conſolations, and bleſſed me with a ſweet ſleep on my ſtraw-pallet. As ſoon as I was fallen faſt aſleep, I dreamed that I had been wandering three days without food in a large dreary deſert. I ſought anxiouſly for a way out of it, but in vain; the farther I went, I did but penetrate farther into the wilderneſs. Many thouſands of ravenous beaſts came round me, furiouſly raging to devour me. My heart beat with fear, when lo! a lion ſprang out of the wood, placed himſelf in a loving manner at my right hand, and brought me unhurt thro' the midſt of the wild beaſts. I then diſcovered before me a beaten path, on which the footſteps of men were very diſcernible. Here I perceived on my left hand, a rich and ſplendid palace. "Ah!" I thought, "for three days thou haſt neither eaten nor drunk; go up to the door of this palace, and knock; without doubt they will give thee ſomething." After long conſideration, I went up and knocked, and a female, dreſſed in a very uncommon habit, opened the door, and enquired what I wanted. I complained to her of my exceſſive hunger and thirſt, and related to her my wonderful deliverance in the wilderneſs. She expreſſed her joy at my narration, took me by the hand, and brought me into a large hall, in which was a table royally decked, and ſeveral perſons in rich dreſſes ſitting at it. Aſhamed of my ſhabby clothes, I was not for proceeding; but two of the company got up from table, and accoſted me in an unſpeakably affectionate manner. "Dear brother," they ſaid, "why are you aſhamed to approach us? We were all of us once ſhabbily dreſſed like you; and it is in this place we received our beautiful robes: Yea, all who come here, come with dirty garments, and are here ſplendidly clothed." They then took off my miſerable clothing, and on the ſpot habited me richly, and led me to the table, where they helped me to the moſt delicious food: but tho' I found myſelf much revived and gratified by it, I could not perfectly enjoy it on account of a great thirſt which I felt. I had ſcarce made this known, before one of thoſe who ſat at the table reached me a glaſs of the pureſt water, which I drank, and was ſo refreſhed by it, that I felt as if I received new life. My whole ſoul was filled with ſuch a ſenſible joy, that I laughed aloud in my ſleep, and awaked the countryman, who leaped out of bed, enquiring the reaſon of my loud laughter. As I could not relate my dream to him, I put him off with a general anſwer. He lay down again: and I ſlept peaceably and comfortably till the morning.

When

When I awoke from my ſweet ſleep, I found my ſoul very happy, and perfectly detached from all I had left behind. The enjoyment of my former wealth, and the company of my wife and child, were quite like a dream, in which there was no reality; yea, I felt as if I were but newly come into the world. Full of joy and conſolation, I left the village, in order to go into the Pruſſian dominions. When paſſing thro' the town of Piezens, I bought the Old Teſtament in Hebrew; and began, for the firſt time, attentively and devoutly to read it thro' from the beginning. The firſt words which made a ſtrong impreſſion on my mind were thoſe in Deut. xviii, "A prophet like unto me, will the Lord raiſe up of thy brethren," &c. I could not, indeed, underſtand who this extraordinary prophet might be; but I was ſtruck with the thought, whether it might not probably be the Lord Jeſus? Some days afterwards, I read in Joſh. xxiv. 19, "Ye cannot ſerve the Lord, for he is a holy God;" which words excited in me deep reflection.

[*To be continued.*]

DIVINITY.

The UNSEARCHABLE RICHES of CHRIST.

An Extract from a SERMON, preached before the *Miſſionary Society*, at St. Saviour's Church, Southwark, May 12, 1797. By the Rev. MELVILLE HORNE.

EPHESIANS III. 8.

"Unto me, who am leſs than the leaſt of all Saints, is this grace "given, that I ſhould preach among the Gentiles the unſearchable riches of CHRIST."

ST. PAUL ſpeaks of a myſtery, "which in other ages was not made known to the ſons of men, as it is now revealed to the Apoſtles by the Spirit; that the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel." "Whereof," ſays he, "I was made a miniſter." Then, as one aſtoniſhed at the grandeur of the Apoſtolic miſſion, and at the divine condeſcenſion in giving him the fellowſhip of that miniſtry, he pours forth the triumph of his ſoul in the language of the text,—"Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt."

In

In pleading the cauſe of miſſions, it ſtrikes me, that I cannot do better than call your attention to the animated words I have read to you. They contain, I. The grand ſubject of the apoſtolic miſſion,—"The unſearchable riches of Chriſt." II. Among whom theſe riches were preached,—"Among the Gentiles." III. The dignified idea St. Paul entertained of this miſſion,—"Unto me is this grace given." IV. A forcible admonition to Miniſters and Miſſionaries to think humbly and ſoberly of themſelves, as they ought to think,—"Me, who am leſs than the leaſt of all ſaints."—To all theſe points I ſhall ſucceſſively direct your attention.

I. Let us firſt take a view of the unſearchable riches of Chriſt. They are riches of heavenly knowledge, riches of redeeming love, riches of pardoning mercy, riches of ſanctifying grace, riches of conſolation and hope, and riches of immortality and glory; all of them riches of Chriſt; all of them unſearchable.

The Unity and Perfections of God, his Creation and Providence, the Immortality of the Soul, and Eternal Judgment, are the firſt principles of religious truth; and bleſſed be God! they are as familiar to our minds as the letters of the alphabet. But, alas! what do the poor heathen know of theſe principles? To them, the Unity of God, the grand foundation in Religion, is irrecoverably loſt. All the wiſdom of Egypt, Greece, and Rome never advanced ſo far as this ſimple propoſition. There is but one God. They peopled heaven with gods and goddeſſes. The ſun, moon, and ſtars; rivers, groves, and fountains; the ox, dog, cat, crocodiles,—leeks and onions,—almoſt every paſſion and every vice were objects of religious adoration.

Ignorant of the One God, they could form no worthy idea of his perfections. They repreſent their gods as eating and ſleeping; they deſcribe them lewd, violent, ſanguinary, falſe, and capricious. Not a wickedneſs was perpetrated among men, which did not find an example and a patron among their gods. Even Jupiter, whom they ſtyled the father of gods and men, the greateſt and the beſt, is characterized as a wretch enſlaved to the moſt unnatural abominations. What, then, could they learn from theſe lewd, bloody, and drunken Deities? Their religion had no tendency but to corrupt the heart. Dancing, ſinging, eating, drinking, bloodſhed, and all impurity conſtituted the greater part of their religious rites. The groves of Daphne and the temples of Cytherea might make an Otaheitan bluſh. At one period or other, human ſacrifices have been

been common among moſt heathen nations. The accounts of the creation of the world, given us by their beſt philoſophers, are too abſurd and contemptible to be noticed. They knew not God as the Creator and Moral Governor of man. Their belief of the immortality of the ſoul, and of future reward and puniſhment was ſo obſcure, wavering, and uncertain, that it may be compared to a dream rather than to a religious principle, which either did, or could produce a godly life. Hence St. Paul tells us, life and immortality were brought to light by the Goſpel. Humility of ſoul, the broken and contrite heart they knew nothing of. Pride they ſeem to have conſidered as a virtue. They were without natural affection. This appears from the general practice of expoſing their new-born infants to periſh in the woods, or by the jaws of wild beaſts, as often as, from any motive of ſuperſtition, convenience, or intereſt, they did not care to educate them. The ſin, which God viſited in fire on the cities of the Plain, was generally indulged without a bluſh. At Athens, it was publicly ſanctioned by the laws of Solon,—that Solon of whom Greece boaſts as one of her ſeven wiſe men. Such is the wiſdom of man who knows not God. Compare what I have ſaid with the firſt chapter of the Epiſtle to the Romans, and you will ſee that my picture of the ſtate of the Heathen world is ſtrictly juſt, and by no means overcharged in its colouring. And what the Heathens were 1800 years ago, ſuch they are this day.

If ſuch be their deplorable ignorance of God, it is not to be imagined that they ſhould have any acquaintance with thoſe more ſpiritual principles which conſtitute the Chriſtian religion. The ſubſiſtence of a Myſterious Trinity in Unity, the dignity of man created in the image of God, his fall by tranſgreſſion into the ſatanic image of his ſeducer, the covenant of promiſe, the incarnation, life, death, reſurrection, aſcenſion, and kingdom of the Son of God, the perfect oblation and meritorious righteouſneſs of Immanuel, repentance towards God, and faith in our Lord Jeſus Chriſt, free juſtification, bleſſed regeneration and adoption, holineſs without which no man can ſee God, and reſurrection to glory;—theſe are truths of a higher order, which can be known only by divine revelation. Theſe are truths, which, even under the diſpenſation of Judaiſm, ſhone but with an inferior luſtre, and which waited for the advent of Chriſt to be held forth in their proper evidence and brightneſs. Moſes and Elijah, David and Iſaiah, deſired to look farther into them. Happy would they have thought

thought themſelves, had their eyes ſeen, had their ears heard, the glorious things which we ſee and hear. Afar off, thro' types and ſhadows, they beheld the promiſes; but we contemplate the very image of the things, and beholding with open face, the glory of the Lord, are changed into the ſame image.—Such are the unſearchable riches of the knowledge of Chriſt; riches ſufficient to fill heaven and earth with the praiſes of God; riches, in which, with callous hearts, we have long refuſed to allow our Gentile Brethren to participate.

Equally rich are the treaſures of redeeming love. The love that freely brought us into being, endowed with reaſon and immortality, came freely to our reſcue when immortality was forfeited, and reaſon enſlaved to ſin and ſatan. When we were without ſtrength and without hope, our offended God, unſolicited, and excited by no motives, but ſuch as flowed ſpontaneous from the unſearchable riches of love, formed the deſign, and planned the glorious ſcheme of our redemption.—This mighty deſign was entruſted to no created hand; this profuſion of grace and truth was to be executed by no delegated angel. The word, the wiſdom, and the power of God, the incomprehenſible Son of the incomprehenſible Father is the meſſenger of love to miſerable man. Lo! "God is manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in this world, and received up to glory."

While we contemplate this exhibition of love and wonder, language and thought are confounded. "God ſo loved the world, that he gave his only begotten Son, that we ſhould not periſh but have everlaſting life." God *ſo* loved the world! Who can meaſure the height, and depth, and length, and breadth of this love? Whom did God give? His only begotten Son, Light of Light, very God of very God. To whom did God give him? To guilty rebels, to publicans and ſinners, to Jews and Gentiles, to England and to Otaheite. How did God give him? To be united to a nature as remote from his own, as is the worm on the dunghill from the boaſted dignity of man: Yea, to be a worm and no man; a man of ſorrows and acquainted with griefs: To tread every path of man's infirmity, and to drink every cup of human wretchedneſs: To hunger and thirſt, to be reviled and perſecuted, to be ſold and forſaken, to be buffeted and ſpit upon, to be crowned with thorns, to be crucified between thieves, to be made our curſe, deſerted of God, inſulted by men, and tempted of devils!

And shall not this Saviour see of the travail of his soul and be satisfied? Now that he is lifted up, shall he not draw all men to him? Yes, blessed Jesus, all the people shall praise thee. The Heathen shall be thy inheritance; the ends of the earth thy righteous possession. O let thy kingdom come! Beat our swords into ploughshares, and our spears into pruning hooks! Revive in thy churches the apostolic spirit! Let the heralds of thy Love proclaim to every people and language, that guilt is cancelled, man redeemed, God reconciled, death abolished, sin triumphed over on the cross, and the kingdom of heaven opened to all believers!

But, what wretched man is that weeping in the midst of the congregation? Famine is in his countenance, and his garb betrays penury and nakedness. Poor prodigal! Dost thou weep to hear of the unsearchable riches of Christ? Wilt thou then arise and return to his Father and to thy Father, to his God and to thy God? Ask not, Whether there be place for repentance? Whether the riches of pardoning mercy may relieve thy poverty? O yes. There is room in thy Father's house, there is room in thy Father's heart. For thee the fatted calf is slain. For thee the feast is made. For thee the kiss of peace, the ring of honour, and the robe of righteousness are prepared. A thousand kind enquiries, ten thousand affectionate looks does thy Father send after thee. My fellows and myself are dispatched on every side to bring thee home, and we are charged to tell thee "God is Love." No envious brother will repine at thy Father's goodness, no servant in the family but will share thy joy and minister to thy honour. Thy Saviour lives, and reigns, and triumphs. Thy heavenly Joseph whom thou soldest into Egypt, is Lord of the country, and will sustain thee in the years of famine.

Do not these glad tidings revive thee, as the spirit of the Patriarch revived when he beheld the waggons of Joseph? O dismiss all thy fears. I know thee by thy form and aspect. Thou hast been prostituted to many lovers. Thy members have been instruments of unrighteousness; thy body a body of sin and death. Thy spirit is degraded by servitude, and the iron hath pierced to thy soul. The language of thy downcast streaming eyes is, God be merciful to me a sinner! Thou shalt not pray in vain. I do not flatter thee with fallacious, uncertain, or distant hopes. It is not a mere possibility, it is not a probability of salvation that I hold out to thee. My words are as certain as the

the oracles of God. In Chriſt Jeſus my meſſage is yea and amen. Mercy and ſalvation embrace thee on every ſide. Say not, "Shall I aſcend into heaven to bring Chriſt down from above, or ſhall I deſcend into the deep to bring him up?" No. The word of faith, which we preach, is nigh unto thee. The ſound thereof is now in thy ears, and the ſenſe thereof is in thy underſtanding. Believe it then with thy heart unto righteouſneſs, and thy tongue ſhall make confeſſion unto ſalvation.

I would obviate all thy objections. I know thy ſins are without number, and all thy crimes of a crimſon dye. Upon thine own teſtimony I will believe that thy guilt is uncommon among the children of diſobedience. But thy Father who is in heaven is ſuch a parent, as is not to be found among the ſons of men. Thy Saviour is the Son of God; the ranſom paid for thee his precious blood; and the ſalvation offered moſt glorioufly free. Art thou the chief of ſinners, the moſt loſt and ruined of the ſpecies? I know thee by that name. As ſuch thou art mentioned in the everlaſting Goſpel. Ariſe. Return to thy Father. He cometh forth to meet thee. The place appointed is the croſs, where his dear Son crucified thy ſin and ſhame. The time is the preſent hour. Now is the accepted time, now is the day of ſalvation. Embrace the Crucified. Receive the Atonement. Thankfully accept God's free gift; and receive Jeſus Chriſt as made to thee of God, wiſdom, righteouſneſs, ſanctification, and redemption.—Are there in this congregation more penitent prodigals than one? If there be a thouſand, my joyful meſſage is to you all. Hear with faith the gracious invitation of the Saviour of ſinners: "Come unto me, all ye that are weary and heavy laden, and I will refreſh you." "In my Father's houſe there are many manſions. I go before to prepare a place for you." Millions, once as poor and wretched as yourſelves, are now rejoicing around his table, and there is room for millions yet to come. Theſe, dear Brethren, are the unſearchable riches of the pardoning mercy of Chriſt: and I would to God a thouſand Miniſters, full of faith and of the Holy Ghoſt, were now engaged in preaching them to the prodigals of the Gentiles!

The doctrines of redeeming love and pardoning mercy have a direct and powerful tendency to promote true holineſs. To ſay nothing of the influence of hope and fear on the human mind, eſpecially when thoſe principles ſtand on the firm ground of Chriſtian faith, and the objects to which they are attached are of no

leſs

leſs magnitude than an eternal heaven and an eternal hell, the moral law is written on our hearts by the gracious manifeſtations of God's love and mercy. The end for which the Holy Jeſus came into the world was to deſtroy the works of the devil, to ſlay the enmity of the carnal mind, and to make his people partakers of the divine nature. In his life we have the pattern, and in his death the grand motive of true godlineſs. An objector may talk about redeeming love and pardoning mercy, and ſo long as he can only talk about them, he will find in them no effective motive to obedience, no ſufficient counterpoiſe for the immenſe weight of fleſh and blood which is in the ſcale of human depravity. But ſhould the Holy Ghoſt reveal and apply that love and mercy to his heart, then would he feel the quickening power of the bleſſed croſs, and the reſurrection and aſcenſion of the Son of God would mightily draw him to newneſs of life. Did he know aſſuredly that all his ſins are waſhed away in the blood of Chriſt; did the Spirit of adoption bear witneſs in his heart that the great God is his Father, Jeſus his all-ſufficient Saviour, the Holy Spirit his Sanctifier and Comforter, and Heaven his eternal inheritance, is it poſſible that he ſhould not love God, who hath firſt ſo freely and ſo richly loved him? The lively experience of theſe glorious truths would make the love of God his ruling paſſion, and the peace of God would poſſeſs and keep his ſoul. Former things would paſs away, and all things would become new. With new hopes, new fears, and new joys, his vices would die, his paſſions be regulated, and his whole man feel the holy hand of the New Creator. Beſides, he would have acceſs to the Throne of Grace, from whence he might derive daily ſupplies of the Spirit, to mortify corruption, and to keep him in the love of God. If, with all theſe advantages, he ſhould be overtaken in a fault, he does not ſtand on the burning covenant of works, but on that of grace, which is ſupported by better promiſes. He has an advocate with the Father, Jeſus Chriſt the righteous, who is the propitiation for his ſin. He will multiply his pardons, reſtore him in the ſpirit of love, and make his grace to reign thro' righteouſneſs unto life eternal. With ſuch a God and Father, ſuch a Saviour, and ſuch a Sanctifier, with ſo bleſſed an example as that of the immaculate Jeſus, compaſſed about with a cloud of witneſſes in heaven, and witneſſes on earth, he could have no reaſonable fear. Jeſus is able to ſave to the uttermoſt all who come unto God by him, and to preſent them before the throne without ſpot, and blameleſs.

The riches of conclation flow with a full tide into the believer's heart, and his hope is daily brightening into glory. Ignorance begets a thousand distressing fears; but the Christian walketh in the light. Every veil is removed; and heaven, earth, and hell are open to his view. The path of peace is before him, and he walks in it with cheerfulness and security. While conscious guilt never suffers the sinner to rest, but fills him with horrible apprehensions of eternal judgment, the Christian enjoys a peace which passeth understanding. His conscience, sprinkled with the blood of atonement, knows no terrors. For him death hath no sting, life no allurements. Confident in divine protection, he dreads no reverses of fortune, no tidings of evil. By faith he dwells in God, and God dwells in him thro' the Spirit, who sheds abroad his holy comfort in the inner man of the heart. Every bitter cup is drunk with secret joy; every afflictive providence submitted to with placid resignation. He is careful for nothing. All things work together for his good. His hope is an anchor cast within the veil, which holds him fast in every stormy sea. Yea, all things are his; for he is Christ's, and Christ is God's. He antedates immortality, and feasts the large desires of his soul, while he revolves things future and invisible. Often does he wish to be dissolved, and to be with Christ; and, triumphing on the mountains of redeeming love, he exclaims, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors." May the hearts of all Christ's Missionaries overflow with these unsearchable riches of consolation! If they do, they will be men immortal, and the pleasure of the Lord shall prosper in their hands.

One step more, dear Brethren, and mortality is swallowed up in life. But how shall I presume to speak "of things which eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive?" Shall I shut up this scene of glory, or shall I venture to speak of it as a child who one day hopes to put away childish things? Bear with me, Brethren, and I will fill up the measure of my folly in standing before you on this solemn occasion.

The

The views which the Scriptures give us of the celeſtial manſions are by way of remote ſimilitude. Whatever ſcenes on earth are moſt expreſſive of joy and exultation, of peace and ſtability; whatever ſituations are enriched by wealth, environed by power, and crowned with dignity, are carefully ſelected to give us ſome idea of the glory and felicity of the heavenly ſtate. The palms of victory, the joys of the nuptial feaſt, the charms of melody, the wealth of kingdoms, the dignity of regal crowns, and the ſacredneſs of the ſacerdotal character, are all employed to expreſs the felicity of heaven. But thoſe palms never fade, thoſe robes are never ſoiled, and that feaſt never ends. The melody is of a heavenly nature, the kingdom of God's ſaints is ſubject to no revolution, their crowns are of an eternal weight of glory, and their prieſthood higher than that of Aaron and Melchiſedec. There, there are rivers of pleaſure, and trees of life. That Jeruſalem is deſcribed as having walls of jaſper, gates of pearl, foundations of precious ſtones, and buildings of gold. The air breathes incorruption. No ſigh is heard, no tear ſeen. The temples of the earth, and the lights of heaven vaniſh away; for the Lord God Almighty is unto it for a temple, and an everlaſting light. There we ſhall ſee God; his name ſhall be written upon our forehead, and, to complete our felicity, we ſhall be perfectly conformed to the image of him, who is the firſt-born among many brethren.—What a fair ſyſtem of truth and knowledge, of love and mercy, of holineſs and comfort, of immortality, honour, and felicity, is the religion of Jeſus! How manifold and unſearchable the riches of Chriſt! How bleſſed and honoured that faithful ſervant, elected of peculiar grace to preach them to the Gentiles!

[*To be continued in the next.*]

SYSTEMATICAL DIVINITY.

CHAP. VIII.

On the Inſpiration of the SACRED SCRIPTURES.

AFTER having ſtated the nature of *Inſpiration*, in general, and of that kind of it, which, as we apprehend, is to be aſcribed to the *New Teſtament*: We endeavoured to prove, that this ſacred book was undoubtedly written by ſuch inſpiration.—Now in the ſame manner, and by the ſame kind of arguments, may

may the Inſpiration of the *Old Teſtament* be proved. We have ſhewn in a former chapter, that the books are *genuine*, and that the hiſtory which they contain is *credible:* from which premiſes, the inſpiration of theſe books may eaſily be inferred, by a train of arguments ſimilar to that which we purſued in the foregoing chapter.

For the *genuineneſs* and *credibility* of theſe books being ſuppoſed to be evinced, we may ſoon ſhew that they were written by a *ſuperintendant* inſpiration: And this we may argue, not merely, or chiefly, from the tradition to this purpoſe, ſo generally and ſo early prevailing in the Jewiſh church,—tho' that is conſiderable; nor even from thoſe very ſignal and glorious *internal evidences*, of various kinds, which every competent judge may eaſily ſee and feel; but from ſurveying the *characters* and *circumſtances* of the *perſons*, by whom the ſeveral books were written, in compariſon with the genius of that diſpenſation, under which they lived and wrote. This may, in all the branches of the argument, be proved in this way, with the greateſt facility and ſtrength, concerning *Moſes* and *his writings*; and when the authority of the Pentateuch is eſtabliſhed, that of the moſt material *ſucceeding books* ſtands in ſo plain and natural a connection with it, that I think few have been found, at leaſt ſince the controverſy between the Jews and Samaritans, who have in good earneſt allowed Moſes to be a *meſſenger from heaven*, and denied the *Inſpiration* of the *Prophets*, and of the books which we receive as written by them.

But there is one argument for the *Inſpiration* of the *Old Teſtament*, entirely independent on the foregoing; which a few words may ſet in a clear light, and which muſt be ſatisfactory to all. I mean,—that the *Inſpiration*, and conſequently the *Genuineneſs* and *Credibility* of the *Old Teſtament* may be certainly inferred from *that of the New:* becauſe our Lord and his Apoſtles were ſo far from charging the Scribes and Phariſees, (who on all proper occaſions are cenſured ſo freely,) with having introduced into the ſacred volume any merely human compoſitions; that on the contrary, they not only recommend a diligent and conſtant peruſal of theſe ſcriptures, as of the greateſt importance to men's eternal happineſs; but ſpeak of them as *Divine Oracles*, and as written by the extraordinary influence of the *Holy Spirit* upon the minds of the Authors.

I deſire that the following *liſt of Scriptures* may be attentively conſulted, and reflected on, in this view. I might have added a

great

great many more, indeed *ſeveral hundreds*, in which the ſacred writers of the *New Teſtament* argue from thoſe of the *Old*, in ſuch a manner as nothing could have juſtified, but a firm perſuaſion, that they were divinely inſpired. Now as the Jews always allowed, "that the teſtimony of an approved prophet was ſufficient to confirm the miſſion of one, who was ſupported by it:" So I think every reaſonable man will readily conclude, that no *inſpired* perſon can *erroneouſly* atteſt *another* to be *inſpired*: And indeed the very definition of *Plenary Inſpiration*, as ſtated in the former chapter, abſolutely excludes any room for cavilling on ſo plain a head. I throw the particular paſſages, which I chooſe to mention, into the margin below;* and he muſt be a very indolent enquirer into a queſtion of ſo much importance, who does not think it worth his while to turn carefully to them, unleſs he has already ſuch a conviction of the argument, that it ſhould need no farther to be illuſtrated or confirmed.

It may perhaps be neceſſary to obviate an objection to this argument; againſt which it may be urged, "that as the *authority* of the *New Teſtament*, is in part proved from the prophecies of the *Old*, the argument here offered is circular." To which I would anſwer, 1. That if we were to take *this medium alone*, we muſt indeed ſubſtract from the proof of Chriſtianity, all that branch of its evidence, which grows from *prophecies* in the *Old Teſtament*;—and then all that ariſes from *miracles*, *internal arguments* and the *wonderful events*, which have followed its firſt promulgation, would ſtand in their full force, firſt to *demonſtrate*, I think, to high ſatisfaction, the *Divine Original* of the *New Teſtament*, and then to prove the *Authority* of the *Old*. 2. That moſt of the enemies of the *Moſaic* and Chriſtian *Revelations*, do nevertheleſs own thoſe which we call the prophetical books of the *Old Teſtament*, to be *more antient* than the *New*: And on this foundation alone, without firſt taking for granted, that they are either

* John v. 39. Matt. iv. 4, 7, 10. Mark xii. 24. Luke x. 26, 27. Matt. v. 17, 18. xxi. 42. xxii. 29, 31, 43. xxiv. 15. xxvi. 54, 56. Luke i. 67, 69, 70. xvi. 31. xxiv. 25, 27. John x. 35. Acts ii. 16, 25. iii. 22, 24. iv. 25. xvii. 11. xviii. 24, 28. xxviii. 25. Rom. iii. 2, 10. ix. 25, 27, 29. x. 5. 11, 16. xv. 4, 16, 26. 1 Cor. x. 11. 2 Cor. iv. 13. vi. 16, 17. Gal. iii. 8. 1 Tim. v. 18. 2 Tim. iii. 15, 16. Heb. i. 1, 5, 13. iii. 7. James ii. 8. iv. 5, 6. 1 Pet. i. 10, 12. 2 Pet. i. 19, 21.

inſpired

inſpired or genuine, we derive an argument for Chriſtianity from their *mere exiſtence*; and then may argue backward, that they were divinely inſpired, and therefore genuine; and ſo by a farther conſequence may infer from them the *Divine Authority* of the *Moſaic Religion*, which they ſo evidently atteſt; which is an argument ſomething diſtinct from the teſtimony of the authors of the *New Teſtament*, but ſufficiently important to deſerve a mention.

Let me be allowed alſo to obſerve, that thoſe numerous and various *Predictions* found in the *Old Teſtament*, afford a ſtrong evidence, not only of the truth of the grand facts in it, but of the Inſpiration of a conſiderable part of it. For they refer to a multitude of events, ſeveral of them utterly unexampled before, which no human ſagacity could poſſibly have foreſeen, and which nevertheleſs happened exactly according to *theſe Predictions*.

Thus then we have proved, that the *Holy Scriptures* are in reality what they are called, *The Word of God*, as being of divine inſpiration; "the ſacred writers of which, (as Juſtin Martyr elegantly expreſſes it,) had not need of any art to compoſe their works; all that was required on their parts was, that they ſhould have a *purified* mind, wherein to receive the operation of the Holy Ghoſt, who, deſcending from heaven, as a *muſical bow*, all divine, made uſe of upright men, as a muſical inſtrument, to reveal to us the knowledge of divine things."

[*To be continued.*]

REFLECTIONS on the *WORTH of the SOUL.*

"For what is a man profited, if he ſhall gain the whole world, "and loſe his own Soul?" Matt. xvi. 26.

(From the Chriſtian Guardian.)

THE world, with its buſineſs and pleaſures, engroſſes the attention of the great maſs of mankind, as tho' the preſent life were ALL, and that declaration were demonſtrated to be falſe, in which the Apoſtle warns us, that "the faſhion of this world paſſeth away," 1 Cor. vii. 31. How few are there, who, notwithſtanding the awful circumſtances of the preſent times, the evident marks of declenſion which appear upon our country, and the diſtractions and diſtreſſes which have fallen upon ſo many nations of the earth, think of paying the leaſt attention to the Apoſtolical counſel which is grounded on the above-mentioned propoſition, and which is ſo peculiarly neceſſary to be regarded in

such perilous times as those in which we live?—Who is there, with the exception of a small number of persons, who conscientiously take the Bible for their guide, that lends a listening ear to, or ever designs to reduce to practice, the important instruction of the inspired man of God; "But this I say, Brethren, that the time is short. remaineth that both they that have wives be as tho' they had none; and they that weep as tho' they wept not; and they that rejoice as they rejoiced not; and they that buy as tho' they possessed not; and they that use this world as not abusing it?" Alas! multitudes turn a deaf ear to the voice of God in his holy Word; and, it is to be feared, will persevere in their vain pursuits, till the unerringly aimed shaft of death force conviction upon them of the transitory nature, and temporary duration of the present world! Then will the concerns of the SOUL appear to have been of the last importance, and a sense of the neglect thereof, occasion the sharpest anguish.

It is indeed impossible to form a due idea of the immense worth of the Soul of man. The following consideration, however, derived from a Writer now with God, will, perhaps, have a tendency to convince the reader, that the everlasting spirit of every child of Adam, is of the most astonishing value:—"The eternal salvation of *one soul* is of greater importance, and big with greater events, than the salvation of a *whole kingdom* for any limited time, tho' it were the space of ten thousand ages: Because there will come a point, an instant in eternity, when that *one soul* shall have existed as many ages as all the individuals of a *whole kingdom*, ranged in close succession, will, in the whole, have existed in the space of ten thousand ages. Therefore, *one soul* is capable of a larger share of happiness or misery throughout an endless eternity, (for that will still be before it,) than a *whole kingdom* is capable of in ten thousand ages."

Now, as the soul is of incalculable value, so the danger of losing it is very great. This danger arises from its native depravity, its helpless condition, and its numerous enemies. By the *first*, it is already reduced to the condition of an heir of hell; by the *second*, it is rendered totally incapable of itself of altering that sad condition; and by the *third*, its perdition, without the interposing grace of God our Redeemer, will be infallibly completed. We know full well that it is an easy thing for divine grace to convert an heir of hell into an inheritor of the kingdom of heaven, to impart strength to those who have none by nature, and to deliver

liver them from all their enemies, that they might serve God without fear in holiness and righteousness. But are the generality of lost mankind awakened to a sense of their need of redeeming grace? Do they sigh after it like captives who long for the sweets of liberty? Do they not rather disregard so great a thing; and, as if they found a satisfaction in defrauding themselves of all hope of eternal life, cherish the awfully erroneous sentiment that they can do very well without it? On the latter supposition, the conclusion is dreadful, but undeniable, that the danger of losing the soul is very great indeed!

But, Oh! how fearful a loss is that of the precious soul? Supposing the man had "gained the whole world,"—that is, all the good things which it is possible for the world to afford,—"what is he profited?" Whose lot is to be preferred; that of Lazarus in Abraham's bosom, or that of the rich man in the flames of hell? The latter is introduced as an example of one who gained the world, and lost his soul,—lost it, not as the sure consequence of his being rich in earthly treasure, but as the certain effect of his making his "good things" to consist in the "lust of the flesh, the lust of the eye, and the pride of life." He looked at the things which are seen and are temporal, and not at the things which are not seen and are eternal,—an error into which people of all sorts and conditions are very apt to run. And all who do run into this error, unless removed from it, by the grace of our Lord Jesus Christ, infallibly lose their souls, whether they gain the *whole* world, that is *all* the pleasure which the world can give, or not. Think seriously then, O reader, upon this all-important subject, the value of thy Soul, and the danger of losing it,—of losing it to all eternity, and plunging it into endless and intolerable misery. O flee from the world to thy Saviour, with, "Lord, save me, or I perish!" N. M. P.

The WORD of GOD ILLUSTRATED.

On Studying the SCRIPTURES. SECT. XIII.

[*Continued from page* 356.]

SOMETIMES words implying actions, are not to be taken *simply*, or in a strict sense, but with a certain *adjunct*, or *qualification*. So to behold, or look upon, is to look with *pleasure*, or sinful delight, Gen. xxxix. 7; or with *disdain* and *contempt*, Cant. i. 6. Obad.

Obad. 12. Micah iv. 11. Hab. ii. 15. Matthew vii. 3. To *reſpect* perſons, is to regard ſomething in them, ſo as to wreſt judgment, and decline from equity, for their ſakes, Levit. xix. 15. Deut. xvi. 19. To *hear*, Iſa. lv. 3. John viii. 47; to *call* upon the Name of the Lord, Joel ii. 32, Rom. x. 13; to *confeſs* Jeſus Chriſt, Mat. x. 32. 1 John iv. 15; to ſay that he is the Lord, 1 Cor. xii. 3, is to do theſe things *ſincerely*, with an honeſt, believing heart. To *hear*, likewiſe, is ſometimes ſo to hear, as to *underſtand*, John vi. 60; or ſo as to *obey*, Jer. xiii. 17. Mat. xviii. 17. To *ſpeak*, Jer. i. 6, is to *ſpeak readily*, eloquently. *To live*, is to live *in health*, Mark v. 23. John iv. 50, 51, compared with 52: Sometimes to live in *happineſs* and *proſperity*, Dan. ii. 4; or joyfully and comfortably, 1 Theſſ. iii. 8; or *bleſſedly* and *eternally*, John v. 29. Rom. viii. 13. To *love*, is ſometimes to do it *inordinately*, 1 John ii. 15: Sometimes *ſincerely*, 1 John iv. 7, 12. To *know*, 1 Tim. vi. 4, is to know as we *ought*, 1 Cor. viii. 2. Thus ſome underſtand John i. 31, "I *knew* him not, but that he ſhould be made manifeſt to Iſrael; therefore am I come, baptizing with water." To *ſerve* God; Joſh. xxiv. 19, is to ſerve him in a *due manner*. To *work*, Rom. iv. 4, is to *endeavour to merit a reward*, by working. *To eat and drink*, is ſometimes to eat and drink *freely*, living after the manner of other men. Sometimes to do it *exceſſively*, Prov. xxxi. 4. Mat. xxiv. 38. To call a man *Maſter* and *Father*, Mat. xxiii. 9, 10, is to do it in the ſenſe in which the Jews gave theſe appellations to the Scribes and Phariſees, aſcribing to them too much reverence and authority: for the thing itſelf is not forbidden, but allowed and practiſed in Scripture. Thus it is ſaid, a thing *cannot* be done, when it cannot be done *juſtly* or lawfully, Gen. xxiv. 50, and xxxiv. 14, or when it cannot be *fitly* or *conveniently* done, Mark ii. 19, and vi. 5. Luke vi. 42. 1 Cor. iii. 1. And after the ſame manner may we underſtand Gal. iv. 15, "If it had been *poſſible*, ye would have plucked out your eyes:" or when it cannot be done without *difficulty*, Gen. xliv. 22.

[*To be continued.*]

PHYSICO, or NATURAL-THEOLOGY.

[*Continued from page* 361.]

"OUR Author proceeds: Beſides the evidences and intimations of a future ſtate, ariſing from the ſituation of

man and his distinguishing faculties, we meet with other strong intimations from the attentive consideration of that Being or power within us, which we call the soul. Is there not great reason to believe, that this thinking, this reasoning power, is a substance distinct from the body, and has powers and enjoyments peculiar to itself? It is that power which thinks and reflects, that sits as judge of our actions, approves or condemns them according to their merit or demerit; it is that Being which roams throughout the immensity of creation, and contemplates the works of its great Author, unconfined by place and unlimited by time. Is this a substance then distinct from the body? Or is it only the modification of organized matter, to which the Almighty has given the capacity of thought, reflection, and understanding, and of approving or disapproving of our different actions?

At the threshold of this enquiry, there stands a difficulty, and which has had its weight with a great number of inquisitive men. It is said that of this substance we cannot form any distinct idea: We know not how it is connected with the body! We cannot tell what is its nature, whether it be a material or immaterial substance: We can form no conception of its existence or actions, independent of the body. But these difficulties are not unsurmountable. We are every day forced to admit the existence of things, which we cannot comprehend nor explain. We, for instance, see not the power which governs this universe, which wheels round these mighty orbs, which supports and regulates the whole frame of nature, and prevents the whole from falling into its original disorder and confusion. Yet how absurd would that man appear, who should deny the existence of such a power, merely because he, with his weak sight and feeble capacity, is not able to take in and comprehend this great and governing cause! The cause we cannot see, but the fact is every day the subject of our observation. We cannot form an idea of a soul, nor of any immaterial substance, nor how invisible beings can act upon matter; and yet we are obliged to acknowledge that there are beings, invisible to us, and which fall not under the cognizance of any of our senses. There is, however, at least, one invisible Being always with us, whose presence we cannot discern, and whose power, nature, and actions we cannot fathom. We neither see, nor can see, the Creator and Governour of the universe; we know not his nature; we cannot ascertain his substance; yet we must confess his presence, for we see that in all his works. The

human

human ſoul then may be of a ſubſtance ſimilar to the Deity, and may govern this body in a manner ſomewhat ſimilar to, but infinitely leſs perfect, than that whereby God's inviſible Power governs the univerſe. And by ſome of the ſame arguments, that we deny the exiſtence of the human ſoul, may we exclude the Deity from the direc- government of the world. Some of the ancient philoſophers have defined him to be the ſoul of the univerſe, in alluſion, no doubt, to that inviſible agent, which actuates and influences the human frame. It is of no conſequence, what name we give to this ſubſtance: This may be our ignorance: But the exiſtence of the Supreme Being leads us to acknowledge the exiſtence of inviſible agents, powerful and active; but their number, their different orders and degrees, and their limitations, we dare not preſume to gueſs. Theſe Beings, however, may be intimately connected with us, tho' their nature and operations we cannot ſcan.

"To come ſtill nearer to ourſelves: We are compelled to acknowledge innumerable wonderful properties in the things which ſurround us, and of which we can give no manner of ſatisfactory account. Men are every day making great diſcoveries in the works of nature, and by experiments, calling forth to our perceptions many things, that our fathers were ignorant of, and of whoſe exiſtence they could form no conceptions. Could it ever have been believed by them, that it was poſſible to call forth from inanimate matter, a moſt active and penetrating agent, capable of producing moſt powerful and aſtoniſhing effects? Such are the aſtoniſhing powers of electricity. The knowledge of this active power is ſtill in its infancy; and it is impoſſible to tell to what extent the diſcovery may be carried. We find it, however, pervading all the known parts of matter, earth, water, fire, and air. After this, then, will men refuſe to believe in the exiſtence of inviſible and powerful agents, merely becauſe we are not able to account for them, or fully to comprehend the nature and manner of their operations? This infidelity cannot be the child of reaſon or philoſophy, but muſt be the offspring of obſtinacy or of pride.

"Our ignorance then of the nature of the ſoul, and the manner of its operations, ought to be no objection to its exiſtence, becauſe this ignorance equally affects the exiſtence of many of the works and appearances of nature, of all inviſible beings, and even of God himſelf. The wonderful powers and faculties of

man

man lead to the probability, that there muſt reſide within him ſomething far different from, and much ſuperior to matter.

"In the *firſt* place, this inviſible being is certainly the governour and director of the whole frame. It is the thinking power, that gives life and action to the different members, and puts a ſtop to theſe actions. The feet walk, and the hands work according to its pleaſure. Theſe members appear in no higher rank or authority, than the inſtruments only of that high power, which holds the ſupreme command. Sometimes, to be ſure, the body is acted upon by external force, ſo powerful and irreſiſtible as to counteract and control the will and direction of the ſuperior agent; but this power is ſtill maintained by the oppoſition and reluctance ever teſtified by the mind to all ſuch violence.

"This power alſo is of a nature ſuperior to, and very different from the various appetites, and oppoſes frequently their deſires. The appetites prompt to the various acts, which are neceſſary for the ſupport of the individual and the ſpecies; but the ſuperiour director often reſiſts their inclinations and regulates their deſires. In a well-regulated conſtitution this is always the caſe; altho' at the ſame time, it muſt be granted, that there are too many caſes, where the appetite rules, and the ſoul loſes its authority and command. But this principle is not only ſuperior to the appetites, but alſo to the different affections, and in the ſame manner regulates them. Pleaſure and pain, joy and ſorrow, excite in us various and different ſenſations; but all theſe are in danger of being carried to exceſs without the interference of that higher principle, which preſerves the order and harmony of the whole.

"The ſoul ſhares in all the pleaſures and pains of the different parts of the body, and appears equally concerned in all; but it ſhares not ſo much as a principal, but as a ſympathiſing friend. In the firſt tranſports of joy, or in the firſt agonies of grief, the preſiding principle appears for a while to be borne down and overpowered; but when the confuſion begins to ſubſide and order to return, then again this principle interpoſes and claims the proper aſcendancy. This ſoothes the anguiſh of grief, and this moderates the exceſs of joy: This adminiſters comfort under afflictions, and produces moderation and temper in proſperity. In all theſe interpoſitions and regulations, the ſoul appears the governour, and ſupports an intereſt different from the various appetites, paſſions, and affections.

[*To be continued.*]

THE

The PROVIDENCE *of* GOD *Asserted.*

IN our laſt Number we called the attention of our Readers to ſome remarkable inſtances of divine vengeance inflicted upon ſome notorious ſinners, even in the preſent life. To theſe we ſhall now add the following, of which we have received an account, ſince the publication of the others, and that from a quarter which leaves us no room to queſtion the truth of the relation. It is of a ſimilar nature with thoſe laſt mentioned, and manifeſts ſtill further, that altho' "ſentence againſt men's evil works, is not" always "ſpeedily executed," in conſequence of which, "their hearts are" too frequently "fully ſet in them to do evil;" yet, that it ſometimes is ſo executed; in order that, if poſſible, their wickedneſs may receive ſome check, and they may learn to dread the avenging juſtice of him whoſe redeeming love and grace they are accuſtomed to deſpiſe.

To the Editor,

Sir,

I Send you the following Anecdote, hoping it may be deemed worthy of a place in your uſeful Miſcellany. I never ſaw it in print, but I had it from the lips of the late venerable Dr. Gillies, Miniſter of the College-Kirk in Glaſgow.

I am, dear Sir, your's, &c.

Robert Johnson.

ONE day, in which there happened a tremendous ſtorm of lightning and thunder, as Archbiſhop Leighton was going from Glaſgow to Dumblain, he was deſcried, when at a conſiderable diſtance, by two men, of bad character. They had not courage to rob him; but wiſhing to fall on ſome method of extorting money from him; one of them preſently ſaid, "I will lie down by the way-ſide as if I were dead; and you ſhall inform the Archbiſhop that I was killed by the lightning; and beg money of him to bury me." When the Archbiſhop came up, the infamous wretch told him this fabricated ſtory, and the holy, unſuſpicious man believed it, ſympathized with the ſurvivor, gave him money, and proceeded on his journey. But, when the man returned to his companion, he found him actually dead. Immediately he began to exclaim aloud, "*Oh! Sir, Oh! Sir, he is dead, he is dead!*" On which the Archbiſhop returned, diſcovered the fraud, and ſaid, "It is a dangerous thing to trifle with the judgments of God!"

IN ſome of our former Numbers, we have endeavoured to ſhew, that the ſuperintending Providence of God is diſplayed in preventing evil, that it may not be committed, as well as in puniſhing

puniſhing it after it has been committed: And in our Magazine for May, we have related a ſtriking Anecdote in illuſtration of this fact. Since then, we have met with the following, equally ſtriking, in ſome Memoirs of the Life of the Rev. T. Wills, late Miniſter of Silver-ſtreet and Iſlington Chapels.

In the courſe of one of his journeys, preaching at Lady H—'s Chapel in Briſtol, from, "My grace is ſufficient for thee," he took occaſion to relate the circumſtance of a young woman, who knew and loved the Lord; but was labouring under a ſtrong temptation to put a period to her life, by drowning herſelf. The enemy ſo far ſucceeded, as to prevail on her to go to the river, in order to put the dreadful plan in execution; but as ſhe was adjuſting her clothes, to prevent her from floating, ſhe felt ſomething in her pocket;—it was her Bible: She thought ſhe would take it out and look in it again, for the laſt time. She did ſo; and the above-mentioned text immediately caught her eye. The Lord applied it with his own energy to her ſoul; the ſnare was inſtantly broken, the temptation was taken away; and ſhe returned, bleſſing him who had given her the victory.

"The relation of this circumſtance was bleſt to the converſion of a man and his wife then preſent; and to the completing a ſimilar deliverance. Theſe perſons, (it appeared) previous to this time, had lived in an almoſt continual ſtate of enmity; their habitation exhibited a ſcene of diſcord and confuſion; and often their quarrels would end in a total ſilence. Some conſiderable time would elapſe before a ſingle word would be exchanged by them. In one of theſe unhappy ſeaſons, the wife came to the dreadful determination of drowning herſelf. She accordingly left her houſe for the purpoſe, and came near the river; but it being too light, ſhe feared, on that account, ſhe ſhould be detected. She, therefore, knew not where to go till it grew darker. She at length eſpied a place of worſhip open: She thought ſhe would go in; and when it was over, it would be ſufficiently dark. She went in. Mr. Wills was preaching; and, as before obſerved, related the before-mentioned circumſtance. She heard with attention; the Lord bleſt what ſhe heard to her converſion; and the devil loſt his ends. She returned another perſon; and when ſhe came home, her huſband looked at her with ſurpriſe: Her countenance, which before was the index of a malevolent diſpoſition, now indicated the temper of the Lamb. Struck with her appearance, her huſband aſked, Where ſhe had been? She told him. He immediately interrogates her, "And did you ſee me there?" She replied, 'No.' He added, "But I was; and, bleſſed be God, I found his grace ſufficient for me alſo!"

"The reality of the change, evidenced itſelf in their future lives and converſation, which were ſuch as became the goſpel of Chriſt; the grace of whom was ſufficient to renew their hearts and ſave their ſouls."

An Extract from Mr. Taylor's Account of the Rebellion in the County of Wexford.

[*Continued from page* 368.]

WHEN Perry heard of Prieſt Murphy's defeat, he was determined to force Gorey, knowing, if he could effect this, it would open a communication with the county of Wicklow rebels; therefore, on the next day, he ſent an expreſs to Vinegar-hill and Wexford, for a reinforcement, as he thought it adviſable for the two camps to form a junction, and their united forces to operate againſt Gorey. On Monday morning, Prieſt Kearns and Redmond adopted the plan, and twelve thouſand men were ſent to Carragrewa-hill the ſame night; Perry himſelf had near eight thouſand. Add to this, that meſſengers were ſent thro' the country, deſiring every perſon to repair to camp; and on the following day, (Sunday the 3d of June,) all the people between Carragrewa and Wexford arrived, and along with them part of the Shelmalier cavalry well mounted, which had deſerted on the Sunday before.

On the third of June, Gen. Loftus arrived in Gorey with a conſiderable force, conſiſting of the Dunbarton fencibles, Londonderry and Armagh militia, the Tyrone and Suffolk light companies, a detachment of the Antrim militia, part of the Antient Briton fencible cavalry, with their commander, Sir Watkin Wynne, and the Arklow yeomen cavalry and infantry.

On Monday the prieſts celebrated maſs on the hill, and made every preparation to march againſt Gorey, not knowing a reinforcement had arrived. They diſtributed ball-cartridge in abundance, and about ten o'clock proceeded for Gorey.

The military were drawn up in the ſtreet of Gorey very early in the morning, and about ten o'clock were marched out of town in two diviſions to ſurround the hill; not having a reconnoitring party out, they did not know the rebels were coming that way againſt them. General Loftus, with his diviſion, kept to the left, with one thouſand foot, two battalion guns, and ſome corps of yeomen cavalry, to attack the hill on one ſide; colonel Walpole turning to the right, marched through Clough, with two hundred foot, three battalion guns, the Antient Britons, and a few corps of yeomen cavalry, to attack it on the other ſide. Thus they divided, and marched without an advanced guard, which in caſes of this kind ought not to be done, as the event of this day will fully prove. The advanced guard of the rebels, on perceiving Colonel Walpole's diviſion meeting them, galloped back with the intelligence; and prieſt John Murphy, who was commander in chief, being at the head, ordered them to halt, and placing all the gun's men inſide of the ditches, drew up his cannon in the centre of the road, waiting the arrival of the army, being ſure of ſucceſs from their numbers, as they exceeded twenty thouſand. The army ſtill advanced, apprehending no danger; but nothing could

equal their aſtoniſhment, when the rebels ſtarted up around them on each ſide of the road, and opened on them a moſt tremendous fire of muſketry under cover of the ditches. When the action began, Edward Fitzgerald was a mile behind; he inſtantly turned his horſe to the ditch, leaped into the fields, and rode to the front of the action, proclaiming as he paſſed along, "Now my boys, ſurround them, ſurround them!" The ſoldiers fought gallantly, and with their grape-ſhot killed above one hundred of the enemy in the fields: But Colonel Walpole fell early in the action; he received a ball in the thigh, and in a moment another thro' the head, by which means this brave ſoldier fell a victim to his own raſhneſs. The army now ſeeing their Colonel fall, and the rebels ſurrounding them, fought retreating into Gorey, leſt the enemy ſhould intercept them, leaving behind their cannon, the horſes of which were killed, and with difficulty got off their baggage and ammunition carts. From thence they retreated, without delay, to Arklow, followed by men, women, and children, who had returned. The rebels entered Gorey, and the ſame evening took their ſtation on Gorey-hill.

General Loftus had marched two miles when he heard the firing. He was accompanied by ſome yeomen who knew the country; they informed him they thought by the firing, the army was retreating into Gorey, but he, expecting Colonel Walpole would defeat them, proceeded on his route to intercept their retreat. Marching thro' Ballycanow, and taking a circuit of nine miles round to Gorey again, he found the army had retreated; and, arriving on the ſcene of action, he ſaw, what before he would not believe, the army defeated, and the body of Colonel Walpole ſtripped to his ſhirt and flannel waiſtcoat, and about thirty of the ſoldiers mangled with the rebel pikes. None of the rebels that were killed were lying there, as they were wont to carry away the dead and wounded, leſt the army ſhould know how many were ſlain. Here General Loftus ordered many horſes to be ſhot that were in the fields, leſt the rebels ſhould get them again. When he came in view of the rebels on the hill, he halted. He then marched to Carnew, and from thence to Hacket's-town, in the county of Carlow.

The rebels, now ſecure of their conqueſt, began to dreſs food, having killed ſeveral fat cows, bullocks, and ſheep; they then began to plunder the town, carrying away all the goods, furniture, and every thing of value they met with, to their own houſes. In the evening they all became intoxicated, and were lying in their camp, and in the town incapable of defence; one hundred ſoldiers might that night have deſtroyed them all. The following morning they iſſued a proclamation to the following effect: "Any one harbouring Proteſtants, and not bringing them to the camp, ſhall be ſhot and his houſe burned." They ſhot ſeveral Proteſtants whom they had taken in their different marches; and on Tueſday burned the elegant ſeats of the two Mr. Rams and Mr. Gowans, near Gorey, —ſent parties into the country, haling in all the Proteſtants who had not eſcaped, and burning as they thought proper.

The party deſtined for Roſs, marched from the Three Rocks on the 31ſt of May, and on the firſt of June, formed their camp on Carrig-burne; but the numbers that were flocking to them from every quarter, moſt fortunately prevented their attacking Roſs on the day intended; for they imagined they would be invincible in a few days, Roſs, Duncannon-Fort, and Newtown-barry, being the only places in the county occupied by the loyaliſts. They halted on the above hill, and remained there till the 4th of June, during which time they plundered, robbed, or burned all the Proteſtants' houſes in this part of the country, and ſent detachments of pike-men round the country, to ſeize on all the Proteſtants who were not ſo fortunate as to make their eſcape to ſome garriſon town.—They then took them to camp, and had them tried by their officers. On the firſt of June ſeveral being tried and condemned, were taken immediately a few yards from their tribunal and ſhot.

On the morning of the fourth of June, they marched from Carrig-burne, leaving a guard of about three hundred, with John Murphy, Nicholas Sweetman, and Walter Devereux, rebel captains; and on the evening of the ſame day took their ſtation on Corbet-hill, the ſeat of Edward Murphy, Eſq. within half a mile of Roſs. Here they got wine and ſpirits, and were in a ſtate of intoxication during the night, intending to attack the town early the enſuing morning with a force of thirty-ſeven thouſand men, as nearly as could be judged!

Fortunately Lord Mountjoy, with the Dublin county militia from Cork, arrived in Roſs this evening, which greatly rejoiced the whole garriſon.

In the evening the army picquet ſaw the rebels approaching, and taking poſſeſſion of Corbet-hill; they gave three cheers and diſcharged a field-piece at them; but as there were evening guns fired, the garriſon took no notice of it. The whole garriſon was drawn up on the quay, at the evening parade, when an expreſs arrived to Gen. Johnſon, from the officer of the guard, that the rebels were approaching the town in great force. The whole brigade was directly marched off by Gen. Johnſon, to meet them, but thinking it rather late in the evening to commence an attack, the army was poſted at the different paſſes, and a ſtrong guard being placed to watch the motions of the enemy, they ſtood under arms at their different ſtations till morning, obſerving the moſt profound ſilence.

In the morning, B. B. Harvey, held a council of war, when it was determined to be the moſt adviſable way to ſummon the town, expecting it would ſurrender as Wexford had done, and ſo become an eaſy conqueſt. He therefore diſpatched the following ſummons to Major General Johnſon:

"SIR,

"As a friend to humanity, I requeſt you will ſurrender the town of New-Roſs to the Wexford forces, now aſſembled

againſt it; your reſiſtance will but provoke rapine and plunder to the ruin of the innocent. Fluſhed with victory, the Wexford forces now inſurmountable and irreſiſtible, will not be controled if they meet with reſiſtance. To prevent the total ruin of all property in the town, I urge you to a ſpeedy ſurrender,—a ſurrender which you will be forced to in a few hours, with loſs and bloodſhed, as you are ſurrounded on all ſides. Your anſwer is required in a few hours. Citizen Furlong comes with this Letter, and will bring the anſwer.

"I am, Sir, &c. &c.

"B. B. Harvey, M. G."

Camp, Corbet-hill, half paſt 3 o'clock, Tueſday, June 5, 1798.

When Furlong advanced to the guard with his flag of truce, he was ſhot, his pockets rifled, and the ſummons found and forwarded. The rebels ſpent the night in firing cannon and muſketry, and now and then huzzaing, to keep up their courage and animate each other.

The ſituation of the Dublin county militia was peculiarly diſtreſſing; they were nearly worn down by hard marching, enfeebled with hunger and thirſt, without time or means to refreſh themſelves, and in this condition had to oppoſe a cruel enemy.

The advanced guard had ſo much curioſity, that a little after Furlong was killed, they crept under cover of the ditches to take a view of the rebel camp; their appearance was rather diſorderly, ſome were walking about, ſome ſinging ſongs, and others talking, but all apparently in a ſtate of intoxication. Between three and four o'clock the battle commenced, the picquets and out-poſts, tho' driven into the town, kept up a very ſmart fire on the enemy. I ſhall here inſert an account of the battle, which was delivered to me by a perſon who was an eye-witneſs, and on whoſe veracity I can with confidence depend.

"The rebels advanced, driving before them all the black cattle they could collect thro' the country, to diſorder our ranks; which was in ſome meaſure prevented, by a few diſcharges of grape ſhot. The action commenced by the 4th flank battalion; indeed ſuch a cloſe well directed fire I never before ſaw. I was an idle ſpectator for upwards of two hours and an half. Near 7 o'clock the army began to retreat in all directions. I had the honour to command a ſix-pounder field-piece. The rebels pouring in like a flood, artillery was called for, and human blood began to flow down the ſtreet. Tho' hundreds were blown to pieces by our grape-ſhot, yet thouſands behind them, being intoxicated with drinking during the night, and void of fear, ruſhed upon us. The cavalry were now ordered to make a charge thro' them, when a terrible carnage enſued; they were cut down like graſs; but the pikemen being called to the front, and our ſwords being too ſhort to

reach

reach them; obliged our horſe to retreat, which put us in ſome confuſion. We kept up the action till about half paſt eight; which was maintained with ſuch obſtinacy on both ſides, that it was doubtful who would keep the field. They then began to burn and deſtroy the town:—it was on fire in many places in about fifteen minutes. By this time the rebels advanced as far as the main-guard, where there was a moſt bloody conflict. With the aſſiſtance of two ſhip guns placed in the ſtreet, they killed a great number of them, and beat them back for ſome time. The Dublin county regiment, headed by their Colonel, made another attack on the rebels; the action being now revived in all quarters of the town with double fury, many heroes fell, and among them the brave Mountjoy, which ſo exaſperated his regiment, that they fought like furies.—Now indeed was the ſcene bloody. Our forces the third time being overpowered, by the weight of ſuch a body pouring down upon us, we retreated beyond the bridge, when General Johnſon came galloping up, crying, "Soldiers, I will lay my "bones this day in Roſs, will you let me lie alone?"

"Major Veſey of the Dublin county, the next in command to Lord Mountjoy, led his men over the bridge again, exhorting them to revenge, for the loſs of their Colonel. The whole brigade (except ſome who fled to Waterford,) being led on by General Johnſon, (as brave a commander as ever drew a ſword,) were determined to take the town, to conquer or to die. Again we opened a tremendous fire on the rebels, which was as fiercely returned. We re-took the cannon which was taken from the King's forces in a former engagement, and turned them on the enemy. The gun I had the honour to command being called to the main-guard, ſhocking was it to ſee the dreadful carnage that was there. It continued for half an hour;—it was obſtinate and bloody.—The thundering of cannon ſhook the town: the very windows were ſhivered in pieces with the dreadful concuſſion. I believe there were ſix-hundred lying in the main-ſtreet.—They would often come within a few yards of the guns. One fellow ran up, and taking off his hat and wig, thruſt them up the cannon's mouth, the length of his arm, calling to the reſt, "blood-and-wounds, my boys, come take her now, "ſhe's ſtopt, ſhe's ſtopt." The action was doubtful and bloody from four in the morning, till four in the evening, when they began to give way in all quarters, and ſhortly after fled with ſpeed in every direction, leaving behind them all their cannon, baggage, proviſions, and ſeveral hogſheads of wine, whiſkey, brandy, &c. which we ſpilled, leſt they ſhould have been poiſoned. It was paſt five before we finally routed them. The computation of their dead, was, as near as I can furniſh you,—3400 buried, 62 cars-ful thrown into the river, 60 cars-ful taken away by the rebels. Some of them have ſince acknowledged, that thoſe cars were brought to carry away the plunder of the town. In their flight, ſeveral dead bodies were thrown into the houſes which were on fire, and conſumed, ſo that it is almoſt impoſſible to aſcertain the exact

number

number killed, but from every account that I can learn, seven thousand rebels loſt their lives on this day! I know ſoldiers that fired 120 rounds of ball, and I fired 21 rounds of canniſter-ſhot with the field-piece I commanded."

During the action, General Johnſon was ſtill in the hotteſt part of the fire,—he had three horſes ſhot under him. If he ſaw any of the men too forward, he would ride up and ſay, "Brother ſoldier, ſtay till we all go together." He would encourage them that were behind. Being once in a hot fire, one of the ſoldiers called to him to remove out of that, or he would be ſlain; he waved his hand and replied, "That ball was never made by a "rebel, that is to kill General Johnſon."

It was ſo late when the action was over, that the dead could not be buried. The next morning the town preſented an hideous ſcene: It lay all in ruins. There was no ſuch thing as walking without climbing over the ſlain. The weather being exceſſive warm, and the unfortunate wretches in a great perſpiration when killed, the ſtench, while they were dragging them to interment, was intolerable. Being ſo very filthy in themſelves, they looked horrible; their countenances alſo were writhed in a thouſand ugly forms; and as many of them died drunk and in wroth, they had a frightful appearance. There were thrown into one gravel-pit, nearly one thouſand of thoſe unfortunate men. The ſurvivors fled to Carrig-burne.

On ſearching the pockets of ſome of the ſlain, the following oath was found in them:

"I, A. B. do ſolemnly ſwear, by our Lord Jeſus Chriſt, who "ſuffered for us on the croſs, and by the Bleſſed Virgin Mary, "that I will burn, deſtroy, and murder, all heretics, up to my "knees in blood.—So help me God."

[*To be continued.*]

THE GRACE OF GOD MANIFESTED,

In an Account of the Experience and Death of Mr. JOHN SIRDEFIELD.

To the EDITOR of the METHODIST MAGAZINE.

DEAR SIR,

BY inſerting the following Account of an exemplary young man, you will greatly oblige me and many of the friends of the deceaſed. I am, &c. W. S—r.

THE late Mr. JOHN SIRDEFIELD had impreſſions of piety upon his mind in his early age; but entering on buſineſs when young, the affairs of the world ſo engaged him, as entirely to eraſe them; until the Lord was pleaſed to alarm him more effectually by the preaching of the Rev. Rowland Hill, at his Chapel, and by

ſeveral paſſages in Milton's Paradiſe Loſt. The following words, "Die he, or Juſtice muſt," eſpecially made, thro' the divine Spirit, a laſting impreſſion on his ſoul. This took place when he was about 21 years of age. His conſtitution, it appears, had been rendered extremely delicate, thro' a ſevere fever which he had, when only ſeven years of age, and a rheumatic fever when eighteen. This laſt affliction had nearly terminated in death, and the effects of it, he was more or leſs ſenſible of during the reſt of his life. But, tho' weak in body, his ſoul was ſtrong in faith, and by grace, he was enabled to adorn the profeſſion of Chriſtianity in a remarkable manner. He made every thing of importance matter of prayer, and received manifeſt anſwers to his petitions from time to time. He enjoyed alſo ſweet communion with the Father and his Son Jeſus Chriſt, and was frequently much comforted under the miniſtry of the Rev. Alphonſus Gunn, and the late Mr. Eyre, and in a particular manner, at Sion Chapel, by a diſcourſe on our Saviour's words to the thief on the croſs. Yet he had ſevere trials, and was often tempted to give up his confidence. Satan thruſt ſore at him, that he might fall, tempting him to a Phariſaical or ſelf-righteous ſpirit; inſomuch, that, till within about eighteen months before his death, he feared he had reſted too much in mere opinions, and had got into a ſectarian ſpirit, through hearing ſome miniſters who were very fond of holding out to their congregations narrow and bigotted principles of religion. But the God of all Grace delivered him from this, by ſhedding abroad his love in his heart, ſo that he felt equal affection for all who loved the Lord Jeſus Chriſt in ſincerity, (of every denomination,) however they might differ in opinions, as to non-eſſential matters.

He was extremely conſcientious in all his dealings with men, never aſking more for any article than he meant to take, and never abating any thing of the firſt charge. Under all loſſes and croſſes in buſineſs, he was enabled to conduct himſelf with that patience and meekneſs of temper which become a chriſtian, endeavouring to keep a conſcience void of offence towards God and man. He was ſo very circumſpect in his behaviour and conduct in company, that he never failed to check any light converſation that might happen to occur, and evil-ſpeaking of every kind was always rebuked by him with ſeriouſneſs and meekneſs. He never entered on his days' buſineſs without previous prayer, and always read ſome chapter of the Holy Scriptures. He alſo joined in prayer with his family in the evening. And to his conſtancy in the duty of ſecret prayer, his cloſet, in his bed-room, and marks on the carpet in his common parlour, bear ſufficient teſtimony. Satan often tempted him to let go his confidence, but, as often as he did ſo, the Lord lifted a ſtandard againſt him. His phyſician, (Dr. Hamilton,) who was conſulted in the beginning of Auguſt 1803, had much ſpiritual converſation with him, and found him ſtrong in faith giving glory to God. When he was informed, that from the nature of his

diſeaſe, his perfect recovery was very improbable, becauſe of the great debility brought rapidly on, thro' an inflammation of his lungs, attended with a cough and ſpitting of blood, he feared not, nor ever repined, but with great calmneſs replied, "The Lord's will be done." Very little medicine was thought neceſſary, but by a ſtrict adherence to a milk and vegetable diet, with Seltzer water, and cloſe attention paid by his wife and mother-in-law, it pleaſed God to cauſe the diſorder to abate, ſo that, in the courſe of one month, his father-in-law, (who attended as his Apothecary,) and the reſt of the family flattered themſelves with hopes he might recover, and live for ſome length of time. Their hopes, however, were of no long continuance. For, on taking rather too much bodily exerciſe, the complaint returned, and continued with very little intermiſſion. In the beginning of October, his mother-in-law was much concerned once to ſee him break forth into tears, fearing it was from bodily pain: But he deſired her not to be uneaſy, but to rejoice with him, as, in anſwer to prayer, he ſaid the Lord had ſo manifeſted his love to his ſoul, that the comfort of it was beyond expreſſion. In the latter end of the ſaid month, the weather being cold and damp, it became neceſſary, (and was alſo his own particular requeſt,) that he ſhould be removed from Kentiſh-town, where he had been the greater part of the ſummer, to his houſe in White-Chapel. There every neceſſary attention was continued to his eaſe; but he was ſoon perfectly ſenſible of his approaching diſſolution.

Having felt much attachment to the Methodiſt Society in the latter part of his life, he ſent for Mr. Benſon a few days before his death, and had much converſation with him about the ſtate of his ſoul. He gave Mr. Benſon full evidence of his having caſt anchor within the vail, and that he had a full aſſurance of being accepted in the Beloved. He ſaid openly, "that, altho' many means had been uſed to prejudice him againſt the people of late in connection with the Rev. Mr. Weſley deceaſed, he had for ſome time heard their Preachers for himſelf, and obſerved that truth reigned among them."

In the forenoon of Monday, Nov. 21, he had a fainting-fit, from which, however, he ſoon recovered, and a little while afterwards, being aſked by his mother-in-law, as to the ſtate of his ſoul, he replied, "All is calm within," juſt as he had prayed it might be. He alſo forgave all his enemies, and was in charity with all men. He was delirious at intervals ſeveral days and nights before, but was perfectly recollected and ſenſible on that day, and gave directions to his father-in-law, as to the manner in which he wiſhed his funeral to be conducted, particularly requeſting Mr. Benſon to do the miniſterial office at the grave, and to exhort the bye-ſtanders, &c. This was about five minutes before two in the afternoon, and ten minutes after two, he fell ſweetly aſleep in Jeſus, in the 28th year of his age.

An EXTRACT from the MINUTES of the LONDON CONFERENCE, 1804.

THE STATIONS OF THE PREACHERS.

The Rev. Dr. COKE is General Superintendant of the Iriſh, Welch, Weſt-India, Nova-Scotia, and Newfoundland Miſſions.

I. *The London Diſtrict: Joſeph Taylor, Chairman.*

1	*London,*	JOSEPH TAYLOR, Tho. Rutherford, Joſeph Entwiſle, Jabez Bunting, Joſeph Hallam; Jam. Creighton, John Croſs; Rich. Rodda, Supernumerary. Joſeph Benſon, Editor and Corrector of the Preſs; Geo. Story, Manager of the Printing-Office: Robert Lomas, Book Steward: Geo. Whitfield, Aſſiſtant Book-Steward. N. B. Brother Rutherford is continued in London, beyond the time preſcribed by our exiſting Rules, becauſe of a ſevere affliction, on account of which he is not removed.
2	*Colcheſter,*	George Sykes, Thomas Pinder, W. Nother.
3	*Rocheſter,*	James Anderſon, Philip Rawlins.
4	*Canterbury,*	Jonathan Barker, George Ruſſell.
5	*Dover,*	Iſaac Turton.
6	*Rye,*	John Aikenhead, Thomas Dowty.
7	*Seven-Oaks,*	Jacob Stanley, Iſaac Clayton, Tho. Fletcher. N. B. The Single Preachers of the two preceding Circuits are to change quarterly.
8	*Bedford,*	Wm. Moulton, John Crickett, James Thom, Robert Pilter.

II. *The Oxford Diſtrict: Joſeph Cole, Chairman.*

9	*Northampton,*	Mark Daniel, John Ward, William Tranter, Thomas Mill.
10	*Banbury,*	Benjamin Leggat, Maximilian Wilſon, Joſiah Walker.
11	*Oxford,*	Joſeph Cole, William Hicks.
12	*Kettering,*	Thomas Stanton, Robert Gun, Thomas Slugg.
13	*Higham Ferrars,*	Robert Finney, George Gilead.
14	*St. Neot's,*	Thomas Simeonite, William Howarth, James Waller, William Barr.

III. *The Norwich Diſtrict: Robert Miller, Chairman.*

15	*Norwich,*	John Dean, Stephen Butler.
16	*Yarmouth,*	Robert Miller, Marma. Revel, John Draper.
17	*Diſs,*	John King, Edw. Banks; Jonathan Couſſins, Supernumerary.
18	*Thetford,*	Mart. Vaughan, Geo. Lazenby, John Newton.
19	*Lynn,*	Thomas Yates, James Burley, Samuel Kittle, John Reynolds, junior.
20	*Walſingham,*	Caleb Summons, William Breedon.

IV. *The Briſtol Diſtrict: John Pawſon, Chairman.*

21 *Briſtol*, John Pawſon, Geo. Highfield, Booth Newton; William Cox, Supernumerary.

Kingswood, John Pritchard, William Stevens.

22 *Taunton*, Daniel Campbell, Thomas Slinger.

23 *Banwell*, William Holmes, William Pearſon, junior.

24 *Bath*, Jam. Buckley, Tho. Roberts, ſenior, Thomas Rogers; Joſeph Algar, Supernumerary.

25 *Stroud*, Benj. Rhodes, Sam. Woolmer, John Rogers.

26 *Durſley*, William Williams, Hugh Ranſom.

27 *Downing*, George Dermott, Valentine Ward.

N. B. The younger Preachers of the two preceding Circuits are to change Quarterly.

28 *Glouceſter*, James Byron, Thomas Fearnley.

29 *Pool*, Wm. Henſhaw, Rich. Wintle, John Jordan.

30 *Bradford, (Wilts,)* George Baldwin, Thomas Blanchard.

31 *Shepton-Mallet*, Jeremiah Brettell, John Hodgſon.

V. *The Saliſbury Diſtrict: Robert Smith, Chairman.*

32 *Saliſbury*, Tho. Longley, Robert Wheeler, Sam. Sewell.

33 *Portſmouth*, Wm. Aver, John Walmſley, Wm. Fowler.

34 *Southampton*, Robert Smith, Lewis Andrews.

35 *Newbury*, William Vipond, George Gillard.

36 *Witney*, Joſeph Robbins, Thomas Edman.

VI. *The Norman-Iſles Diſtrict: John de Quetville, Chairman.*

37 *Guernſey & Alderney*, John Knowles, Nicholas Mauger, Amice Oliver.

38 *Jerſey*, John de Quetville, Hen. Mahy, John Roſſell, W. Mahy, Pierre de Pontavice.

VII. *The Plymouth-Dock Diſtrict: Francis Truſcott, Chairman.*

39 *Plymouth-Dock*, John Townſend, William Thoreſby.

40 *Collumpton*, John Hodſon, Robert James.

41 *Aſhburton*, John Sandoe, Thomas Ward.

42 *Launceſton*, Francis Truſcott, Francis Collier, W. Martin.

43 *Camelford*, Richard Treffry, John Watſon.

VIII. *The Corniſh Diſtrict: John Woodrow, Chairman.*

44 *Redruth*, Joſeph Burgeſs, John Wood, Tho. Aſhton.

45 *Truro*, James Gill, William Pearſon, ſenior, Edward Roberts.

46 *St. Auſtle*, John Birdſall, Thomas Martin.

47 *Bodmin*, James Penman, William Jenkin.

48 *Penzance*, John Woodrow, Thomas Parſons, William Trampleaſure, John Davies.

49 *Helſtone*, Thomas Kelk, Edward Millward, John Lancaſter; Thomas Owens, Super.

N. B. The younger Preachers of the two preceding Circuits are to change Quarterly.

IX. *The South-Wales Diſtrict: Thomas Stanley, Chairman.*

50 *Swanſea*, Charles Greenley, John Simmons.

51 *Cardiff*,

51 *Cardiff*, Humphrey Parſons, Edward Chapman.
52 *Myrthyr-Tydvill*, James Evans.
53 *Brecon* and *Kington*, John Sydſerff, Edw. Higgins, Sam. Warren.
54 *Haverford-Weſt*, Thomas Stanley, Edmund Shaw, Thomas Brocklehurſt.

N. B. Mr. Chapman of the Cardiff circuit, is to exchange with Mr. Evans, a fortnight in every ſix weeks.

X. *The North-Wales Diſtrict: Owen Davies, Chairman.*

55 *Welch-Pool*, James Gartrell, William Radford.
56 *Wrexham*, George Lowe, Edward Linnell.
57 *Ruthin*, John Bryan, William Jones.
58 *Denbigh*, Owen Davies, Step. Games, Robert Roberts.
59 *Caernarvon*, Edward Jones, ſenior, John Morris.
60 *Beaumaris*, John Jones, Edward Jones, junior.

XI. *The Birmingham Diſtrict: Henry Moore, Chairman.*

61 *Birmingham*, Henry Moore, John Reynolds, ſen.
62 *Wedneſbury*, Rob. Hopkins, An. Seckerſon, W. Harriſon.
63 *Worceſter*, Richard Gower, John Chettle.
64 *Stourport*, Jonathan Edmondſon, Thomas Laycock.
65 *Dudley*, William Horner, Edward Gibbon.
66 *Wolverhampton*, Peter Haſlam, James Blacket.

N. B. The Single Preachers of the two preceding Circuits, are to change Quarterly.

67 *Shrewſbury*, Robert Crowther, Samuel Bardſley, John Wiltſhaw.
68 *Hinckley*, Thomas Tatterſhall, Thomas Graham.

XII. *The Cheſter Diſtrict: Joſeph Bradford, Chairman.*

69 *Cheſter*, Francis Weſt, James Townley.
70 *Macclesfield*, Joſeph Bradford, John Riles.
71 *Congleton*, William Shelmerdine, Henry Anderſon.
72 *Burſlem*, Edward Jackſon, William France.
73 *Newcaſtle-under-line*, George Morley, David Deakins.
74 *Northwich*, Simon Day, William Saunders.
75 *Leek*, John Beaumont, Anthony Triffet.

XIII. *The Mancheſter Diſtrict: Adam Clarke, Chairman.*

76 *Mancheſter*, James Wood, Adam Clarke, John Pipe, John Hearnſhaw.
77 *Stockport*, Lawrence Kane, Edward Hare, John Martin.
78 *Bolton*, Samuel Bradburn, George Snowden.
79 *Bury*, John Hickling, James Sydſerff.
80 *Liverpool*, John Barber, Tho. Cooper, Rich. Reece, Jonas Jagger: John Hughes, Welch Miſſionary.

N. B. 1. Brother Hughes is to change every three months with one of the Preachers in the Ruthin or Denbigh Circuits. 2. The Liverpool Miſſionary is to viſit Mancheſter one Sunday in every month.

81 *Rochdale*, Alexander Suter, Joſeph Cooke.
82 *Oldham*, David Barrowclough, George Marſden; John Aſhall, Supernumerary.
83 *Blackburn*, John Smith, Thomas Hutton.
84 *Preſton*, Cleland Kirkpatrick.
85 *Wigan*, Joſhua Fielden, Thomas Wilton.
86 *Lancaſter*, Thomas Gill, Michael Emett.

XIV. *The Halifax District: John Gaulter, Chairman.*

87 *Halifax,* John Gaulter, John Crosby, James Needham.
88 *Colne,* John Kershaw, James Ridell.
89 *Skipton,* Matthew Lumb, Abraham Haigh.
90 *Todmorden,* Samuel Gates, Isaac Muff.
91 *Keighley,* Jonathan Crowther, George Gibbon.
92 *Bradforth (Yorkshire)* James Rogers, Stephen Wilson.
93 *Huddersfield,* Thomas Wood, William Hill.

XV. *The Nottingham District: James Bogie, Chairman.*

94 *Nottingham,* James Bogie, John Nelson, John Kingston.
95 *Newark,* Charles Gloyne, James Scholefield.
96 *Grantham,* William Palmer, Isaac Lilly.
97 *Leicester,* Jonathan Parkin, Joseph Brookhouse.
98 *Ashby-de-la-Zouch,* George Button, Barnard Slater.
99 *Burton,* Richard Waddy, William Woodall.
100 *Loughborough,* John Simpson, Joseph Bowes; Joseph Pescod, Supernumerary.

XVI. *The Sheffield District: William Jenkins, Chairman.*

101 *Sheffield,* Wm. Jenkins, George Smith, W. E. Miller.
102 *Rotherham,* John Crook, Robert Newton.
103 *Doncaster,* John Furness, Jacob Newton.
104 *Barnsley,* George Sargant, Francis Derry.
105 *Derby,* John Booth, Theophilus Lessey.
106 *Belper,* Joseph Drake, John Aslin.

XVII. *The Leeds District: Thomas Taylor, Chairman.*

107 *Leeds,* Tho. Taylor, Robert Johnson, John Grant, William Leech.
108 *Wakefield,* Charles Atmore, James Mc Donald.
109 *Birstal,* John Stamp, John Denton.
110 *Dewsbury,* William Hainsworth, William Radcliffe.
111 *Otley,* Thomas Bartholomew, John Hudson.
112 *Pontefract,* John Goodwin, Joseph Collier.
113 *Wetherby,* John Leppington, Daniel Isaac.

XVIII. *The Lincolnshire District: Lancelot Harrison, Chairman.*

114 *Grimsby,* Edw. Towler, Philip Garrett, John Brownlass.
115 *Louth,* George Deverell, Benjamin Gregory, Joseph Womersley; Geo. Mowatt, Supernumerary.
116 *Horncastle,* Thomas Gee, John Wittam.
117 *Spilsby,* Samuel Botts, John Lee, Thomas Jackson; R. C. Brackenbury, Supernumerary.
118 *Epworth,* John Barrett, Zacharias Taft.
119 *Retford,* Lancelot Harrison, Thomas Preston, Michael Coussin.
120 *Winterton,* William Heath, Edward Green.
121 *Lincoln,* John Ogilvie, Thomas Vasey, junior.
122 *Gainsborough,* Thomas Rogerson, William Naylor.

XIX. *The*

XIX. *The Whitehaven Diſtrict: George Douglas, Chairman.*

123 *Whitehaven,* Thomas Ingham, Cuthbert Whiteſides.
124 *Carliſle,* Robert Harriſon, John Poole.
125 *Douglas,* George Douglas, William Todd.
126 *Peel,* John Mercer, Thomas Sawyer.
127 *Brough,* Arthur Hutchinſon, William Midgley.

XX. *The York Diſtrict: Joſeph Sutcliffe, Chairman.*

128 *York,* Joſeph Sutcliffe, Robert Dall, Jam. Bridgnell.
129 *Hull,* Walter Griffith, William Bramwell, Samuel Taylor.
130 *Howden,* Zachariah Yewdall, John Brown.
131 *Pocklington,* Daniel Jackſon, James Alexander.
132 *Bridlington,* Jonathan Brown, Thomas Rought, Lawrence Kerſhaw.
133 *Scarborough,* Abraham Moſeley, Thomas Vaſey, ſenior, Diggory Jolliff.
134 *Malton,* Francis Wrigley, John Foſter, junior.
135 *Eaſingwould,* Philip Hardcaſtle, Robert Melſon.

XXI. *The Whitby Diſtrict: Timothy Crowther, Chairman.*

136 *Whitby,* Timothy Crowther, William Mc Allum.
137 *Rippon,* George Holder, Richard Hardacre, Aaron Floyd.
138 *Stockton,* William Warrener, John Slack; Tho. Dixon, Supernumerary.
139 *Barnard Caſtle,* William Saunderſon, John Doncaſter.
140 *Middleham,* William Hunter, James Etchells.

XXII. *The Newcaſtle Diſtrict: William Myles, Chairman.*

141 *Newcaſtle,* Wm. Myles, John Braithwaite, Wm. Gilpin,
142 *Sunderland,* Miles Martindale, John Farrar, Marſhall Claxton.
143 *Hexham,* Thomas Harriſon, Alexander Weir.
144 *Alnwick & Berwick,* William Fenwick, William Beſwick, William Mc Kittrick.

XXIII. *The Edinburgh Diſtrict: Duncan Mc Allum.*

145 *Edinburgh,* John Stephens, Joſeph Kitchen, James Sykes.
146 *Glaſgow,* William Weſt, David Mc Nicholl.
147 *Ayr,* Thomas Hurd.

N. B. The Single Preachers of Glaſgow and Ayr, are to change Quarterly.

148 *Dumfries,* Duncan Mc Allum.

XXIV. *The Aberdeen Diſtrict: William Timperley, Chairman.*

149 *Aberdeen,* William Wellborne, George Thompſon.
150 *Inverneſs,* William Timperley, John Fairburne, William Scholefield.
151 *Dundee,* Wm. Atherton, Joſeph Meek; Joſeph Saunderſon, Supernumerary.
152 *Brechin,* John Phillips, John Fiſher.

IRELAND.

I. *The Dublin District: William Smith, Chairman.*

1 *Dublin*, William Smith, Charles Mayne: John Kerr, Matthias Joyce, Book-Stewards.
2 *Wicklow*, James Stuart, George Mahon, William Peacock: Alexander Moore, Supernumerary.
3 *Carlow*, Matthew Lanktree, John Rogers.
4 *Longford*, William Douglas, James M'Quige; Thomas Ridgeway, Supernumerary.
5 *Drogheda*, Samuel Alcorn, John Joyce: John Stephenson, Supernumerary.
6 *Waterford*, Andrew Hamilton, ſen. James Lowry.

II. *The Cork District: Andrew Hamilton, Junior, Chairman.*

7 *Cork*, Andrew Hamilton, jun. Samuel Steele.
8 *Bandon*, Robert Crozier, Michael Murphy.
9 *Skibbereen*, John Clendinnen, James Rutledge.
10 *Youghall*, Robert Banks, William Wilſon, Thomas Lougheed, Henry Webb.

III. *The Limerick District: Francis Ruſſel, Chairman.*

11 *Limerick*, Samuel Wood, Henry Deery.
12 *Birr*, John Grace, William Kidd.
13 *Roſcrea*, Francis Ruſſell, John Howe.
14 *Mountrath*, William M'Cornock, Thomas Doolittle; James Rennick, Adam Averell, Supernumeraries.

IV. *The Tullamore District: Guſtavus Armſtrong, Chairman.*

15 *Tullamore*, Guſtavus Armſtrong, Daniel M'Mullen, William Robertſon.
16 *Caſtlebar*, George Stephenſon, William Harriſon.
17 *Sligo*, Alexander Sturgeon, Zachariah Worrell.
18 *Boyle*, Archibald Campbell, John Wilſon, ſenior.

V. *The Clones District: John Darragh, Chairman.*

19 *Clones*, John Darragh, David Waugh: John Bredin, Samuel Moorehead, Supernumeraries.
20 *Ballyconnell*, John M'Arthur, William Crooks.
21 *Cavan*, Robert Smith, Henry Kearney.
22 *Monaghan*, John Foſter, James Irwin.

VI. *The Enniſkillen District: Francis Armſtrong, Chairman.*

23 *Enniſkillen*, Francis Armſtrong, John Clegg, William Thompſon: John Price, Supernumerary.
24 *Manorhamilton*, George Brown, Charles M'Cord.
25 *Ballinamallard*, Joſeph Armſtrong, Andrew Taylor, John Neſbitt: Matthew Stuart, Supernumerary.
26 *Brookborough*, Thomas Barbor, Caſtor Clements.

VII. *The Londonderry District: Matthew Tobias, Chairman.*

27 *Londonderry*, Matthew Tobias, Blakely Dowling.

28 *Newton-*

28 *Newtown-Stewart*, Thomas Brown, Robert Bailey.
29 *Ballyshannon*, James Smith, George Hanfbrow.
30 *Ramelton*, James M'Keown, John Hadden.

VIII. *The Belfast Diftrict: William Ferguſon, Chairman.*

31 *Belfaſt*, William Ferguſon, William Stewart.
32 *Coleraine*, John Stuart, George M'Elwain.
33 *Liſburn*, Thomas Johnſton, John Wilſon, jun.
34 *Downpatrick*, James M'Kee, James M'Cutcheon.

IX. *The Newry Diſtrict: John Dinnen, Chairman.*

35 *Newry*, John Dinnen, John M'Adam.
36 *Dungannon*, Daniel Pedlow, John Hamilton.
37 *Cookſtown*, Thomas Edwards, Robert Strong.
38 *Charlemont*, Thomas Davis, James Carter.
39 *Lurgan*, James Jordan, James Sterling.
40 *Tanderagee*, Thomas Kerr, David Campbell.

IRISH MISSIONARIES.

The Provinces of Connaught & Leinſter, Charles Graham, Gideon Ouſley.
The Province of Ulſter, William Hamilton, James Bell.

Gibraltar, James M'Mullen.

The BRITISH DOMINIONS in AMERICA.

1 *Nova-Scotia* and *New Brunſwick*, James Mann, General Aſſiſtant.—John Mann, Duncan Mc Coll, William Bennett, Joſhua Marſden, William Sutcliffe, Aaron Alldum.

N. B. If brother Black be not able to labour in Bermuda, he is to reſume his ſtation of General Aſſiſtant, in Nova-Scotia and New Brunſwick.

2 *Newfoundland*, James Bulpitt, John Remmington.

THE WEST-INDIES.

1 *Antigua*, John Baxter, Thomas Patterſon, George Johnſton.
2 *Dominica*, Richard Pattiſon, Thomas Gilgraſs.
3 *St. Vincent's*, John Taylor, William Sturgeon.
4 *Grenada*, Francis Hallett.
5 *Demerara*, John Hawkſhaw.—N. B. Brother Hawkſhaw is firſt to take brother Joſeph Taylor to Trinidada, and to introduce him into that Iſland; and then to go to Demarara.
6 *Barbadoes*, Robert Shipley.
7 *Trinidada*, Joſeph Taylor, junior.
8 *St. Chriſtopher's*, Archibald Murdoch, Joſeph Morriſon, Henry Evans.
9 *Nevis*, Edward Turner, Thomas Iſham.
10 *St. Bartholomew's*, Thomas Dobſon.
11 *Tortola, Spaniſh-Town, & the other Virgin Iſlands*, John Brownell, Thomas Dumbleton, Edw. Thompſon.
12 *Jamaica*,

12 *Jamaica*, William Fiſh, Iſaac Bradnock.
13 *New Providence*, William Turton, John Rutledge.
14 *Bermuda*, William Black.——N. B. Brother Baxter and Fiſh are permitted to return to England, and brother Murdoch to Ireland, whenever they pleaſe.

The following Preachers have died during the paſt Year.

1. *Charles Bland.* He travelled nineteen years, during ſeveral of which, he laboured under great indiſpoſition of body, occaſioned by an aſthma. He finiſhed his courſe in Douglas, in the Iſle of Man. He ſaid but little under his affliction, owing to the ſpaſms with which he was attacked: But we have reaſon to believe that he died in peace, and is now with his Lord and Maſter.

2. *William Simpſon*, an Iſraelite indeed, in whom there was no guile. He travelled as an Itinerant Preacher for twenty-two years, with an unblemiſhed character, regular and ſteady in all his deportment: A man of great ſimplicity and ſtrict uprightneſs, always attending faithfully to his duty, whomſoever it might diſpleaſe. There was ſomething of loftineſs in his natural diſpoſition; and his temper was a little irritable, but it was ſoon appeaſed. Altho' his preaching was not popular, it was cloſe and well digeſted; not ſo much calculated to ſtrike the paſſions as to inform the judgment. He had a long trial of affliction, which he bore with much patience and calm reſignation, always happy, always cheerful. Tho' his ſpeech failed him for ſeveral weeks before his death, inſomuch that he could only anſwer yes or no, and at length was not able to ſpeak at all; yet he was quite ſenſible; ſo that, when his wife deſired him, if Jeſus was precious to him, to lift up his hand, he immediately lifted up both his hands in a triumphant manner, with a joyful countenance. After this, he took little notice of any thing; but his body was very much agitated, till the 30th of June, when his happy ſpirit took its flight to thoſe realms of bliſs, where the weary are for ever at reſt.

3. *Robert Heyward*, who commenced the arduous courſe of an Itinerant Preacher in the year 1774, and laboured faithfully in our Lord's Vineyard, till his ſtrength failed. He was obliged to retire in the year 1794. He afterwards preached occaſionally, as his ability and opportunity permitted, till weight of age and infirmities preſſed him down to the ſtate of a little child. At length, his gracious Maſter called him to his reſt, on the cloſe of the laſt year.

He was conſidered, by all who knew him, as a man of great zeal, eſpecially in the beginning of his chriſtian courſe; and of perſevering integrity to the end of his life; and there is no doubt but he is now rejoicing with his Lord.

[*To be continued in the next.*]

Printed at the Conference-Office, North-Green, G. STORY, *Agent.*

METHODIST MAGAZINE.

Rollinson

M[illegible]

Aged 20, Preacher of the Gospel.

THE METHODIST MAGAZINE,

FOR OCTOBER, 1804.

BIOGRAPHY.

A ſhort Abſtract of the Account of the Converſion of SOLOMON DUITSCH, late a JEWISH RABBI.

[*Continued from page* 397.]

IN the year 1762, October 21, I arrived ſafe in one of the greateſt cities in Saxony, the name of which, for divers reaſons, I cannot mention. As I found myſelf greatly fatigued with travelling, I intended to reſt myſelf here a few days. The Jews, who knew nothing of my hiſtory, received me very affectionately. A Rabbi, eſpecially, ſhewed me much kindneſs, took me every day to dine with him, and, according to the Jewiſh cuſtom, frequently converſed with me on divers paſſages of the Talmud. On the 24th of Nov. in my reading the Bible, I got as far as Iſaiah liii. which I now, for the very firſt time, conſidered with attention. The Lord bleſſed me with clear light into it, by which I plainly perceived that the Prophet treated of the Meſſiah, who ſhould ſuffer and die for our ſins. Againſt this, however, the devil perplexed me with ſo many arguments, that I determined to converſe with my friend the Rabbi upon this chapter. I did not reſt till I applied to him: But I had ſcarcely begun to inform him of my deſire that he would explain this important chapter to me, when he looked ſurprized at me, and made ſigns to me, that I muſt keep ſilence, and then immediately he quoted ſomething out of the Talmud. I wondered much at this odd behaviour: But I let it paſs without further notice. As we entered into unprofitable diſcourſe, I thought the time long, and would have returned to my lodgings; but the Rabbi was ſo preſſing, that I could not refuſe remaining with him a little longer.

In the evening, his wife and children went out to the play; and we two were left by ourſelves in the houſe. The Rabbi then took me into a room, the door of which he ſhut, and bolted on

our entering. An exceſſive terror then fell upon me, for I thought nothing leſs than that this Rabbi had received prior information of my hiſtory, and was deſigning to put me out of the way. But this fear was quickly removed, when with tears he addreſſed me in the following terms: "O! Rabbi Solomon, my true and dear Brother, I will lay open to you all the ſecrets of my heart; only with this condition, that, if the leaſt thing that I ſhall ſay to you, ſhall, by your means, become known to the Jews, I will, for my own ſafety, turn the tables on you, and repreſent it as if I had really heard you ſay ſo; and then you may eaſily conceive in what perſecution you will involve yourſelf. I will now expoſe to you the ſecrets of my heart: Lay up my words in your breaſt. Did you not deſire me to explain to you the 53d chapter of Iſaiah? I anſwered, "I did." He then went into another room, and brought out a Quarto German Bible, in which he read to me, with great reverence, the 26th of Matthew. He then begun, and ſaid, "My dear Friend, you have, in the 53d chapter of Iſaiah, the plaineſt prophecy of the Meſſiah, who was to be ſet at nought, and derided, yea, and to ſuffer death. Wherefore? Not for his own ſins; ah! no: But rather for our tranſgreſſions, as you may plainly diſcover with your own eyes, and as many Rabbies have been obliged to admit. In the words, which I have now read to you, is contained the fulfilment of Iſaiah's prophecy: Jeſus of Nazareth is the true Meſſiah! Yet, dreadful to think of! our fore-fathers, who lived in his days, would neither receive nor acknowledge him as the Saviour: And if you aſk me, Why? as at that time, not only there were many learned men in Iſrael, but the Sanhedrim was alſo in full ſplendour, I could indeed give you much information on the ſubject; but I am ſorry our time is too ſhort to permit me to ſhew at large, how Iſrael was then lying in the groſſeſt darkneſs, and blinded by prejudices of all kinds. Their poor, unhappy children have fixed their eyes on our fathers, and have been led aſtray after them; ſo that one blind perſon has continued to lead and guide another. O! what ſhall I do, a poor worm! I ſee, indeed, the ſplendour of the ſun-beams; but I cannot get out of my darkneſs. How ſhall I be able to leave my wife, whom I love as myſelf? or my children, who are my fleſh and blood? And how could I procure myſelf a livelihood? I am too old to labour; I have never learned any trade; and to ſupport myſelf by begging, is ſo contrary to my diſpoſition, that I cannot poſſibly do it. Beſides all this, I am apprehenſive that I

ſhould

ſhould not be received among chriſtians, who would not believe me to be a ſincere ſeeker of ſalvation, as they have ſo often been deceived by treacherous Jews. What ſhall ſo miſerable a creature as I do?"

This extraordinary diſcourſe of the Rabbi, filled me with aſtoniſhment. I not only received in my ſoul a clear diſcovery of the meaning of Iſaiah's prophecy, but could not enough wonder at the ways of divine Providence, which had brought me into this city, and had inclined the Rabbi to open his mind to me. He aſked me, Why I appeared ſo aſtoniſhed? on which I could no longer contain myſelf; but, with a heart full of joy, I anſwered: "O my Brother! how wonderful are God's ways! and how reviving have your words been to me? I now find freedom to open my mind to you in like manner." I then related to him the whole of the Lord's dealings with me from the beginning to the preſent moment. When I had finiſhed, the Rabbi fell down on his knees, and wept ſo bitterly, that one might have waſhed him in his tears. It is impoſſible to deſcribe his diſtreſs of ſoul. With a broken and contrite heart, he prayed to God, that he would look down on him with pity, and ſhew him the ſame grace, which he had ſhewed to me, to enable him to deny himſelf, and to detach himſelf from every thing, that he might put his truſt in him alone, &c. with many other affecting expreſſions, which I cannot fully record. I comforted him, as well as, in my preſent weakneſs, I was able; and among other things, ſaid to him: "My dear Brother, if you are in real earneſt to ſave your ſoul from deſtruction, all thoſe things which, like high mountains, now oppoſe themſelves, will ſurely fall before you. O! when you once properly feel that the wrath of God is upon you, and obtain a lively ſenſe of the aſtoniſhing long-ſuffering which the God of Iſrael has hitherto manifeſted towards you, you will think no more of theſe hindrances: But the Lord himſelf will ſet you free from them." While we were thus converſing, his wife came back from the play, ſo that we were under the neceſſity of breaking off. I viſited him ſeveral times afterwards; but he did not again find an opportunity to ſpeak of theſe important things.

On Dec. 2, 1762, with many tears, I took leave of this Rabbi; and on the 8th, by God's grace, arrived ſafely at Leipſic, which city was then garriſoned by the Pruſſians. Here it happened that, as I was once walking in the market, a ſoldier came to me with a little book in his hand. He aſked me in a jeering manner: "Jew,

wilt thou buy this book?" I wiſhed to ſee it; but he would not let it go out of his hands. I at laſt aſked him, how much he would have for it? He anſwered, "A rixdollar;" at which I much wondered, as the book appeared quite new, and was handſomely bound. Suppoſing that it might be of ſome uſe to me in learning the German Language, I bought it of him. I had ſcarcely taken it out of his hands, before he ran away, laughing heartily, clapping his hands, and crying aloud, ſo as all in the market might hear, "There, I have cheated a Jew." A crowd gathered round me, laughing and mocking me, till I was quite aſhamed; and the more ſo, as I did not know the reaſon of it. With ſome difficulty, however, I preſſed thro' the mob, and made what haſte I could to my lodging. As ſoon as I was in my room, my curioſity was very great to know what kind of a book it was that I had bought; and which had been the occaſion of ſo much ſhame to me. I began to read the title-page, and ſaw, in large letters, theſe words: "The New Teſtament." I could not comprehend what this title ſignified: But, after many conjectures, I concluded, that it muſt certainly contain the ordinances of ſome great King or Prince, which were to be obſerved after his death. I turned over this leaf: And how great was my aſtoniſhment, when, in the firſt chapter of Matthew, I met with the names of *Abraham*, *Iſaac*, *Jacob*, *Ruth*, *Thamar*, &c. I thought in myſelf, what have the Chriſtians to do with theſe names? theſe were the forefathers of the *Jews*. I read on; and, at laſt came to the 16th verſe, in which, and in the following ones, is recorded the birth of Jeſus Chriſt. While I was reading the Narration, my hands began to tremble in ſuch a manner, that I could not hold the book, but was obliged to let it fall. I claſped my hands together, and exclaimed: "O Lord, how wonderful are thy dealings with me, a worm of earth!" "Behold, ſaid I to myſelf, this little book will, without doubt, treat of the crucified Saviour, whom thou ſeekeſt and muſt find. This Book thou waſt to have, and in what a wonderful manner has it been brought to thee!" I now ſet myſelf to read it thro'; and altho' I had ſtill conſiderable difficulty in conſtruing German aright, yet my curioſity was ſo great, that I did not ceaſe day or night, but was conſtantly occupied in reading it.

On the 15th of December, I came to Berlin, where the Jews ſhewed me all reſpect and affection. Some of my readers will probably be ſurpriſed, how it was, that, with my deep convictions

of

of ſoul, I could adhere to the Jews. I would juſt obſerve in explanation of this: Firſt, I was ſtill infected with the Phariſaic leaven; the Jewiſh ceremonies were, in my opinion, highly excellent; and eſpecially, I had many doubts in my mind reſpecting the obſervance of the Sabbath: So that, at that time, it was impoſſible for me entirely to forſake my old worſhip. Secondly, I was reduced very low as to my property. The fifty ducats were all expended, and my gold watch was ſold, ſo that, partly for the ſake of a maintenance, I was under a neceſſity of keeping with the Jews.

A ſevere froſt obliged me to remain in Berlin, till the 4th of February 1763, during which period I, for the firſt time, read the New Teſtament quite thro'. O! what gladneſs I felt, when, on coming to the 26th chapter of Matthew, I diſcovered that my book was the very ſame as that which the before-mentioned Rabbi had ſhewed me: But moſt of all was my heart affected, when, meditating on the Epiſtle to the Hebrews, I clearly ſaw, that the Lord Jeſus was not only the true Propitiation for our ſins, but that all the ceremonies of the old Covenant, eſpecially of the great day of Propitiation, typified him.*

On the 10th of February, I arrived ſafely at Hamburg and Altona, in which laſt place I reſided ſome time, and then came to Amſterdam, where I lodged with Moſes Kokiſch in the Vinkebuurt. On the Sabbath, I accompanied him to the ſynagogue to attend the worſhip of God; and when it was over, in our way home, he aſked me how I liked the Precentor? I frankly anſwered, that I did not indeed find any particular fault in him; but that *Abraham*, the lame Precentor, at Frankfort on the Mayn, ſang better. It happened that another Rabbi was behind us, and overheard what I ſaid. He came up to me in a friendly manner, and enquired if I knew Abraham, whom I had juſt mentioned, and if I would take the trouble, for a reaſonable expence, to bring him to Amſterdam? I anſwered his queſtions in the affirmative: and we parted. On the following Sunday, when the Elders of the Synagogue were met together, Rabbi Hiroch Schames came in the afternoon, with a requeſt that I would go to them.

* By this weighty Epiſtle to the Hebrews, many a bigoted Jew has been awakened to reflection. Dr. Frommann, a Jewiſh proſelyte, (now in glory) among other expreſſions which he uſed on his happy death-bed, ſaid: "Oh! with what joy do I look into eternity, where I ſhall behold my dear Saviour, and ſhall ſee his enlightened ſervant Paul, by whoſe Epiſtle to the Hebrews my hard heart was overcome, and the light of true, ſaving knowledge, was firſt lighted up in my dark ſoul."

There

There it was unanimouſly propoſed to me to go to Frankfort to bring this Precentor Abraham; for which I was to have twenty ducats out of the common purſe, and twenty ducats more from the Elders. I conſented; and, in the Name of God, ſet off on the journey on the 6th of June 1763.

In the way, travelling in a yacht from Keulen to Bonn with four Romiſh Prieſts, we fell into converſation about Religion, which proved an occaſion of great trouble to me. They wiſhed to perſuade me at once to embrace the Catholic religion; and promiſed to make me a profeſſor, if I would only go back with them to Keulen. I told them however, that I ſought for no outward honour or reſpect, which I knew would not be in the leaſt promotive of my happineſs. They then requeſted me to tell them frankly and ſincerely, which of the three principal religions I looked on as the beſt and moſt eligible, the *Roman Catholic*, the *Lutheran*, or the *Reformed?* I earneſtly begged them to change the converſation, that we might not fall into contention with each other: But they would not let me alone. I then told them that I had not ſufficient knowledge of theſe religions to anſwer their queſtion; and that, therefore, they muſt inform me, which of them they conſidered as the beſt. To this they anſwered, "the Catholic." But that, I replied, is not enough: Every one will anſwer in the ſame manner. The *Lutheran* will ſay, "My religion is the true one:" The *Reformed* will ſay, "No, it is mine." They gave me for anſwer: "Our belief is the firſt and oldeſt." "But," replied I, "if it ſtand upon antiquity, I, as a *Jew*, am of the true religion; for all muſt acknowledge, that we Jews have the moſt ancient mode of worſhip." They anſwered, "All other ſects are but *heretical:* Scarcely three hundred years have elapſed ſince they apoſtatized from our true church: And if there were no other proof of the truth of our religion; this were ſufficient, that we have ſtill, at this day, a viſible Head of the Church in Rome, namely, the Pope, according to the declaration of Jeſus Chriſt, 'Thou art Peter, and upon this rock will I build my church." To this I replied: "I cannot admit this, becauſe, 1ſt. Jeſus Chriſt hath no where given this promiſe to Rome. 2nd. The Popes are not deſcendants of Peter; for he never had any children, who could claim any ſuch right. 3d. We do not find that Peter ever exerciſed any extraordinary pre-eminence over the other Apoſtles. If we take a comprehenſive ſurvey of the Apoſtolic labours, we ſhall, with reaſon, place *Paul* in the firſt rank, as he undertook

extraordinary labours, and preached the gospel among the heathen. If we look after the strongest expressions of affection which were used by the Lord towards the disciples, we shall find that a preference must be given to *John*, who lay in the Saviour's bosom. If we have respect to such of them as were first called by the Lord Jesus, it appears clearly from John i. 41, that Andrew must be placed before Peter. And especially I do not find in all the Gospel History, that Peter ever possessed much wealth, or lived in great state, like a ruler or lord: But, on the contrary, he expressed himself to a beggar, sitting at the Beautiful Gate of the Temple, in these words, 'Silver and gold have I none." As soon as I mentioned these words, the Priests began to be very angry. I reminded them how earnestly I had intreated them to let me alone; and likewise that, being a simple person, who had not studied much, I was not able to give them a different answer. They next tried to move me by kind words, saying: "O! you are in in error: You receive the Gospel in a wrong sense. Take care that you are not ensnared by the Lutherans or the Reformed. We assure you, that, if you are seduced by the devil to embrace their faith, it will be impossible for you to continue in it long. They are quite unmerciful; they have no compassion on their neighbour; and as they think to get to heaven without good works, they may live according to their hearts' desire. We have known many who, after embracing their religion, have, in a very short time, come back to ours. Out of compassion, we warn you of the danger, and will pray for you, that the Lord may change your heart, and lead you in the right way." Immediately they pulled out their Rosaries, fell down, and prayed; but of their prayers I understood not a word. They afterwards asked me, what I had to say to their last proposal? I answered them, "I hold in abhorrence any Jew who would change one religion for another for the sake of temporal advantage: Such an one is neither *Jew* nor *Christian*, but much worse than even heathens." "I consider such persons," I continued, "as no better than atheists and blasphemers. Whoever is truly convinced in his conscience, before the omniscient God, that the Jews are in the wrong; he will diligently enquire, and maturely consider, what religion he ought to embrace, what doctrine is most conformable to the divine Word, and speaks most forcibly to his heart and understanding, and where he may find true consolation for his burdened soul. Whoever acts otherwise, is not deserving of

any

any conſideration." I would have gone on, but the maſter of the veſſel called to us to break off our diſcourſe, as it prevented any buſineſs going forward.

As ſoon as I arrived at Frankfort, I applied to the above-named Precentor Abraham. After a little converſation, I aſked him, what he would think, if any one would bring him to Amſterdam, where he might make 2,400 guilders a year? He was ſo glad to hear this, that he leaped up, and declared, that he would not only give any ſuch perſon one hundred ducats as a preſent, but would all his life-time love and honour him as a father. "Then, Friend!" ſaid I, "I am that perſon: I am come, with full powers, to bring you to Amſterdam:" And then I gave him the letters. He ſhewed extraordinary joy on the occaſion; and promiſed me, with an oath, to compliment me with one hundred ducats as a preſent. We immediately ſet off; and, by God's grace, got ſafe to Amſterdam, on the 24th of June 1763. The Jewiſh Elders paid me very honourably, not only diſcharging my travelling expences, but giving me alſo fifty ducats as a compliment. The new Precentor Abraham, however, thought no more of his ſacred promiſe. He was ſo puffed up with vanity and pride, that he knew neither me nor himſelf. The matter, after much diſcuſſion, was at laſt compromiſed between us; and he was obliged to give me a bill for ſixty ducats. He immediately conceived a mortal enmity againſt me. He took pains to make enquiries every where about me, my family, and my paſt life; and when he had ſatisfied himſelf, he privately made the Jews acquainted with my ſtory. Tho' this was done unknown to me, yet I diſcovered by the countenances of many of my friends, that ſomething was the matter; which cauſed me greatly to wonder. The Enigma was, however, too ſoon explained. On the 20th of Auguſt, as I was walking thro' the Jews' broad-ſtreet, I met with a boy of about thirteen or fourteen years old, who began to abuſe me, and followed me with horrid imprecations. I aſked him, in a friendly manner, in what reſpect I had given him offence, that he ſhould give me ſuch treatment? but this only made him more abuſive. Among other expreſſions that he uſed, he cried out, "Ah! thou wretch! thy impiety is diſcovered. Art thou not excommunicated, thou turn-coat? Waſt thou not obliged to give thy wife a bill of divorce, &c.? On hearing this a great dread fell upon me, ſo that I was not able to give one word in reply: and, as a crowd of people was aſſembling around us, I haſted to my lodging, where, I fell down

on

on my knees before the Lord, to supplicate his support and counsel. I continued in prayer three hours; in which time I formed the resolution to go to London, that I might be out of the way of my present apparent danger.

On the 29th of August 1763, I arrived safely in London; but I had been a very short time in that city, when, partly from distress of mind, and partly from the unwholesomeness of the air where I lodged, and victuals, I became so dangerously ill, that my life was despaired of. With unceasing sighs and prayers I addressed myself to the Lord, that he would, in his unspeakable compassion, look on me a poor sinner, and deliver me from all my tormenting doubts, that I might in sincerity exclaim with Peter, "Thou art Christ the Son of the living God!" or with Thomas, "my Lord and my God, my Jesus, my Saviour, my Goel, my Redeemer!" and that in my last moments I might be enabled to say, "Lord Jesus, receive my spirit." But my heart was still very dark: I had no joy, no consolation, no peace with the Judge of all flesh, whose eyes are like flames of fire. I was often struck with the dreadful thought, "What is the Lord Jesus to thee? He died, it is true; but not for thee, an impious wretch; or thou wouldest feel peace. No, thou art lost for ever!" Amidst this distress, I opened the New Testament at the 5th chapter of Matthew, and met with these words, "Blessed are ye, when ye are persecuted for righteousness' sake," &c. which gave me great comfort. "Art thou not," I reflected, "for the sake of Jesu's Name and Righteousness, mocked, reviled, and persecuted? Hast thou not, on this account, left wife and child? Hast thou not parted with honour, wealth, and ease? Dost thou not here see, that Jesus pronounces such souls blessed, and bids them rejoice and be glad? O! should not these words excite joy in thy soul? Shouldst thou not with loud songs of thanksgiving praise the Name of the Saviour, who hath counted thee worthy to suffer something for his sake? Why dost thou so trouble thyself with unbelieving fears that he will not, wicked as thou mayest be, grant thee his grace? Did he not come into the world for the very purpose of making sinners happy? Didst thou not a few days ago read this sweet declaration: 'The blood of Jesus Christ cleanseth us from all sin?' Who has called thee out of darkness? Who has shewed thee the state of perdition, in which thy blind Pharisaism had plunged thee?

Who has enabled thee to bear the ſufferings thou haſt already undergone? Oh! this has not been effected by thy own power. No: had not Jeſus knocked at the door of thy mind, and cried, 'Poor ſinner, go out of darkneſs!' had he not opened thy blind eyes, had he not given thee courage to leave all things for the Truth's ſake, thou wouldſt have ſtill remained a blind Phariſee in thy ſin and miſery. And had not Jeſus delivered thee out of the hands of thy enemies, where hadſt thou now been? And wherefore has he done all this, if he will not now receive thee?"

While I was in this train of thought, two Jews came to viſit me, and, according to the rabbinical cuſtom, exhorted me, as my life ſeemed near its end, to confeſs my ſins openly and audibly before them. I did ſo, and repeated the Jewiſh Confeſſions, which contain nothing blaſphemous againſt the Lord Jeſus, or the Chriſtian Religion. When I came, however, to thoſe words in the preſcribed form, 'My death muſt be an atonement for my ſins,' &c., I was obliged to make a pauſe. It was incomprehenſible to me, how my death could be an atonement for my ſins: for as all men die, it would hence follow, that all receive forgiveneſs of ſins. When I at laſt pronounced the words, I thought with myſelf, "Oh! that his death, (namely, that of the Lord Jeſus,) may be my Atonement!" My heart and mouth did not agree together; and thus before men I was a denyer of the Truth. This immediately ſtruck me ſo forcibly, that I was not able to proceed to finiſh my confeſſion, which the Jews attributed to my indiſpoſition of body, and on that account ſoon went away. They were no ſooner gone, than I fell into deep diſtreſs of mind. "Thou art determined," ſaid I to myſelf, "to deceive thyſelf. Thou wouldſt reſt on Chriſt's ſaying: 'Bleſſed are they who are perſecuted for righteouſneſs' ſake:' and imagineſt that thou belongeſt to the number of thoſe who are pronounced bleſſed, altho' thou haſt ſtill no true love for the Saviour. Doſt thou not know what Paul ſaith, 'tho' I give my body to be burned, and have not love, I am nothing.' Paul had been reproached and reviled for the Name of Jeſus: But he did not look for his comfort on that account: He ſays, 'If I have not love, it profiteth me nothing.' Oh! Solomon, how canſt thou deceive thyſelf with ſo falſe a comfort? But where haſt thou learned that this Goſpel is Truth? Who knows but in other religions another goſpel may be found, which has fewer difficulties, and a cloſer agreement with the books of the Old Covenant?" It is impoſſible for me to deſcribe the

vehemence

vehemence of this inward conflict. Experienced ſouls, who are not unacquainted with the ſubtilty of the enemy, will eaſily underſtand me. I was at that moment like a perſon in a burning fever, on whom, in the greateſt heat of his diſorder, a cold ſhower falls, and makes his whole body tremble. My heart was burning with a vehement longing for the Lord Jeſus, but by frequent reaſonings it became cold again; and at laſt was neither cold nor hot. In this troubled ſtate I remained the whole time of my ſickneſs. God, who is rich in grace and compaſſion, was my ſkilful Phyſician; and I was ſoon able to go out again. The little money which I had earned at Amſterdam, was now almoſt expended, ſo that I was obliged to think of returning to Germany; altho' I was full of apprehenſion that my adventures at Amſterdam, and my perſon, would be known to the Jews in all places.

On the 20th of October 1763, I left London, and on my voyage was in great danger, reſpecting which, however, I ſhall not enter into a relation, as I do not propoſe to write a book of Travels, but only the wonderful ways by which the Lord has brought his unworthy creature to the knowledge of the Truth.

On the 25th of November 1763, I went in the ſtage-coach from Utrecht to Arnheim, in company with another Jew. About four o'clock in the afternoon, we repeated our prayers according to the Jewiſh cuſtom, which brought on us the mockery of a German gentleman, who was our fellow-traveller. He jeeringly imitated our geſtures, wagged his head, and put out his tongue. The other Jew upon this, entered into diſpute with him; and among other things, particularly preſſed him with the liberty which was granted to the Jews in Proteſtant countries. The German replied: "It is true, you Jews have not only in Holland, but in moſt Proteſtant countries, great liberty; but you are quite like your forefathers; when it went well with them, they forgot the Lord their God, and ſerved falſe gods. Juſt ſo do you: You never acknowledge the privileges which you enjoy in thoſe countries where the Goſpel is ſo abundantly preached, but ſtill perſiſt in your blindneſs and obduracy. It is true I did laugh at your odd geſticulations during the Prayer; but who could refrain? you wagged your head like horſes, when they are troubled with a certain diſorder. How can God be pleaſed with your devotions, when your lips move faſter than the wheels of a coach? Ought not God to be worſhipped in *ſpirit* and in *truth*? And tell me, the

reaſon why you always ſay your prayers before ſun-ſet? My Jewiſh companion not being qualified to give a ſufficient anſwer to theſe queſtions, I took up the ſubject, and ſaid: "We repeat our prayers before ſun-ſet, after the example of our forefathers. We find that Iſaac went out in the evening into the field to pray, Gen. xxiv. 63. The ſacrifices in the Temple were to be offered daily both morning and evening. The great prophet Elijah alſo addreſſed his prayer to God in the evening: and Daniel and Ezra prayed twice a day. Theſe paſſages ſufficiently juſtify our cuſtom of ſaying our prayers in the evening." The ſtranger anſwered, "That cuſtom is now abrogated by the death of Chriſt, who ſuffered death about the ninth hour, i. e. about three o'clock in the afternoon, when the evening ſacrifice was offered; and in conſequence of this no particular time for prayer is neceſſary; but, as often as we feel our ſouls moved by the Spirit of God, we ought to addreſs his Throne, and call on him in ſpirit and in truth." I aſked whether he himſelf obſerved this rule, and never prayed until he found himſelf moved to it by the Holy Spirit? and whether he was really convinced that his Miniſter, as often as he had to perform religious ſervices in the Church at the times appointed, was always moved to do ſo by the Spirit of God? "It is evident to me," ſaid I, "both from God's Word and from Reaſon, that we are too ſubject to diſtraction in our devotions, and too much attached to the things of time and ſenſe. It is certainly our duty, ever to ſupplicate the all-wiſe God in ſpirit and in truth; but how ſeldom are we fit for it?" The ſtranger replied: "My Friend! I have heard what you have ſaid with aſtoniſhment, and muſt beg your forgiveneſs of my mockery: I never in my life heard ſuch expreſſions from the mouth of any Jew, tho' I have been converſant with many of them. I wiſh we could continue our journey together into Switzerland; but as that cannot be, it is my hearty wiſh that the Lord may farther open your eyes, and make you a follower of one of your Brethren according to the fleſh; Rabbi Jachiel Hirſchlein, who was baptized at Zurich in the year 1746." As ſoon as the gentleman mentioned this Rabbi, the other Jew interrupted him, and begun to abuſe the Rabbi in a violent manner, ſaying: "He was a traitor: His view was to enrich himſelf; but it did not ſucceed: He came, a ſhort time ago, a poor beggar to Amſterdam, where he died in the Jewiſh faith, and was buried." "This," replied the German, "is a downright falſehood; for it is but a ſhort time ſince I converſed

with

with the Rabbi, and found him ſtill a ſincere chriſtian." I took particular notice of theſe words, and formed the reſolution to go to Zurich, to communicate to this late Rabbi my doubts reſpecting the New Teſtament. My Jewiſh companion was very angry that I had engaged in ſo long a converſation with a Chriſtian. The German, who eaſily diſcovered this, at laſt took leave of me with theſe words: "O! let your light ſhine before men!" I anſwered him, "So long as the darkneſs continues, there is no light;" and he left me with a dejected countenance, and a wiſh that the God of Grace would cauſe his light to ſhine out of darkneſs on me.

The next day, being the Sabbath, I was obliged to ſtop at Arnheim. At night, meditating on my converſation with the German, I came to the determination to go to Zurich to Rab. Jachiel Hirſchlein. On the morning of the ſabbath I went to the Synagogue at Arnheim: and after the worſhip, was invited by a Jew, named Samuel Jacob Hanau, to dine with him. At his houſe he joined with ſome other Jews, in requeſting me very preſſingly to remain with them in Arnheim as a Rabbi. At firſt I declined their propoſal; but at length conſented, as my money was ſpent in travelling expences, the winter was coming, and I wiſhed for a quiet opportunity in which I might examine the Goſpel with attention. Thus, I was now Rabbi in Arnheim, and lived in the houſe of Sam. Jacob Hanau; altho' I could not preſume that my abode here would be of long duration, as this place is only a day's journey from Amſterdam, where all the circumſtances of my life were now very well known. However, I daily caſt my care on the Lord, and truſted to his power and grace to protect and watch over me. Samuel Hanau had a ſon, twelve years old, whom he entruſted to me to be inſtructed, but with the expreſs charge that I ſhould teach him only out of the Bible; which very much ſurpriſed me, as the Jews commonly permit their children to learn in the Talmud only. This was a great comfort to me, as I had now the opportunity of daily reading the Old Teſtament openly and without fear: And as I never ſlept longer than four or five hours in a night, all the time I ſaved by this was employed in ſearching the New Teſtament. In this houſe I was entertained rather as a child than a ſtranger, and enjoyed ſo many comforts that my former trials were almoſt quite forgotten. There were two things which, above all, rendered my ſituation here moſt pleaſant: Firſt, that my hoſt and his wife always put up

their prayers with the greateſt devotion and reverence; and their houſehold was regulated in the moſt orderly manner. The other was, that he often converſed with me in private on the moſt important things. He was a great lover of the Holy Scriptures; and on the other hand, held the Talmud in very little eſtimation. He often expreſſed his commiſerating ſorrow for thoſe parents, who get their children inſtructed in the Talmud, but let them remain in the groſſeſt ignorance of the Bible. He had an extraordinary knowledge of the Jewiſh Cuſtoms; many of which he not only refuſed to obſerve, but frequently uſed to turn into ridicule. I could not ſufficiently admire the foreſeeing goodneſs of divine Wiſdom, which had brought me hither, and given me ſuch an excellent opportunity of advancing in the knowledge of the Truth.

[*To be continued.*]

DIVINITY.

The UNSEARCHABLE RICHES of CHRIST.

An Extract from a SERMON, preached before the *Miſſionary Society*. By the Rev. MELVILLE HORNE.

EPHESIANS III. 8.

[*Concluded from page* 408.]

II. HAVING finiſhed this imperfect account of the unſearchable riches of Chriſt, allow me to aſk, Is it poſſible that any of you ſhould wiſh to monopolize them to the inhabitants of Europe? If you do, St. Paul was of another mind. He thought himſelf a debtor to Barbarians and Greeks, to bond and free. He preached theſe riches among the Gentiles, and he had good reaſons for doing ſo. Firſt, his commiſſion, and that of all the Apoſtles, was to preach the Goſpel to every creature, and to bring all nations to the obedience of the faith. St. Paul in particular was a choſen veſſel to bear Chriſt's name among the Gentiles, to whom, it appears, that he was more immediately ſent. Nor was he diſobedient to the heavenly calling; but, as he aſſures us, "thro' mighty ſigns and wonders of the Spirit, from Jeruſalem, and round about unto Illyricum, he fully preached the Goſpel; ſtriving to preach the Goſpel, not where Chriſt was named, leſt he ſhould build on another man's foundation."

Secondly: St. Paul thoroughly underſtood that the Goſpel he preached was emphatically the Goſpel of the Gentiles. As ſuch the angels announced it to the ſhepherds.—"Behold, I bring you glad

glad tidings of great joy, which shall be to all people." Agreeably to this idea, at the birth of Jesus, they proclaimed, not peace in Judea, but "peace on earth." Hardly was the Gospel kingdom opened when the Jews were rejected from the covenant of peculiarity; nor have we a shadow of reason to imagine, that God has entered into any such covenant with the inhabitants of Europe. It is with this view of unlimited philanthropy that the Gospel is constituted in all its parts. It is alike friendly to all ages, states, and characters of men. It is clogged with no peculiarity which can operate to repel any nation from the faith. It enjoins no inconvenient rites; it has no exclusive form of church government; and, on the article of civil polity, it prescribes absolutely nothing. Like the solar fire, it moves in a sphere of its own, far above all earthly things, and, with generous profusion, pours its benefits on the whole world.

Thirdly: The manner in which St. Paul speaks of the calling of the Gentiles is highly worthy of observation. He calls it "a mystery,—the mystery of Christ, revealed to the Apostles, that the Gentiles should be fellow-heirs, and of the same body: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to his eternal purpose which he purposed in Christ Jesus our Lord." From the call of Abraham to the coming of Christ, a cloud of mysterious darkness hung over the dispensations of Providence respecting the Gentiles. Nor has it yet pleased God to give us a full and satisfactory account of his ways in that respect. In general, we are assured that the Messiah was manifested in that fulness or ripeness of time most proper for that grand discovery. But, from the coming of Christ, God's will respecting the Gentiles bears no dubious aspect. The Ministers of Christ received as explicit and absolute commands to evangelize all nations as language could convey; and they were encouraged in their work by the most gracious promises. Let it be recollected that there is good reason for believing that America, and the islands of the Western and Southern oceans, were eighteen hundred years ago without a single inhabitant. Let it be further recollected, that within three hundred years the Gospel had been preached, not only in the most civilized nations of Europe, Asia, and Africa, throughout the extent of the Roman Empire; but also in Parthia, Scythia, India, and other extensive countries. Africa, now immersed in darkness, was a land of light from Egypt to the Straits

of

of Gibraltar. Asia was enlightened with the glory of God far beyond the other continents. Will it then admit a doubt, that if Christ's Ministers had persisted in this spirit of conquest for two centuries more, that the Gospel would have been preached to every creature? Shall we invalidate God's promises, and set aside his solemn precepts, by admitting the supposition that it is not his pleasure for us to preach the Gospel to the Heathens? God forbid! The history of the Israelites furnishes an illustration of this matter. God promised to give them full possession of the land of Canaan, and to drive out all the nations before them. At first they believed, obeyed, fought, and conquered; but they soon grew weary of the toils of war, and laid down their arms before they had subdued their enemies. We have done the same. God made use of the nations they had not exterminated to scourge their rebellions; and often did that favoured people groan under the tyranny of Moab and Philistia. Thus has it been with Christianity. The Arabs and other unconverted nations have, at different periods rallied the broken forces of Heathenism, and expelled Christians from their conquests. The once numerous and flourishing churches of Asia and Africa are desolate and destroyed, and we hardly keep alive a dying Christianity in the corners of Europe. But as God fulfilled his promises to the Israelites in their utmost latitude in the times of David, so that after the reign of that monarch we never hear of the Jews being troubled by the nations of Canaan, it becomes Christians to hope in God's promises; and we have every encouragement, both from the spirit of prophecy, and the signs of the day, to believe that the glorious kingdom of our Redeemer shall soon be established in the earth. O Lord! lay to thy hand, and revive thy work as in the midst of the years.

III. I proceed to observe on the dignified idea St. Paul had of the apostolic mission,—"Unto me is this grace given." Let us, first, cast our eye on the labours and sufferings of the mission: "I think that God hath set forth us the Apostles last, as those appointed unto death. For we are made a spectacle to the world, and to angels, and to men." Again, "We are troubled on every side; we are perplexed, persecuted, forsaken; always bearing about in the body the dying of the Lord Jesus. In all things approving ourselves as the Ministers of Christ, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings." Once more.

more. "Are they Miniſters of Chriſt? I am more. In labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft. Of the Jews, five times received I forty ſtripes ſave one. Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck, a day and a night have I been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren. In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs. Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches."

What a life of trouble have we here laid before us by a man who was by no means diſpoſed to complain of trivial inconveniences. But did he on that account deſpiſe, or decline the apoſtolic miſſion? Far from it. None of theſe things moved him; nor did he count his life dear that he might win Chriſt. All his croſſes and loſſes he accounted as nothing, ſo that he might communicate to miſerable men the unſearchable riches of the Saviour. We never ſee him weary in well-doing, or diſcouraged at the ſeverity of his warfare. On the contrary, he uniformly appears, as in my text, to be always rejoicing in his glorious calling: "Unto me is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt." Mark the emphaſis, "this grace,"—this ſuperlative favour, this ſingular honour, this infinite condeſcenſion, this tender mercy of God.

It is to be feared, Brethren, that we ſee little form or comelineſs in the character of Chriſt's miſſionaries. A ſad argument this of the degenerate ſtate of Chriſtianity among us. But theſe things ſhould not, and I truſt they will not, make our hands hang down. We have God's promiſes, Chriſt's commands, and the example of the Apoſtles on our ſide. Let others deſpiſe or degrade the calling of a Miſſionary as they pleaſe; we will abide by the honourable view of it which is given by St. Paul. No man was better qualified to determine on this calling. He was well acquainted with its whole compaſs of ſacrifice and ſuffering; but he was alſo experienced in its honours, its conſolations, and its rewards. Our carnal minds exaggerate the firſt as they depreciate the laſt. The bloody croſs is a ſpectacle of horror, and the celeſtial crown loſes half its ſplendour while viewed thro' the

impure medium of unsanctified passions. To enter into St. Paul's views, and to harmonize with his feelings, we must drink deeper into the Spirit of Christ and of God. Were our Pentecost once fully come, we might be excused from preaching missionary sermons to vindicate our engagements, and to excite the zeal of the church: And, as the Lord liveth, that day shall come. His Spirit shall be poured out from on high; the church shall come up out of the wilderness in glorious array; and the missionary standard shall no longer lie neglected on the earth, or be entrusted to the hands of a few obscure men; but the most able and venerable Ministers shall be forward to obtain the fellowship of this ministry. Till that time come, may our blessed Redeemer pray for us, that our faith fail not! In the midst of weakness and discouragement, may we stay our souls on God's faithful word, and patiently serve the Lord as we can, until we can serve him as we would!

But let us not dismiss this part of the subject without farther inquiry into the grounds of St. Paul's triumph:—"Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." And is it not a high honour to be made a steward of the mysteries of God, a dispenser of the unsearchable riches of Christ? If dignity be derived from the greatness of the power we serve, what more can be wished than to be the ambassador of God, the servant of the King of righteousness and peace? If the royal David deemed it an honour to be a door-keeper in the house of his God, well might St. Paul glory in the honourable dispensation of life and peace to mankind. While other Ministers were engaged in the easy and less honourable work of watering the seed sown, to his skilful and laborious hand it was entrusted to guide the Gospel plough, and to sow the incorruptible word. While they were engaged in various subordinate departments, to him it was given, as to a wise master-builder, to lay the strong foundations of God's living temple. While they were occupied in cultivating some little spot of fertile soil, or in maintainining some fortress of inferior account, he had the glorious task of subduing kingdoms, and making the desert wilderness to bloom like the garden of God. His labours, his dangers, his sufferings, his crosses, his temptations, and his losses were all as grace upon grace. The more danger, the more honour; the severer sufferings, the more cordial consolations. If the Spirit witnessed bonds and imprisonments every where awaited him, the same

ſame Spirit teſtified that he ſhould receive an immortal crown from God the righteous Judge. When St. Paul was converted, his bleſſed Lord had ſaid, "I will ſhew him how great things he ſhall ſuffer for my name's ſake;" and from that day, having much forgiven, and loving much, he took "pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake." In ſuch a cauſe, and for ſuch a Maſter, contempt was honour, reproach praiſe, and all temporal loſs eternal gain. He knew he did not ſerve God for nought, that his work ſhould follow him, and all his labours have a reſurrection to reward. Every ſorrow was therefore a ſpring of joy, and every labour, encountered and overcome, for the ſake and in the ſpirit of Chriſt, was a freſh aſſurance of glorious reſt. God give us all to admire the dignity and riches of this calling! God, in tender mercy to millions of poor Heathens, excite among his Miniſters a generous emulation to follow St. Paul even as he followed Chriſt!

IV. The laſt thing we have to conſider, is the forcible admonition given to Miniſters and Miſſionaries to think humbly and ſoberly of themſelves, as they ought to think:—"Unto me, who am leſs than the leaſt of all ſaints." What! Paul, the miraculous convert of Jeſus Chriſt, Paul, the teacher of the Gentiles, and not one whit behind the chief of the Apoſtles; Paul, who had been caught up into the third heaven, ſeen the viſions of the Almighty, and heard unutterable things; who had ſuffered the loſs of all things, and accounted the loſs of all as nothing; who had laboured, and ſuffered, and done more good than all the Apoſtles; who had founded more churches than many Miniſters have converted ſouls;—is this man the *leaſt*, yea, *leſs* than the *leaſt* of all ſaints? Wonderful humility! Bleſſed Goſpel, which is capable of producing this lovely temper in the proud heart of Saul the perſecutor!

Mark, Brethren, upon what point St. Paul makes this compariſon of himſelf to turn. It is not riches, learning, power; nor does it turn upon miniſterial talent, labour, or ſucceſs, No. Whatever diſtinctions, real or artificial, prevail among men, they all vaniſh in the preſence of that grand and everlaſting diſtinction which God makes between the man that feareth him, and the man that feareth him not. The point of honour is true holineſs. It is not to preach Chriſt, but to love him; it is not to convert others, but to be converted ourſelves to the image of his holineſs, which conſtitutes our honour and felicity in time and in eternity.

But shall we permit this great Apostle to sit down in the lowest place? Dare any Christian indulge the thought of taking precedence of this glorious confessor and martyr of righteousness? The rules of judgment and of conduct given us by the Lord, teach us what rank among Christians we should assign to the Apostle. Humbling himself as a little child, yea, even as the least and the servant of all, we hesitate not to pronounce him the greatest in the kingdom of God. Putting himself in the lowest place at the Gospel feast, to him all the Ministers and Churches gladly say, Go up higher; and the Master will receive to the highest honours of the feast the follower of his own lowliness.

I shall not now illustrate this paradox of godliness, nor vindicate St. Paul from the charge of voluntary humility. They who make the charge are ignorant both of the character of St. Paul, and of the religion he taught. We may, however, indulge two observations as they have some reference to the object of this discourse. The first is, that when the Lord will make a man a chosen vessel, eminently serviceable in the church, it is the method of his grace to humble that man in the dust, and to remove from him every ground of vain glory. This is necessary to secure all the glory to the Lord, to whom alone it is justly due. It is also necessary to bring the souls of his saints to an absolute dependance on the Lord's wisdom, grace, and power, for all good to themselves and others. And, in the last place, it is of the utmost importance to our own safety and comfort; lest we should be lifted up with pride even by the graces bestowed upon us, and the important services we are enabled to perform.

My second observation is, that it is impossible a Missionary should engage in his work in a better spirit than of that humility of which St. Paul is the example. The man, who is brought to see himself as the chief of sinners, and the least of all saints, is happily freed from all confidence in the flesh. His talents, labours, sufferings, and success are with him of no account. He goes out of himself, to live in Christ, for Christ, and upon Christ. He receives from the Redeemer grace to help in every time of need. Feeling that he is nothing, he also feels that Christ is all and in all. Supported and encouraged by these animating views of the grace and truth, the power and faithfulness of his Saviour, he adopts that mind that was in Christ. His heart expands, his spirit is elevated above the world, and he learns to think and to

act

act with that greatneſs which becomes a member of Chriſt and a child of God. He "lives not, but Chriſt liveth in him, and the life that he lives in the fleſh, he lives by the faith of the Son of God." Such a man can do, can ſuffer all things; "for it is God who worketh in him to will and to do."—The Lord give us this mind, and make all his Miſſionaries to be ſtrong in the power of his might!

Tho' I have ſo long claimed your attention, I will ſolicit your patience a few minutes longer. We are bound to bleſs God that he hath revived among us a jealouſy for the honour of religion, and a deſire to communicate its riches to the whole world. We have reaſon to admire his grace in uniting the hearts of ſome hundreds of Miniſters, and of ſeveral thouſands of their flocks in the ſupport of miſſions to the Heathens. Matter of fact demonſtrates that the laity will not be found wanting in doing their part, ſo long as the Miniſters of Chriſt turn their attention to the magnitude and obligation of the duty of evangelizing the Heathens. Difficulties have been obviated, and obſtacles removed or overcome in a way beyond every thing we could have imagined. So far from being exhauſted by the efforts we have made, we gather ſtrength as we proceed. The ſpirit of miſſions ſpreads widely on every ſide, and we are animated to think of ſtill greater exertions. Bleſſed be the good providence of God, which hath helped us, and thus far made his work to proſper in our hands!

But ſhould appearances be unpromiſing at any time, it would ill become us to be diſcouraged and weary in well-doing. In all things, it is our wiſdom to preſerve a juſt balance between hope and fear. In great matters, eſpecially in one of that magnitude we are embarked in, it is of the laſt importance: But it is no leſs difficult, than important. Human nature is prone to extremes, and we daily ſee men paſſing from cauſeleſs fears to the moſt unjuſtifiable hopes. Much of this temper is evinced with reſpect to miſſions. So forcibly were your minds impreſſed by the obſtacles which militate againſt the ſucceſs of miſſions, that it has been with ſome difficulty we have prevailed on you to think them feaſible, and in that hope to countenance our undertaking. While you kept your eyes rivetted only on the dangers and difficulties of miſſions, and your fears were magnifying every diſcouragement into impoſſibilities, we felt it our duty chiefly to call you to view the ſubject on the moſt favourable ſide; and we availed ourſelves of every argument to obviate objections and to encourage a Chriſ-

tian

tian hope. We rejoice to see that you are prevailed upon to glorify the grace, power, and veracity of our God and of his Christ. You believe that God can prosper our weak endeavours, and you hope he will do so. Your minds are fixed with the glories of an apostolic mission; but we are apprehensive lest you should be dazzled by those glories, and be hurried away to entertain hopes rather too sanguine. For we should remember, that while fear freezes the soul, and precludes exertion, hope on the other hand is a generous wine, which, while it cheers man's heart, is too apt to ascend to the brain, and to disorder the seat of reason. Strong hopes inflame desire, and inspire joy; but joy often turns an impatient ear to the calmer counsels of wisdom, and desire, by the eagerness with which she reaches at gratification, often disappoints her fairest hopes. From these too confident hopes the transition is easy and natural to dejection and despair; for of necessity we must sink under those disappointments, which are totally unlooked for. It becomes us, therefore, to guard against these dangerous extremes; and as the Lord has been pleased to inflame our zeal, and to excite in us a spirit of daring enterprize, it remains for us to give sobriety to our hopes; to prepare ourselves for every possible disappointment; and to confirm our souls in fortitude, patience, and perseverance. We are not engaging in a pitched battle, the success of which is to terminate our labours; but in a war, which we foresee will be long and various, and must be conducted with an expense of blood and treasure. Perseverance, unwearied and invincible fortitude is the price of victory. We are not making an experiment whether it be possible to propagate the Gospel among Heathens. The experiment has been made repeatedly, and the possibility of the thing demonstrated. It is not merely possible, nor even probable, but, if we dare credit the God of Truth, the success of our labours is *certain*. But, while we are confident of the last result, if we have faith and patience to expect it, we will not promise immediate and general success to our measures. Satan will not suffer his kingdom to fall without a blow. And for ourselves, we are raw soldiers, who must derive courage and discipline from experience. In this war, as in those of the world, it may be that to conquer we must first be beaten into wisdom, courage, and hardihood.

Forgive me, Brethren, for turning your eyes thus on the discouraging side of things; but your own reflections will in general suggest a proper improvement of such views. In particular, I

will ſhew you the great call we have for mighty prayer, on behalf of the Directors at home, and our Miſſionaries abroad. The riches of Crœſus, and the wiſdom of Solomon will be weak allies, in compariſon of the prayers of the faithful. A miſſion is a war of faith and prayer; and he, who contributes moſt largely in faithful prayer, is the greateſt benefactor to the Inſtitution. So long as we attach ourſelves to the conſideration of ſecond cauſes, it muſt appear that all human ſtrength and wiſdom are unequal to the work of converting the Heathens. Our hope and help is in the Almighty God. If he be with us, what powers of earth and hell ſhall ſtand againſt our aſſault? And let us remember, that one of the beſt encouragements we have for believing, that the Lord of Hoſts will go forth with our armies, will be the evidence of our own prayers. God dwells in the cloud of prayer. Only let us us pray like Moſes, and our Miſſionaries ſhall fight and conquer like Joſhua.

Let us then every day place our dear Miſſionaries under the ſhadow of the Rock of Iſrael. The Lord requires it, and the Miſſionaries claim it at our hands. We ſubſcribe money, they give their lives. We preach miſſionary ſermons to polite congregations; they compaſs ſea and land, and feel the extremities of hunger, thirſt, cold, and wearineſs, in preaching to ſtupid Heathens, who, it may be, will ſome day reward their love with a ſhower of ſtones, or a volley of ſpears. We, in preaching the Goſpel, ſacrifice little or nothing; and, beſides an after recompence, are paid for it, even in this life, with a decent ſtipend, and a very tolerable ſhare of this world's honour. But they have forſaken parents, friends, and country; relinquiſhed every comfort of civilized life, and followed the God of Abraham to a land unknown. O let us love and honour theſe men of God. They are the martyrs of religion, and the glory of Chriſt. Voluntarily to ſuffer the loſs of all things, without hope or poſſibility of earthly reward, is a noble atteſtation of the truth and power of Chriſtianity; and recommends them to the eſteem of all men. Some hard hearts may, indeed, deſpiſe the acceptable ſacrifice they make to God, and ridicule the noble example they give to men. But what earthly conſiderations would influence theſe deſpiſers to make that ſacrifice, to follow that example? Reflect on the comforts they have left behind, and the troubles they are gone to meet, and you will not think lightly of the grace of God which is in them. Reflect on the pious women, who have expoſed themſelves

and

and their little ones, to winds and waves, and the multitudinous sufferings of a mission. When shall proud Deism and cold Socinianism produce such witnesses? And when, ye Christian matrons, will ye feel the force of this example? When will ye bless God for giving you sons, who have hearts to court bright glory and immortal praise in these fields of blood? When will ye shake off the frailties of your sex, and instead of fighting against their souls with tears and embraces, perform the offices of a Christian mother, by buckling on their arms, and exhorting them to fight manfully in this good fight? The Lord bless those good women! The Lord bless the little ones! The Lord bless all our dear Missionaries! Comfort, O God, comfort their hearts; strengthen their bodies; fortify their resolutions; endue them with all meekness, gentleness, wisdom, and patience; prolong their days; make their bed in sickness, give them every perfect gift; and when they have lived, let them die as the revivers and propagators of religion, and have an abundant entrance into thy everlasting kingdom.

Great is the harvest, but the labourers are few. Pray the Lord of the harvest to thrust out more labourers. And may we, who are Ministers of the Word, who have it in charge to dispense the unsearchable riches of Christ, and who glory to call ourselves God's ambassadors,—may we be made to feel the attractions of this calling. We have fixed the public mind on our work, on our character, and on our proceedings. They expect, that while we endeavour to affect others with the miseries of the Heathen, we should evince that we feel them ourselves. They inquire how many Ministers are engaged as Missionaries, and they express themselves surprized that so few of us are candidates for the first honours of the Society. Yes, Brethren, I have the pleasure to inform you, that there are vacant many of the first places both for honour and usefulness; places which can be properly filled only by the Ministers of the Gospel. The numbers and wealth of the laity put it out of our power to contend with them in liberality; but when the question is, Who shall forsake friends and country, contend with winds and waves, suffer heat and cold, hunger and thirst, and die for the sake of Christ, who shall enter into competition with us? If any blood must be shed, it is ours that first should flow. If lives are called for, let us be first to lay them down. If, in this mission, any mother is to weep, for a son cut off in the midst of his years, any wife to experience the sorrows and solicitude of widowhood; let it be our

mothers

mothers and our wives, who may correct the tears of sorrow with those of joy, and sanctify lamentation with thanksgivings. For us, and for them, this part is natural and just. Exalted to the first honours of the Christian church, God and men expect that we should be familiar with danger, as with honour. Living as teachers of truth, how lovely, how consistent, how desirable is it, for us to die as martyrs of righteousness. Happy, thrice happy men, who are called to give all to him, who gave all for them; who are honoured to be classed among martyrs and confessors, prophets and apostles; and who may adopt the language and triumph of the text, "Unto me, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever!

To the EDITOR.

Dear Sir,

IF the following lines be thought worthy of a place in your Miscellany, you will, by inserting them, oblige several Friends.

ARGUMENTS for the *BIBLE*.

There are four grand Arguments for the Truth of the BIBLE:

1st. The Miracles it records. 2dly. The Prophecies it contains. 3dly. The Excellence of the Doctrine. 4thly. The Moral Character of the Penmen.

The Miracles flow from Divine Power; The Prophecies from Divine Understanding; The Excellence of the Doctrine from Divine Goodness; and the Moral Character of the Penmen from Divine Purity. Thus, Christianity is built upon these four immovable pillars, The Power, the Understanding, the Goodness, and the Purity of God. The Bible must be the invention of either good men, or angels, bad men, or devils, or of God. It could not be the invention of good men or angels, for they neither would, nor could make a book, and tell lies all the time they were writing it, saying, "thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids

all ſin, and condemns their ſouls to hell to all eternity. I therefore draw this concluſion. The Bible muſt be given by Divine Inſpiration. I remain, dear Sir, your's in the Goſpel.

P. MITCHELL.

June 15, 1804.

SYSTEMATICAL DIVINITY.

CHAP. IX.

On the Elegance and Dignity of the Sacred Scriptures.

AFTER what we have offered in proof of the *Authenticity*, and *Divine Inſpiration* of the ſacred Scriptures, we imagined it might not be improper to cloſe the ſubject, with ſome obſervations on the excellency of theſe holy books. And as nothing can better expreſs our own ſentiments on this head, nor be more acceptable, we are perſuaded, to our readers, than the following deſcant, by a writer * much eſteemed, we here ſubjoin it without further apology.

"The Scriptures are certainly an inexhauſtible fund of materials, for the moſt delightful and ennobling diſcourſe. When we conſider the Author of thoſe ſacred books, that they came originally from *heaven*, were dictated by *divine* wiſdom, have the ſame *conſummate* excellence, as the works of creation, it is really ſurpriſing, that we are not always ſearching, by ſtudy, by meditation, or converſe, into one or other of thoſe grand volumes.

When *Secker* preaches, or *Murray* pleads, the church is crowded and the bar is thronged. When *Spence* produces the refinements of criticiſm, or *Young* diſplays the graces of poetry; the preſs toils, yet is ſcarce able to ſupply the demands of the public. Are we *eager* to hear, and *impatient* to purchaſe, what proceeds from ſuch eloquent tongues, and maſterly pens? And can we be *coldly indifferent* when, not the moſt accompliſhed of mankind, not the moſt exalted of creatures, but the adorable Author of all wiſdom, ſpeaks in his revealed word? Strange! that our attention does not *hang* upon the venerable accents, and our talk *dwell* upon the incomparable truths!

For would you ſee *Hiſtory*, in all her *ſimplicity*, and all her *force*; moſt beautifully eaſy, yet irreſiſtibly ſtriking? See her, or rather *feel* her energy, touching the niceſt movements of the ſoul,

* See Hervey's *Theron* and *Aſpaſio*. Vol. I.

and

and triumphing over all our paſſions, in the inimitable narrative of Joſeph's life. The repreſentation of *Eſau's* bitter diſtreſs; the converſation pieces of *Jonathan* and his gallant friend; the memorable journal of the diſciples going to *Emmaus*; are finiſhed models of the *impaſſioned* and *affecting*. Here is nothing ſtudied; no flights of fancy; no embelliſhments of oratory. Yet how inferior is the epiſode of *Niſus* and *Eurialus*, in Virgil, though worked up by the moſt maſterly hand in the world, to the undiſſembled artleſs fervency of theſe ſcriptural ſketches!

Are we pleaſed with the elevation and dignity of an *Heroic Poem*; or the tenderneſs and perplexity of a *dramatic* performance? In the book of *Job* they are both united, and both unequalled. Conformably to the exacteſt rules of art, as the action advances, the incidents are more alarming, and the images more magnificent. The Language glows, and the Pathos ſwells. Till, at laſt, the Deity himſelf makes his entrance. He ſpeaks from the whirlwind, and ſummons the creation: Summons heaven and all its ſhining hoſt; the elements, and their moſt wonderful productions, to vouch for the wiſdom of his providential diſpoſitions. His word ſtrikes terror, and flaſhes conviction: decides the momentous controverſy, and cloſes the auguſt drama with all poſſible ſolemnity and grandeur.

If we ſometimes chooſe a *plaintive* ſtrain; ſuch as ſoftens the mind, and ſoothes an agreeable melancholy: Are any of the ancient tragedies ſuperior in the eloquence of mourning, to David's pathetic elegy on his beloved Jonathan, to his moſt paſſionate and inconſolable moan over his lovely but unhappy Abſalom; or to that melodious woe, which warbles and bleeds in every line of Jeremiah's lamentations?

Would you be entertained with the daring ſublimity of *Homer*, or the correct majeſty of *Virgil?* with the expreſſive delicacy of *Horace*, or the rapid excurſions of *Pindar?* Behold them joined, behold them excelled in the odes of *Moſes*, and the euchariſtic hymn of *Deborah*; in the exalted devotion of the *Pſalms*, and the glorious enthuſiaſm of the Prophets. Only with this difference, that the former are *tuneful triflers*, and amuſe the fancy with empty fiction; the latter are teachers ſent from God, and make the ſoul *wiſe unto ſalvation*.

Are we admirers of *Antiquity?* Here we are led back, beyond the univerſal Deluge, and far beyond the date of any other annals. We are introduced among the earlieſt inhabitants of the earth. We take a view of mankind in their undiſguiſed primitive plainneſs,

and when the days of their life were but little ſhort of a thouſand years. We are brought acquainted with the original of nations; with the creation of the world; and with the birth of time itſelf.

Are we delighted with *vaſt* achievements? Where is any thing comparable to the miracles in Egypt, and the wonders in the field of Zoan? To the memoirs of the Iſraelites, paſſing thro' the depths of the ſea; ſojourning in the inhoſpitable deſerts; and conquering the kingdoms of Canaan? Where ſhall we meet with inſtances of martial bravery, equal to the prodigious exploits of the *Judges*; or the adventurous deeds of *Jeſſe's* valiant ſon, and his matchleſs band of worthies?—Here we behold the fundamental laws of the univerſe, ſometimes ſuſpended, ſometimes reverſed: And not only the current of *Jordan*, but the courſe of nature controled. In ſhort, when we enter the field of Scripture, we tread,—on *enchanted*, ſhall I ſay? rather on *conſecrated* ground. Where aſtoniſhment and awe are awakened at every turn. Where is all, more than all, the *marvellous* of Romance, connected with all the preciſion and ſanctity of Truth.

If we want *maxims* of *wiſdom*, or have a taſte for the *Laconic ſtyle*; how copiouſly may our wants be ſupplied, and how delicately our taſte gratified! eſpecially in the book of *Proverbs*, *Eccleſiaſtes*, and ſome of the *Minor* Prophets.—Here are the moſt ſage leſſons of inſtruction; adapted to every circumſtance of life; formed upon the experience of all preceding ages; and perfected by the unerring SPIRIT of Inſpiration. Theſe delivered, with ſuch remarkable conciſeneſs, that one might venture to ſay, every word is a ſentence. At leaſt, every ſentence may be called an *apothegm*; ſparkling with brightneſs of thought, or weighty with the ſolidity of ſenſe. The whole, like a profuſion of pearls, *each* containing, in a very ſmall compaſs, a value almoſt immenſe, all heaped up, (as an ingenious critic ſpeaks,) with a confuſed magnificence, above all order.

If we look for *ſtrength* of *reaſoning*, and *warmth* of *exhortation*; the *inſinuating arts* of genteel addreſs, or the *manly boldneſs* of impartial reproof: All the thunder of the orator, without any of his oſtentation; all the politeneſs of the courtier, without any of his flattery; let us have recourſe to the Acts of the Apoſtles, and to the epiſtles of St. *Paul*. Theſe are a *ſpecimen*, or rather theſe are the *ſtandard* of them all.

Are you fond of *Paſtoral*, in all its graces? Never have we ſeen ſuch exquiſite touches of rural painting, or ſuch ſweet images of

of endeared affection, as in *The Song of Songs*, which is *Solomon's*. All the brilliant and amiable appearances in nature are employed, to delineate the tenderneſs of his heart, who is *Love* itſelf; to portray the beauty of *his* perſon, who is the *chiefeſt among ten thouſand*; and deſcribe the happineſs of *thoſe* ſouls, whoſe *fellowſhip is with the Father, and with his Son Jeſus Chriſt*.

[*To be continued.*]

The WORD of GOD ILLUSTRATED.

On Studying the SCRIPTURES. *Sect. XIV.*

[*Continued from page* 411.]

SOMETIMES that which is ſpoken is to be underſtood, with an *exception* or *limitation*; as Gen. ii. 16, 'Of *every* tree,' that is, except that which is to be excepted, as in the following verſe. Gen. v. 24, 'He was not,' i. e. in this life. Gen. vii. 21, '*All* fleſh died,' i. e. which was not in the ark. Gen. vi. 5, 'At the hand of *every* beaſt,' i.e. which ſhall kill a man, and verſe 6, '*Whoſo* ſheddeth man's blood,' i. e. unleſs in lawful war, or by chance, or in the execution of Juſtice. Gen. xiv. 20, 'He gave him tithes of *all*,' i. e. of all the ſpoils that he had taken. Gen. xxx. 33, '*Every* one that is not ſpeckled,' i. e. amongſt my ſheep. Gen. xxxi. 34, 'He ſearched *all* the tent,' i. e. except where Rachel ſat. Gen. xlii. 38, 'He is left *alone*,' i. e. of his mother's children. Gen. xlvii. 13, 'There was *no* bread in all the land, i. e. beſides what Joſeph kept. Exod. xiv. 13, 'Ye ſhall ſee them again *no more*,' i. e. alive or to trouble you. See verſe 30. Numb. xxiii. 21, 'He hath not beheld *iniquity* in *Jacob*,' i. e. ſuch as in the *Moabites*, or other Nations, or rather in *this caſe*, but their cauſe is good againſt the *Moabites*. Deut. xx. 19, 'Thou ſhalt not deſtroy *the trees* thereof,' i. e. if they be trees for meat, as verſe 20. Deut. xxv. 13, 'Thou ſhalt not have in thy bag *divers weights*,' i. e. of the ſame kind, for they might have one for a Shekel, another for a Talent, &c. Deut. xxix. 6, 'Ye have not eaten *Bread*,' i. e. except bread from heaven. Exod. xvi. 12. Joſ. 15, 'There ſhall not any man be able to *ſtand* before thee,' i. e. to reſiſt or withſtand thee. Judges xx. 1, 'All the children of Iſrael went out,' yet (chapter xxi. 8,) they of *Jabeſh Gilead* went not. 1 Kings i. 40, '*All* the people came up after him,' i. e. except thoſe that were with *Adonijah*, verſe 41. 1 Chron. x. 16, 'All his houſe died together,'

yet

yet ſeven of his ſons were afterwards hanged, 2 Sam. xxi. 16. Job xxxi. 14,—'The words of *Job* are *ended*,' i. e. his plea for himſelf, for he ſpake again, chapter xl. 3, xlii—1. Prov. vi. 4, 'Give not ſleep to thine eyes,' i. e. till thou haſt delivered thyſelf. Matt. ix. 24, 'The maid is not *dead*,' i. e. in the ſenſe ye ſuppoſe, dead to live no more. Matt. xi. 11, 'Amongſt them that are born of women, and yet Chriſt is to be excepted. Matt. xii. 15, 'He healed them *all*,' i. e. which had need of healing. Matt. xxxiii. 3, 'They ſay and *do not*,' that is, do not as they ſay. Matt. xxvi. 60, 'Yet found they *none*,' i. e. which agreed in their teſtimony. Mark i. 44, 'See thou ſay *nothing* to any man,' i. e. concerning thy cleanſing. Luke vi. 19, 'The *whole multitude*,' i. e. which had diſeaſes as before, Matt. xii. 15.—John vii. 39, 'The Holy Ghoſt was *not given*,' i. e. as to the great abundance of his gifts and graces, which were poured for that Chriſt's aſcenſion. John viii. 15, 'I *judge* no man,' i. e. as you do, after the fleſh. John ix. 3, 'Neither hath this man *ſinned*, nor his parents,' i. e. ſo as to bring this judgment upon him, or before he was born. John xv. 24, 'They had not had *ſin*,' i. e. this ſin of rejecting me, or not believing in me as the Meſſiah. John xviii. 20, 'In ſecret have I ſaid *nothing*,' i. e. taught no doctrine which I have not in public maintained. Acts i. 4, 'That they ſhould not *depart* from Jeruſalem,' i. e. till they had received the Holy Ghoſt. Acts ii. 45, 'They parted them to *all* men,' i. e. to all believers that had need. Acts xiii. 22, 'He ſhall fulfil *all* my will,' i. e. which concerns him, or which I have for him to do. Acts xviii. 10, '*None* ſhall ſet on thee to hurt thee,' i. e. in this place, or till thou haſt finiſhed thy work. Acts xix. 19, 'Before *all* men,' i. e. publicly, or before all that were preſent. Acts xx. 27, '*All* the counſel of God,' i. e. which concerns you, or which is neceſſary for you to know. Thus we are to underſtand *all things*, verſe 35; and Rom. xiv. 2, that he may eat *all things*, that is, all ſorts of meat, ſo verſe 20; 1 Cor. vi. 12, *All things* are lawful for me, i. e. all ſorts of meats; which was the ſubject he was now treating of. 1 Cor. vii. 19, 'Circumciſion is *nothing*,' i. e. a matter of no conſequence, or conſideration as to men's ſalvation, as Gal. v. 6; and vi. 15.—1 Cor. x. 33, 'I pleaſe *all men* in *all things*,' i. e. all that I have to do with, 1 Cor. ix. 19, in all lawful and indifferent things. So 1 Cor. xv. 27.—Epheſ. vi. 21, *All things*, i. e. all things concerning me, which are convenient for you to know. Some other places of like nature will come under conſideration afterwards;

but

but here I have given theſe inſtances out of many more in the Scriptures; that, appearing in ſuch a number, they may ſtrengthen each other, and that it may not ſeem ſtrange to any, that we make uſe of ſuch exceptions, reſtrictions, and limitations in expounding Scripture, where the matter doth require it.

[*To be continued.*]

PHYSICO, or NATURAL THEOLOGY.

[*Continued from page* 414.]

"A *Second* proof of the thinking ſubſtance being independent, in ſome meaſure, of the body, is its perpetual activity, its conſtant and increaſing exerciſe. It has been laid down as a principle by ſome, that the ſoul always thinks. This appears to be moſt probable. During our waking hours we are conſcious of this truth; there is then no interruption to our thoughts: The mind is always employed. But the material queſtion is, Does the ſoul continue to think during the ſound reſt of the body? This is a queſtion that has been much agitated; the probability is certainly much in its favour. We all know from the phænomenon of dreams, that the ſoul is buſy, even in the hours when the body is at reſt. We know further, that we often do dream, when afterwards we cannot recollect a ſingle circumſtance; when we cannot ſo much as know that we have been ſo occupied. Some little incident during the day, often brings to our recollection the dreams of the night, and thus not only informs us that we have been dreaming, but recalls at the ſame time the ſubject.

"This is a preſumptive proof that we are often ſo employed, when we are not ſenſible of it; and affords a further preſumption, that we are always ſo employed, tho' we cannot bring the ſubject to our recollection. The ſoul then, if this be the caſe, ſtands in no need of the ordinary refreſhments and recruits that the body requires. The renewal of its powers depends not on food, or ſleep, or any of the groſs ſupports, that are neceſſary for this earthly frame.

"In further proof of the perpetual activity of the ſoul, we have well-atteſted facts of people's walking, acting, and performing many acts of rationality with the greateſt care and uncommon attention; and all the while they are utterly ignorant of ſuch things. They recollect not a ſingle circumſtance; they know nothing of ſuch operations, but from the information of others;

a certain

a certain evidence that the ſoul acts whilſt we are not conſcious of its actions. Hence then our not being ſenſible of the perpetual operations of the ſoul, is no well-founded objection to its perpetual thinking; whilſt there are ſo many facts to convince us, that it very often acts whilſt we are utter ſtrangers to all its operations.

"There is one thing that has been oppoſed to this concluſion. 'To think,' ſay the oppoſers of this doctrine, 'and not to recollect our thoughts, is a very uſeleſs thinking indeed.' But the uſefulneſs of our thoughts, is no criterion of the thinking power. Many of our waking thoughts are worſe than uſeleſs: they are criminal: and how abſurd to reaſon, that becauſe our thoughts have been wickedly employed, therefore we have not been thinking! Our ſleeping thoughts may often be much more innocent, and not leſs uſeful, than our waking thoughts. If this principle then be admitted, that the ſoul perpetually thinks, it will go a great way to prove, not only that the ſoul is a ſubſtance different from the body, but even independent of the body, and capable likewiſe of a ſeparate exiſtence.

"In further confirmation of this point, we find the ſoul often employed in actions, where it can derive no aſſiſtance from the body. The ſoul can run back, and in a moment, to ages long ſince paſt, and contemplate, whenever it pleaſes, a variety of tranſactions, that have long ſince happened in the world. It can ſit as judge of characters, that appeared thouſands of years ago on this ſtage of life; and view ſome with pleaſure and ineffable delight, and at the ſame time look on others with indignation and contempt. It derives entertainment and pleaſure, peculiar to itſelf, from ſuch contemplations. It can even look forward into futurity, and, from what has happened, gueſs with a moral certainty at what is yet to come. It can take its range to the moſt diſtant parts, not only of the earth, but alſo of the heavens; and, from the treaſure of knowledge laid up in the ſtore-houſe of memory, pleaſe itſelf in regions far remote from its preſent habitation and home.

"The ſoul can travel thro' many of the works of its Creator, and contemplate their order, their beauty and magnificence, and riſe from this contemplation to him who formed and ſtill preſides at the head of the whole. In fact, you can ſet no bounds to its operations, and no limits to its excurſions. The whole inferior creation are utter ſtrangers to theſe exerciſes. Theſe are

reſerved ſolely for man. Can this then be nothing but organized matter? Humbling philoſophy, that thus attempts to level man with the brute! that thus diſhonours human nature, and annihilates all the glorious diſtinctions, that raiſe us above the beaſts that periſh.

"But the ſoul alſo has pleaſures peculiar to itſelf. It poſſeſſes excluſively the pleaſures of imagination and of taſte, of harmony and of moral beauty, the pleaſures ariſing from knowledge, and the pleaſures and ſublime hopes that flow from religion. There is nothing that ſo much proves the different natures of the ſoul and the body, as their different pleaſures. The pleaſures of the body are ſuch as ariſe from the gratification of the ſenſual appetites, many of which the ſoul does not partake of, but at the very moment condemns. They have their different purſuits and inclinations, as much as if they had ſeparate exiſtencies. The pleaſures of the body are momentary; the pleaſures of the ſoul are more laſting and permanent.

"Beſides their ſeparate and diſtinct pleaſures, they have alſo diſeaſes peculiar to themſelves. Many things injure the body, that no farther affect the ſoul, but as it ſympathiſes with its friend and companion. And many of thoſe diſeaſes, which put a period to our earthly exiſtence, ſeem in no reſpect to weaken the powers of the mind. The ſoul continues healthy and vigorous to the laſt, and in poſſeſſion of all its faculties, reaſon and underſtanding, love, fear, hope, and joy.

"All the various changes, that the body paſſes thro', make no change in the thinking principle. The old ſubſtance is daily waſting by perſpiration, and new ſubſtance coming in by daily food: Diſeaſes reduce the body ſometimes to a perfect ſkeleton, and the reſtitution of health brings on an increaſe of ſubſtance. From infancy to mature age, it is perpetually on the increaſe, and continually fluctuating and changing: and from maturity the body is conſtantly on the decline, and in all reſpects different from what it was at ſome other periods of its exiſtence. The features change; but it is the ſame ſoul actuated by the ſame conſciouſneſs, in poſſeſſion of the ſame powers and faculties, that regulates and directs this body thro' all the fluctuations and changes of man's mortal exiſtence. Limbs are cut off; wounds and ſcars may affect and diſfigure different parts of the body: Sometimes there is much

much waſte and conſumption in the internal parts; but all theſe in no reſpect impair the faculties of the ſoul.

"Where the principal reſidence of this immortal and thinking part is ſituated, is one of thoſe ſecrets which God has reſerved for himſelf; but wherever it be, it is ſo ſhielded and protected, that it eſcapes the injuries and accidents which prove fatal to the mortal part. Some diſeaſes, it muſt be acknowledged, greatly diſturb the operations of the mind. Memory periſhes, reaſon is dethroned, and all the noble powers and glory of man fade away. Sometimes this is produced gradually; at other times brought on inſtantaneouſly; and by this change, thoſe, who were once the greateſt ornaments of our nature, have been reduced to the ſtate of childhood and of idiotiſm, and by their degradation preſent a humbling monument of the weakneſs and uncertainty of man.

"But ſtill ſuch mortifying leſſons may in no reſpect interfere with this general principle; or weaken our belief in the natural immortality of the ſoul, or its capacity of a ſeparate exiſtence. During the union between the body and the ſoul they muſt be mutually affected. There muſt be alſo ſome fixed laws, by which this union is preſerved and regulated; and there may often happen diſeaſes, which muſt diſturb this connection.

"The ſoul acts thro' the organs of the body, and when any of theſe principal organs are affected, the intercourſe muſt be greatly deranged and interrupted; and this may be carried on ſo far, till the general law of union be totally diſſolved, and a compleat ſeparation take place. Upon the ſuppoſition, that they are two diſtinct ſubſtances, we muſt allow, that the law of their union may be totally diſſolved; and muſt we not alſo grant, that this law may be greatly diſturbed by ſome violent affection in thoſe organs, thro' which the intellectual part principally acts? The deſtruction of the body may in no reſpect injure the ſoul. We have many inſtances of ſuch unions or combinations, where the deſtruction of the one ſubſtance does no way affect the other. We cannot ſuppoſe that by the diſſolution of thoſe ſubſtances, in which the ſubtle and active principle of electricity reſides, you deſtroy this powerful principle: it may eſcape all your art and power: and in like manner the diſſolution of theſe mortal bodies may perhaps in no reſpect injure the pure and immortal mind. We know that the diſeaſe which conſumes this body does frequently produce not the ſmalleſt change in the thinking ſubſtance. On the approach of death, the mind frequently exerciſes the higheſt acts of rationality:

The

The memory and recollection continue moſt perfect, the underſtanding unclouded, the imagination moſt vigorous and lively: and at the very laſt moment, the whole powers of the ſoul diſplaying an uncommon ſtrength and vigour, riſing above their ordinary exertions, to tell to man, that it already feels, in ſome meaſure, itſelf diſengaged from this clog of mortality, and triumphing in immortal life and health. It is not poſſible, I know, to reduce our knowledge of the ſoul to any degree of certainty in this imperfect ſtate; yet ſtill ſuch obſervations go to prove that the life of man is very different from mere animal life; that he is much ſuperior in all reſpects to the brute creation, and that there are the ſtrongeſt indications that he was formed for eternity."

[*To be continued.*]

THE PROVIDENCE AND GRACE* OF GOD MANIFESTED, In an Account of the Life and Death of MARY SHEPHERD.

TO THE EDITOR,

SIR,

AS my dear late wife was a member of the Methodiſt Connection about ſixteen years, and a perſon who adorned her profeſſion, I thought a ſhort account of her life and death would not be unacceptable to you, nor undeſerving of a place in your Magazine. It will certainly be gratifying to all who knew her, and particularly ſo to her relations, many of whom are valuable members of the Methodiſt Society. I hope too it will be uſeful to many of the ſuffering ſons and daughters of Zion into whoſe hands it may fall. I am, your's affectionately,

Banbury. WILLIAM SHEPHERD.

MARY SHEPHERD was born March 6, 1766, at Brightwell, near Wallingford, in Berkſhire. Her father, Mr. Thomas Clark, was a reſpectable farmer, and, for many years, in conjunction with two more perſons, the chief ſupport of the Methodiſt Society in this place, as to temporal matters. He had five children, one ſon and four daughters. My dear wife, the ſubject of this ſhort memoir, was the eldeſt. No particular incident happened during her childhood worth remarking, except that ſhe was very fond of reading. I have often heard her ſay, that ſhe could read a chapter in the Bible, and ſay the Church Catechiſm correctly at four years of age. As to her youth, up to the age of one-and-twenty, it was ſpent but too much in the follies prevalent among

* We have been accuſtomed to make the PROVIDENCE and GRACE of GOD diſtinct Articles in our Miſcellany: But when we find them remarkably united, as they are in the following Narrative, we ſhall not diſtinguiſh but claſs them together.

Village females, ſuch as cards and dancing. And it was not till ſhe was about twenty-one years of age that ſhe was ſufficiently apprized of her danger to think of immediately turning from theſe lying vanities, to the living God. At that time, by a ſtrange and ſevere method, the Lord ſhook the fatal ſlumber from her ſoul. Her mother, an eminently pious woman, and who had been a member of the Methodiſt Society at B. fifteen years, was employed one day in aſſiſting her huſband to collect ſome fruit from the top of a high tree, when the round of the ladder, on which ſhe ſtood, broke, and ſhe was immediately precipitated to the ground. Happening to fall on her head, ſhe broke her neck, and of courſe ſpake no more, but departed this life almoſt immediately.

As my wife was remarkably fond of her mother, ſhe was ſo extremely affected, as, for a ſeaſon, to be almoſt frantic. This ſtate of mind, however, was of ſhort continuance. She ſoon began to ponder on this ſingular event; and to me it is very manifeſt, that this awful occurrence was the primary mean, in the hand of God, not only of her converſion, but alſo of that of her two younger ſiſters: for they all three inſtantly renounced their former practices,—attended the preaching of God's Word by our preachers, and very ſoon all joined the Society. My wife, however, was not effectually convinced of her loſt eſtate, till ſhe heard Mr. Richard Reece, which ſhe did not long after. Under Mr. Reece's preaching, God alſo ſpoke peace to her ſoul, while he was diſcourſing on, "God is love." Well might the Pſalmiſt ſay, "How unſearchable are thy judgments, O Lord, and thy ways paſt finding out!" No doubt, the moment the mother reached the ground, ſhe was deprived of all ſenſibility; and as ſhe was uniformly devoted to God, ſudden death to her muſt have been ſudden glory. And although, in this event, the children loſt one of the beſt of mothers, yet it is very probable they would have continued longer in their ſins, had not the Lord, by this extraordinary mean, alarmed their fears.

The reality of Miſs Clark's converſion, ſoon became manifeſt in her whole demeanour. She was particularly kind and attentive to all the preachers, indiſcriminately and eagerly embracing every opportunity of ſhewing them all poſſible honour and reſpect; and that evidently, for their works' ſake. But the great change that had paſſed upon her mind, was perhaps more fully evidenced by the following, than any other circumſtance. For ſome time before her converſion, ſhe had given her company to a young man of good property, and of moral character, but who was a ſtranger to God and real godlineſs. She had a proper attachment to him, and her father greatly approved of him as a very ſuitable huſband for his daughter; and every thing appeared to proceed favourably towards their marriage. But he came one Sabbath-day to ſee her, (his place of reſidence being in an adjacent village,) at the time when ſhe was preparing to go to the preaching.

He

He was very urgent for her to omit going for once, that he might have the more of her company. But she would not consent to his request: on which he grew angry, and told her, "that when she became his wife, she must not expect to go so often to the preaching, nor to enjoy such liberty in these respects." She instantly replied, "If that must be the case, then I never will be your wife, nor hereafter in your company." She was as good as her word. He came several times to see her, but she always, on his approach, retired to her chamber. Her father was greatly displeased, and would fain have brought about a reconciliation between them: But she firmly told him, that altho' she was exceedingly sorry to disoblige him in any thing; yet in this circumstance she had quite made up her mind:—She never would be united to any man, concerning whom it was evident that he was at enmity with God.

At this time there was a small but lively Society at Brightwell; and, in general, good congregations: I had been acquainted with this Society a considerable time, and had enjoyed much christian fellowship amongst them, before ever I thought of taking a wife from thence. But, believing it my duty to marry, and observing in my wife every property likely to make a partner agreeable and useful, I spoke to her on the subject. As my circumstances could bear no proportion with those of the person before alluded to, her father was reluctant to consent to my proposal. But some friends speaking in favour of my character, he became more reconciled; and, after a correspondence of several months, we were at length married, and settled at Oxford. In less than twelve months the Lord blessed us with a son, and soon after, having an invitation to settle in London, we removed thither. In this particular, I have since thought, we went out of the way of Providence. For we suffered greatly, during our stay in town; and thro' the unwholesomeness of the air, lost our first-born, who, before, was remarkably healthy. And as I had a severe fit of illness myself, the Physician advised our return into the country, so that in less than a year, we again settled at Oxford. While in London, as may be gathered from what I have already observed, we met with many and severe trials, some of which have kept me on my knees, for hours together, in an agony of prayer. I have often admired the hand of God, in sustaining our lives during the violence of these severe conflicts. My dear wife had not been so accustomed to suffering as myself; nevertheless, she endured the chastening of the Almighty with admirable patience and fortitude, which certainly was the effect of grace in her heart. We continued at Oxford about eight years, and our trials, during that period, were many and great. In the compass of this time, the Lord added to our family five more children, so that from our return to Oxford, my wife's time and attention were entirely engrossed with our domestic concerns. And as she kept no diary, I

cannot give you a minute account of her experience. But *she was a woman of prayer.* Oft have I heard her, (when she knew it not,) pouring out her soul to God with peculiar fervor and earnestness, and, in her complaints, her penitential accents were very impressive; but as her times of retirement were unavoidably short, because of the largeness of her family, and her having no female assistant, she used much ejaculatory and mental prayer when at her work. She was indeed a woman of a *sorrowful* spirit, and subject to many fears; insomuch that she would sometimes, in deep distress, exclaim, "I am afraid I shall at last lose my soul amidst all this incumbrance!" But whenever she waited upon the Lord, he answered for himself, and she was wont to come home with a cheerful countenance, telling me at these seasons the Lord had greatly refreshed and comforted her mind. And as this was not an uncommon case, she greatly prized the means of grace, and, I believe, attended our different meetings, as frequently as her family concerns would possibly admit. But she put the greatest value on *Class-meeting*, and was much grieved if any circumstance occurred to prevent her attendance. And she was very far from being a *formal* professor. I have every reason to believe, that whenever she left her charge at home, to enter the courts of the Lord's-house, whether it was to hear the word, or attend on any other mean of grace, that her soul truly waited upon God.

She had certainly a better understanding of divine things, than many of her standing in the ways of God. This I have noticed on many occasions; but never more than on the following. From the first commencement of our union, I made it a point to read the Scriptures regularly before family prayer; and I have frequently been struck, with no small surprize, at the pertinence of her remarks on different passages. She frequently made not only practical and experimental, but even *critical* observations, and those of such a nature, as, I presume, would have done credit to a Commentator of the first repute. She generally wished me to read, that she might have an opportunity of working in the mean while; but whenever I could induce her to this exercise, I found it profitable to me, and my mind was more or less affected. For she not only read well, and felt what she read, but there was also something peculiarly impressive in her voice and pronunciation. There were few persons, however, who knew this beside myself, as she paid the most conscientious regard to that injunction of the Apostle, "Let your women be keepers at home," and our circumstances demanded it: otherwise she had certainly talents for usefulness in various respects in the Church of Christ, altho' the opinion she had formed of herself was very different. But there are many other things which the Apostle enjoins married women, beside the duty of *keeping at home*, things which would tend greatly to promote the prosperity of Zion, were they more conscientiously

attended

attended to: But I know of no precept that relates to the duty of a mother and a wife, which she did not uniformly observe, so that in nothing did she give an occasion to the enemy to blaspheme, or to speak reproachfully.

My dear wife was naturally of a quick spirit; but whenever she felt anger, she was always afterwards touched with genuine sorrow and true compunction of spirit for it. I think, however, that she was not *fully* saved from this propensity till she was on her death-bed. Notwithstanding that, she undoubtedly might have been saved from it years before, had she sought it by faith, and with all her heart. For many years indeed, before her death, she was clearly convinced of the necessity of the entire sanctification of her nature, and often groaned before God on account of the remains of sin: But perhaps the cares of life, in conjunction with the want of sufficient confidence in the willingness of God to fulfil his promise then, was the chief cause of her not attaining this rest long before.

There is one thing which, I think, I ought not to omit in this account, more especially as she was united with me in earnest supplication to the Throne of Grace, and as it affords an incontestable proof of the great advantage of joint prayer. "Whatever two of you shall agree to ask in my Name," saith Jesus, "it shall be done for you," &c. We have experienced the fulfilment of this promise in many very remarkable instances, two or three of which I will here take the liberty of relating.

At a certain time, we were remarkably embarrassed for want of a small sum of money, which we did not know where or how to procure. As we sat one day at breakfast, (our matters being brought to a point,) this difficulty, of course, became the subject of our conversation. I said, "My dear, there appears to me to be no way but to look upwards! Let us, therefore, *now* apply to God in prayer about it. We accordingly both immediately kneeled down. And I had not offered many sentences, before a person rapped at the door. When I arose and opened it, I found at the door one of the best customers I had, who, without hesitation, instantly laid out exactly the sum we so greatly wanted.

Some time after this, another circumstance happened somewhat similar to the above. I had, for the main article of life, unavoidably let my bill run to a much greater length than I had been accustomed to do. On which account, both I and my wife became extremely uneasy, and were very solicitous to have the debt immediately discharged; but at this time we were perfectly unable to discharge it, and could see no possible way by which we could do it in any reasonable time. As to borrowing of money, we were both extremely averse to it, if it could possibly be avoided. I enquired, "Have we brought this upon ourselves thro' extravagance? Our consciences bore witness that our whole conduct had been uniformly the reverse of extravagance. My wife had

been

been induſtrious and frugal in the extreme, and juſtly reputed by all who knew her, as an excellent economiſt. I then conſidered, "Could we have been more diligent, and procured more money by dint of induſtry?" We found, upon the moſt impartial examination, our conſciences were clear in this matter alſo. We then concluded, that we would have recourſe to our old expedient, and I was determined to perſevere to pray till we ſhould find deliverance. I was not unhappy: but my ſpirit became heavy and ſorrowful, and my ſoul was abſorbed in prayer. One morning we had been praying much on this account, and when we parted, I went up ſtairs to my work; but I was very reſtleſs, and thought I would pray again before I entered upon my buſineſs; I, therefore, retired to a corner of the room for the purpoſe. When I aroſe from my knees, I immediately went to work, and not without conſiderable expectation that our prayer was heard, and would be anſwered. I had not been in my employment many minutes, before my wife came up ſtairs, rather in confuſion, and brought me a letter, which ſhe ſaid was charged triple poſtage. As we were not at that juncture actually worth ſo much money, I deſired my wife to aſk the Poſt-boy, to take the letter back, and I would come to the Office and looſe it. The boy, however, left it, and when I opened it, it contained juſt as much as paid the fore-mentioned debt, the poſtage of the letter, and a trifle over.

Let the infidel put what conſtruction he pleaſes, upon caſes of the above deſcription, and call them *caſual incidents*, and what might have occurred if we had not prayed, I muſt beg leave to be of another mind, and to obſerve further, that we had not the leaſt expectation of help thro' the channel by which we were relieved, nor, in ſhort, from any quarter in particular: only we knew the Lord had heard our prayer aforetime, in ſeaſons of diſtreſs; and we believed his promiſes were like himſelf, the ſame yeſterday, to-day, and for ever. And as to the means of our deliverance, we left theſe wholly to him. So that when we prayed, our hope was firmly fixed on that God who alone brings mighty things to paſs, and who aſſuredly heareth the prayer, which goeth not out of feigned lips.

I will take the liberty of relating another inſtance, which I conceive is an infallible proof of a particular providence over us; and of the faithfulneſs of God in fulfilling his promiſes, eſpecially that promiſe of our Lord, concerning God's hearing prayer, which I have juſt recited. One night, as I lay in bed, two or three hours before day-break, I heard my little boy, (who ſlept in the ſame room,) give a deep groan: But I had no other idea, than that his ſiſter who ſlept with him, ſome way or other had given him a blow in her ſleep, which was not an uncommon caſe, ſo I took no farther notice of it, but went to ſleep again. I awoke ſoon after day-light, and, to my great ſurpriſe, ſaw the child lying on his back, on the outſide of the bed, quite at the feet. I

jumped

jumped out of bed, and took him up in my arms, when he faintly groaned and rattled in his throat, which indeed was all the appearance of life that was left, for he was cold as death, and in every other reſpect like a perſon expiring. I immediately put him into my bed, and waited the iſſue of a few minutes. My wife burſt into tears, and began to be extremely affected, and wiſhed me, without delay, to go for a doctor: But, upon examining the child, there appeared no ſymptom of life remaining. There was no pulſe: nothing to be ſeen of his eyes, but the white: His jaws were locked; ſo that the united ſtrength of us both could not open them; and every part was extremely cold. In ſhort, he was in all reſpects, apparently, a perfect corpſe. I then was conſtrained to ſay, "You ſee the child is dead, and it is of no uſe to fetch the Doctor to a dead perſon: We muſt endeavour to be reſigned to this diſpenſation of Providence, and be ſatisfied with ourſelves that we have in no-wiſe contributed to his diſſolution." My own feelings, at the ſame time, were inexpreſſible, and my wife being ſtill ſolicitous that I would haſten for the Doctor, I told her I certainly would go: But I thought we had better uſe the beſt help firſt: For it came ſtrongly to my mind, "Altho' we have no Prophet's ſtaff to put upon the child; nor a Prophet himſelf to reſtore him to life, yet the God of Prophets is now preſent." Of this I was aſſured, becauſe I felt him with me, and an unuſual power immediately came upon me, to wreſtle with him in behalf of the child. After we had unitedly beſeeched the Lord to undertake our cauſe, I roſe from my knees, and went down ſtairs, in order to go for the Doctor, my wife continuing to pray But before I opened the door to go out, I ſtood up, and again urged my requeſt to Him who has all power in heaven and on earth; and while I was praying, my wife called out to me, ſaying, "There are ſigns of life in the child." I felt myſelf encouraged. However, I went for the Doctor. But as it happened, he was not up; and as I could only ſpeak to his ſervant thro' his chamber window, I could not well relate the caſe, ſo we did not ſee the Doctor for above four hours after. When I returned, the child looked ghaſtly; but had faintly ſpoke, and aſked for ſomething to eat. In about an hour afterwards, he ſpoke more audibly, and requeſted to go down ſtairs. A perſon preſent adviſed us to dreſs him, and bring him down. After ſitting in his mother's lap about half an hour, he got down, and began running and playing about the houſe with his ſiſter, being as alert and active, as if nothing had happened. He had been quite indiſpoſed for ſome time previous to this occurrence: but, from this time, we did not perceive any thing the matter with him, and he has been remarkably well ever ſince. The above is the ſimple fact, and perſons are at full liberty to put their own conſtructions upon it. Yet that the child was actually dead, I do not aſſert, but that he

was so to all appearance, I make no doubt but that every person would have concluded, who had seen and examined him; and that he was restored from that state in answer to our joint prayers, I am fully persuaded in my own mind. So full of mercy and compassion is that God with whom we have to do!

[*To be concluded in the next.*]

An ACCOUNT of the PREACHERS who have died the past Year.

[*Concluded from page 432.*]

4. JOHN JOHNSON, an old and faithful servant of Jesus Christ. He was received on trial as a travelling Preacher in 1755, and laboured sixteen years on the Itinerant plan. Afterwards he settled in Lisburn. He was high in the esteem of our venerable Father in the Gospel, Mr. John Wesley, who for some time employed him as a general Superintendant of our connection in Ireland. He was a man deep in christian experience, a cordial friend of the Methodist Preachers, highly esteemed to the last by his brethren, who were acquainted with him, thro' the United Kingdom, and more particularly so by those who were of the same standing with himself in the work; and was also a great blessing in that part of the North of Ireland in which he laboured so many years.

He was blessed with a long life, being seventy-eight years and ten months old when he died. His pains were very excruciating during part of his last illness; yet no murmuring word dropped from his lips, nor did he, during the whole time, lose a sense of the presence of God. When one said to him, "You may look back with pleasure on a well-"spent life;" he broke out, tho' very weak, with that earnestness of expression which manifested how far any thing of that kind was from being the foundation on which his hopes were built: "I can "look back," said he, "on the time I was convinced that I was a lost "sinner: I can look back with joy on the day when Mr. Whitefield preached from that text, '*Christ our Passover is sacrificed for* "*us*, when joy so overpowered me, that whether I was in the body "or out of the body, I could not tell; and when I appear before my "Saviour, I will cast my crown at his feet." His happy spirit took its flight to see the God he loved, Dec. 29, 1803, about eleven in the forenoon.

5. *Thomas Richardson*, a young man of genuine piety, fervent zeal, and unblemished character. He was also an acceptable and useful Preacher. After preaching the Gospel of our Lord Jesus Christ for some time, as a Local Preacher in the neighbourhood of York, from a principle of pure love to the souls of men, he freely offered himself to become a Missionary to the Heathen, and, being accepted in that character, he set out from Liverpool for the West-Indies, Nov. 13, 1802. He arrived at Antigua, January 1, 1803, and after preaching a few times in that Island, sailed for Dominica, where he arrived on the 2d of February. He was received with great affection at Roseau and Prince Rupert's Bay, by the societies and congregations which his

his Predeceſſors in the work had gathered; and preached the Goſpel with great ſucceſs, eſpecially in the latter place, for ſome months. But on the 4th of October following, he was attacked with the Yellow Fever, whereby he was cut off in five days. He departed this life on Sunday, October 9, in great peace, triumphing over his laſt enemy. During the little time he laboured in Dominica, the Lord owned his labours much, and crowned them with great ſucceſs. He was exceedingly beloved by the people, and his death was greatly lamented. The reader may ſee, in the Magazine for December, 1803, two excellent Letters, written by him from Dominica, to his friends in England.

RELIGIOUS INTELLIGENCE.

The Anſwer of the General Conference of the Methodiſts in the United States of America, to the Addreſs of the Britiſh Conference.

Very dear and much reſpected Brethren,

YOUR very kind and affectionate Addreſs, from your Mancheſter Conference, dated Auguſt 5, 1803, was preſented to us by our mutual friend and brother Dr. Coke. We always have, and hope we ever ſhall receive ſuch Addreſſes from our European Brethren, with the moſt cordial ſentiments of Chriſtian friendſhip; For it is our ardent wiſh that the European and American Methodiſts may improve and ſtrengthen the bonds of Chriſtian Union, and as far as poſſible, reciprocally build each other up in the great and glorious work, in which they are both, ſo arduouſly employed. And we pray that God, our adorable Jehovah, and Redeemer, may graciouſly be pleaſed to proſper both you and us, in the bleſſed work of proclaiming the honour of our God, and of ſaving the precious ſouls of mankind.

We truly rejoice in the information given us, that the goſpel of Chriſt continues to prevail among you; and that the miſſion among the native Iriſh, is marked with hopeful and flattering proſpects. Alſo we are much pleaſed with the account of your proſperous Miſſion in the Principality of Wales, in the Welch Language: Whenever we hear of the proſperity of Zion, and of the ſucceſs of the goſpel of our Lord Jeſus Chriſt, it gives us a pleaſure far ſuperior to our powers of expreſſion: Hence we are ready upon ſuch occaſions, with overflowing hearts of love and gratitude, to proclaim with ſhouts of joy and gladneſs, "Not unto us, not unto us; but unto the Lord" be more than human aſcriptions of praiſe, of honour, and glory! May the united labours of your hands be proſpered more and more!

We alſo feel peculiar ſatisfaction at the information of the union and harmony which ſubſiſt among you in doctrine and diſcipline; and that you, our Elder Brethren, are ſtedfaſt and perſevering in the divine articles of the eſſential Divinity and efficacious Atonement of Jeſus Chriſt, and of all the benefits and privileges flowing from, and connected with the ſame; we cordially embrace the ſame important truths, and are determined to ſtand faſt and unmovable in the ſupport of this eſſential foundation of all our hopes.

The Lord has greatly proſpered our labours in theſe United States. We have at preſent increaſed to conſiderably more than one hundred thouſand members; and the

work ſtill goes on in a great and glorious manner. Our Brethren are much in the ſpirit of active perſeverance in this bleſſed work; and, by the bleſſing of God, our hearts are cemented together in love, and are bound in the ties of harmony and unity.

With reſpect to our much eſteemed Friend, and beloved Brother, Dr. Coke, he arrived among us laſt autumn, and was received by us with the ſincereſt ſentiments of reſpect and affection. Since he came into theſe States, he has travelled about three thouſand miles, viſiting our principal Societies, and preaching to crowded aſſemblies of our Citizens. His time, we truſt, has been profitably and acceptably ſpent among us, and we hope agreeably to himſelf. Your requeſt for his return, was taken into our moſt ſerious and ſolemn conſideration; and after a full and deliberate examination of the reaſons which you aſſigned in favour of his return, we have concluded that there is a probability of his being more eminently uſeful at preſent, in the way you point out, than for us to retain him, eſpecially as our beloved brother Aſbury now enjoys better health than he did ſome years ago, and, as we believe, with the aſſiſtance he can receive from our eſteemed brother Whatcoat, the work of ſuperintending the Church and Societies, can be accompliſhed in the abſence of Dr. Coke. We therefore have conſented to the Doctor's return to Europe, upon the expreſs condition that he will return to us at any time, when three of our Annual Conferences ſhall call him, or at fartheſt, that he ſhall return to our next General Conference.

And now, dear Brethren, we commend you to our common Lord, and to the Word of his Grace, hoping that you and we ſhall ever remain in the Unity of the Spirit, and Bonds of Chriſtian and Miniſterial affection, until we meet together around the Throne of God. Pray for us. We are, very dear and much affectionate Brethren, truly and ſincerely yours, in our Lord Jeſus Chriſt,

Signed by order, and in behalf of the General Conference.

FRANCIS ASBURY.
RICHARD WHATCOAT.

JOHN WILSON, *Secretary*.

Baltimore, May 23, 1804.

The ADDRESS from the IRISH to the BRITISH Conference.

Beloved, and much eſteemed Fathers and Brethren in the Lord,

YOUR laſt affectionate Addreſs, afforded us much delight. "Behold," ſaith the Pſalmiſt, "how good, and how pleaſant it "is for Brethren to dwell together "in unity!" And ſtill more can we rejoice, when that union is annually increaſing between your Conference and ours. Our hearts are moſt cordially and warmly attached to you, and we diſcover the ſame diſpoſitions towards us, in your loving Addreſs: and feeling the bleſſedneſs of brotherly love, we can truly ſay, that our hearts' deſire and prayer to God is, that the unity of the Spirit may be kept in the Bond of Peace, and be daily ſtrengthened, till we finiſh our glorious work, and meet before the Throne of our living Head, in the Realms of light.

Your noticing in your Addreſs, with ſo much pleaſure, our acceding to the terms of the legalized Fund, we cannot paſs over in ſilence. It exhibits to us a freſh proof of your ſtedfaſt affection, and readineſs of mind, to adminiſter to the neceſſities of your worn-out brethren in Ireland; and

we

we join you with all our hearts, in giving thanks to our good and gracious God, for the Inſtitution.

Your readineſs of mind to comply with our requeſt, ſo often made, for our greatly reſpected friend and brother Dr. Coke, convinces us ſtill more, of your affection towards us. We do, therefore, with confidence, unanimouſly requeſt, that he may be appointed our Preſident the enſuing year. It will, we believe, afford you pleaſure to be informed, that our love and reſpect for him increaſe every year; ſo that we were ready to look upon ourſelves as orphans, when contrary winds delayed his coming ſo long; but we made prayer to God for him, and our gracious Lord ſent him to us, the evening before our Conference began!

We are very happy to find, that our beloved brother Averell is ſo pleaſing to you; which ſhews you approve of our judgment in appointing him our Repreſentative. Knowing the integrity, affection, and worth of our brother, as well as that his ſpirit is congenial with yours, we unanimouſly chooſe him for our Repreſentative for the preſent year.

Before we conclude, we muſt obſerve, that we have great cauſe to be deeply humbled before the Lord. When the number of our people was taken, the decreaſe was ſo conſiderable, that we felt ourſelves awfully affected: our ſpirits ſunk into the duſt of ſelf-abaſement, and we reſolved to ſpend ſome time in conſidering that queſtion, What ſhall be done on our part, in order to a revival of Religion among us? The point was diſcuſſed for about three hours; during which period, the ſkies dropped fatneſs on us; and the divine Preſence conſoled us under our deep concern, and melted us into tears of contrition, and love to God and the ſouls of men. Such a viſitation from Heaven, we never witneſſed before in Conference. The converſation was concluded with prayer, and God comforted us exceedingly, with the hope of a more proſperous year.

And now, dear Fathers and Brethren, we beſeech you, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that you would ſtrive together with us, in your prayers to God for us, that our miniſtry may be more abundantly accompanied with the divine bleſſing, and more acknowledged of God to the converſion of ſinners.

Praying that the Author and Finiſher of our faith, may ſhine brighter and brighter upon you, and cauſe the word of his Grace, thro' your inſtrumentality, to run and be glorified; is the earneſt prayer of, dear Fathers and Brethren,

Your affectionate Brethren in Chriſt Jeſus.

Signed in behalf, and at the deſire of the Conference,

WILLIAM SMITH, *Secretary.*

Dublin,
July 24, 1804.

ADDRESS from the BRITISH to the IRISH CONFERECNE.

Very dear Brethren,

WE are glad to perceive in your affectionate Addreſs, preſented to us by our eſteemed brother Averell, that the ſame ſpirit of love which has uninterruptedly manifeſted itſelf, continues ſtill to exiſt in you; and we pray that it may abound yet more and more. One in purity of principle, unitedly engaged in one important undertaking, under the direction of one common

common Lord, and having one great object in view, the honour and glory of God, in the salvation of men;—may we continually provoke one another to love; may we study to preserve the unity of the Spirit in the bond of peace; and may we all more than ever be joined to the Lord, and be one spirit in him!

In compliance with your request, we appoint our respected friend and brother Dr. Coke to be the President of the next Irish Conference; and while we cheerfully comply with your unanimous wish, we cannot but adopt your language, for it does indeed "afford us pleasure to be informed that your love and respect for Dr. Coke increase every year." We also rejoice with you, that the good hand of our God has been upon him, and brought him back from America, not only in health and safety, but likewise in the fulness of the blessing of the gospel of peace.

But, dear Brethren, while we share your joys, we painfully participate in your sorrows. Such a considerable diminution of number, as appears in your Annual Report, is a circumstance that seldom occurs in the annals of Methodism; and whenever it happens, cannot fail to excite regret. When we contemplate the subject, the melancholy state of your country, with regard to public affairs, and other obvious things present themselves to our minds, all of which, as they are unfavourable to the interests of Religion, may possibly have tended to counteract the most ardent and best-directed zeal. Yet, as you have not admitted these as extenuations of any supposed neglect in your prosecution of the important work of the ministry, we dare not offer them in that point of view.

O let your thoughts, your words, and your actions be employed to ascertain the proper answer to that serious Enquiry proposed by you in the solemn presence of God, namely, "What shall be done on our part in order to a revival of Religion among us?" We pray that you may be taught of the Lord how to obtain this desirable object, and that your hopes, which have been sown in tears, may be reaped in joy.

Permit us to remind you, dearly Beloved in the Lord, that the best means we can suggest for obtaining a Revival, and which means, we desire to be enabled to attend to ourselves, are these. Let us endeavour to maintain an humble, holy, and cheerful walk with God by faith, so that the joy of the Lord may be our strength. Next to the maintaining communion with the Father and with his Son Jesus Christ, by the Spirit of Grace, let us ever keep up a lively sense of our being in the will of God, and fulfilling the work he hath given us to do. In our public ministrations, let us preach Christ crucified, regardless of those who on the one hand require a sign, and those on the other, who seek after wisdom. Let us preach a free and present salvation, without fearing pharisaism or antinomianism. Let us hold forth salvation by grace thro' faith. This is no less the grand distinguishing doctrine of Methodism, than it is the glory and excellence of Christianity. And let us contend for holiness, always remembering that the righteousness of God is revealed from faith to faith, as it is written,—"The just shall live by faith." In ruling the Church, let the meekness of wisdom be blended with the ardour of love; and the inflexibility of integrity, with all the

the ingenuouſneſs of truth; and may we for conſcience' ſake, enforce every rule and every branch of Methodiſm. Finally, may we perform all theſe things in the Name of the Lord Jeſus, acknowledging Him to be our Alpha and Omega, our All in All. Let us walk by this rule, and we hope the Lord will pour out his Spirit from on high, and abundantly refreſh his heritage.

"Now, thanks be unto God, who always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place." May He continue to be to us, as he hath hitherto been, the Father of Mercies, and the God of all Comfort, and aſſiſt us to fulfil the miniſtry we have received of the Lord Jeſus, to whom be glory for ever. Amen.

Signed in behalf of the Conference.

HENRY MOORE, PRESIDENT.

A further Extract from the Minutes, containing ſome new Rules and Regulations made at the Conference, ſhall appear in our next Number.

The following Extract from a Letter of the Rev. Mr. BLUMHARDT, Secretary to the Baſil Society, has been communicated to us by the Rev. Mr. STEINKOPFF, Miniſter of the German congregation at the Savoy.

Baſil, May 8, 1804.

I Have the ſatisfaction to inform you, that the accounts of the various Miſſionary exertions in England, produce very happy effects in different parts of Germany and Switzerland. In many places a very active zeal for the cauſe of Chriſt has been excited. Even ſome who were dead in treſpaſſes and ſins, have been quickened by means of reading the glorious triumphs of the goſpel in heatheniſh countries; and many, who were already awakened, have been encouraged to run with patience and renewed vigour, the race that is ſet before them. We do our beſt to keep alive this flame of chriſtian zeal and pleaſing activity in the cauſe of our bleſſed Redeemer. The Duchy of Wurtemberg, in which a remarkable work of divine grace has been carried on for ſome centuries paſt, continues to be favoured with the peculiar operations of the Spirit of God. There is a great village of the name of Holzgerlingen, in which a great awakening took place a year ago. It began with an inn-keeper, who had not only been a very profligate character himſelf, but whoſe houſe alſo had exhibited one continued ſcene of diſſipation and vice. This wicked man has been truly converted to God, and his houſe of ſin transformed into a Bethel. The total reformation which was to be ſeen in his whole life and conduct, produced ſuch a ſtrong impreſſion upon numbers, that about two hundred perſons have become ſeriouſly inclined, and now meet in the very ſame houſe for praying and reading the Scriptures, in which they had met before for rioting and drinking. Even among children, a work of the Spirit of God is carrying on. The ſchool-maſter, who likewiſe experienced the grace of God, baniſhed all canes and rods from his ſchool, finding that many of his children came of their own accord to him, aſking pardon for their former diſobedience with tears, and ſolemnly declaring, that it was their heart-felt wiſh, entirely to devote themſelves

ſelves to the Lord Jeſus. Similar awakenings are taking place in ſeveral other parts of Germany. There is likewiſe a glorious work of God going forward in the Canton of Bern in Switzerland. There are numbers on the mountains, as well as in the valleys, whoſe knees bow at the name of JESUS, and who ſolemnly confeſs with their tongues, that Jeſus Chriſt is LORD. Sometimes in the very ſame place, hundreds meet together. A few months ago, ſix of theſe good people came to pay us a viſit, who gave us very pleaſing accounts. Their godly ſimplicity and ſound faith afforded us great joy. They look with a ſingle eye to their divine Lord and Maſter, ſtrictly adhering to the great fundamental truths of the Bible, and being poſſeſſed not only of the form but power of godlineſs, they ſhew forth their faith by good works, loving one another, and having a hope full of immortality. They are on their guard leſt they ſhould fall into ſpiritual pride, or into ſubtle controverſies, which ſo often cauſe a decay of vital godlineſs. One of them was formerly Captain of a Swiſs Corps in the ſervice of the late French King; like Peter he roſe by falling, and having been deeply humbled, he is now fully ſenſible of his own extreme weakneſs and depravity, but at the ſame time moſt confidently relies on the infinite love and compaſſion of his dying Lord and Saviour. If he continue to be kept humble, he may become a very uſeful inſtrument in the hand of God, being a man of great talents and of a very large property. His ſins, which were many, were forgiven, therefore he loves much, and condeſcends to uſe familiarity with the vileſt characters, as ſoon as they diſcover a ſincere repentance, and are deſirous to obtain mercy.

POETRY.

(By a Youth under Sixteen.)

AUTUMN.

FAIR AUTUMN ſpreads her fields of gold,
And waves her amber wand;
See Earth its yellow charms unfold,
Beneath her magic hand!

Unrivall'd Beauty decks our vales,
Bright Fruitfulneſs our plains;
Gay Health with Cheerfulneſs prevails,
And ſmiling Glory reigns.

To THEE, great liberal Source of all,
We ſtrike our earthly lyre;
Till Fate our riſing ſouls ſhall call,
And Angels form the choir.

The Splendour that enchants our eyes,
Reminds us of thy Fame;
The bleſſings that from Earth ariſe,
Thy generous Hand proclaim.

The Plenty round our meadows ſeen,
Is emblem of thy Love;
And Harmony, that binds the ſcene,
The Peace that reigns above.

Beneath the ſickle, ſmiling round,
And in Deſtruction fair,
The golden Harveſt ſtrews the ground,
And ſhuts the labour'd year.

Man drops into refreſhing reſt,
And ſoothes his wearied brow;
With rural Peace the herds are bleſt,
And Nature ſmiles below!

O let thy Hand, parental King,
Be open to our prayers!
Unlock ſweet Plenty's liberal ſpring,
And ſhower untainted airs.

And ſend me thro' Life's noiſeleſs way,
With Innocence my guide;
Let no Temptations bid me ſtray,
And leave her angel ſide!

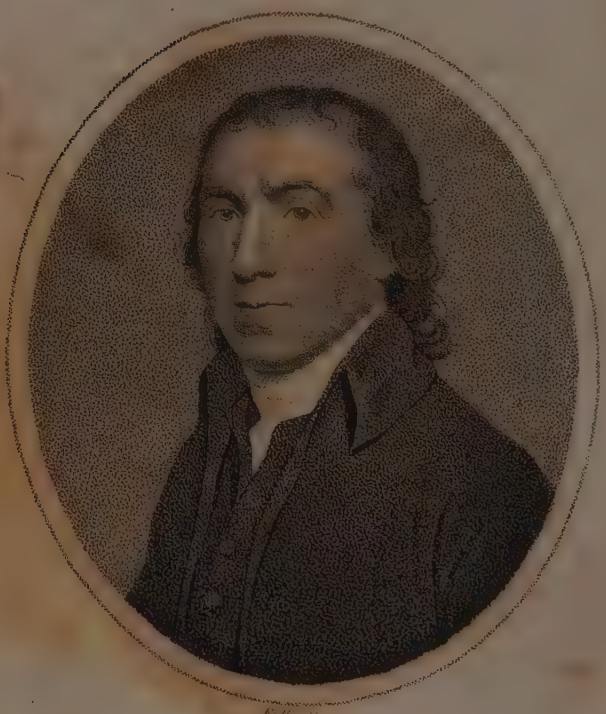
O let the Bird of tuneful breath,
The Beaſt that friſks on Earth,
The Fiſh that ſports the wave beneath,
Enjoy their ſhort-liv'd mirth!

Let no rude inſtrument of Fate,
Arreſt the fluttering wing;
No horns re-echo at my gate,
That ſmiles and ſlaughter bring.

No quavering line, with tortur'd ſhare,
In agonizing fraud,
Explore the ſtreams, that flow ſo fair,
To tempt the watery lord!

That Mercy which to Man is given,
So ſweet with dewy eyes,
O let it ſeek its native Heaven,
When gentle Pity dies!

METHODIST MAGAZINE



Mr JOHN WESLEY

THE METHODIST MAGAZINE,

FOR NOVEMBER, 1804.

BIOGRAPHY.

A short Abstract of the Account of the Conversion of SOLOMON DUITSCH, late a JEWISH RABBI.

[*Continued from page* 446.]

WHILE I was at Arnheim, there came a Jew, of the name of Scholam, and with him a woman, who called herself Rebecca. She brought a certificate, signed by the Rabbi in Amsterdam, setting forth that she had been a Christian, and had embraced the Jewish religion in Amsterdam. He gave her a particularly high character; and declared that he had examined her, and found her sincere: and he therefore requested all Jews, wherever she might come, to receive her cordially, and shew her all kindness. The Jews in Arnheim expressed much joy at the arrival of these persons, especially Solomon Cohen, then the Chief of the Synagogue. They provided them with every thing necessary for their maintenance; and I was directed to teach Rebecca Hebrew, that she might be able to repeat the usual form of prayer. I durst not refuse to do this: But the Reader may easily conceive it was very unpleasant to me to be made the instrument in such an affair. I often asked this woman how she came to adopt the resolution of leaving the Christian Religion, and going among the Jews, who are every where a despised and oppressed people: But all her answers were continually such horrid blasphemies, as I never in my life heard from the mouth even of a Jew, and such as I could not, on any account, here commit to writing. Indescribable was my astonishment at the long-suffering of God, which bears with such blasphemers who trample under foot the Son of God, and count the blood of the Covenant an unholy thing. She gave out that she was the daughter of a Lutheran Minister; but having resolved to abjure Christianity, this Jew Scholam, had assisted her in making her escape, and had then married her. As often as I enquired

enquired of her the real reaſons which had induced her to make ſuch a change, and leave her father and mother; ſhe could never give me an anſwer, but always began to rail againſt the Goſpel, declaring that the New Teſtament was falſe and forged; that there never was ſuch a perſon as Jeſus in the world, and that his whole Hiſtory was nothing elſe but lies and forgeries. I told her, that the Jews themſelves could not deny it, but all acknowledged that there was ſuch a man as Jeſus, who gave himſelf out to be the Meſſiah, and was at laſt crucified; and that the Hiſtory was even ſet forth in the Talmud. My ſpeaking thus at laſt irritated her, and ſhe accuſed me to Rab. Sol. Cohen of having endeavoured to inſtil doubts into her mind. He was greatly exaſperated, and called on me to juſtify myſelf. Oh! what a croſs was this to me! To have many combats in my own breaſt, to feel darkneſs in my mind, and at the ſame time to have to do with ſuch an inſtrument of the devil, and to be obliged to hear her blaſphemies, was truly a ſevere trial! *

About this time the Jews at Amſterdam came to know that I was reſiding at Arnheim as a Rabbi. The Elder, Sol. Cohen, was informed of all circumſtances relating to me; and he was requeſted, not only no longer to permit me to officiate as Rabbi, but to perſecute me as an apoſtate even unto death. As ſoon as

* I wiſh, for ſome particular reaſons, to take this opportunity of giving the following information. It is very common for the Jews to make great boaſtings, both in converſations and in their Writings, of the many Chriſtians, eſpecially in Amſterdam, who embrace Judaiſm. I had myſelf ſo often heard them aſſert ſuch things, that, when I was at Amſterdam in the year 1765, I took the pains to enquire more narrowly into the matter. After all my enquiries, I could hear of no more than the following perſons, who, at that time, were in that city known as proſelytes to Judaiſm.

1. A Swediſh family, who, however, were reported to have been ſecretly inclined to Judaiſm while in Sweden.

2. A Perſon of noble Birth from Litthauen; who gave the following ſilly reaſon for changing his religion, that he did it out of reverence for the beards worn by the Jews.

3. A Taylor, if I miſtake not, from Halle, who being a weak man, was ſeduced by the Jews under the idea of diſcovering great myſteries which they kept concealed among them. This man, when he finds that he ſeeks for theſe myſteries in vain, will in all probability leave the Jews again.

8. A Monk of Wurtzburg, whoſe wicked apoſtaſy proceeds ſo far, that he lets the Jews employ him as an inſtrument of making more proſelytes to their religion, wherever he has the opportunity.

This ſhort account will ſerve to ſhew, partly that the aſſertions of the Jews reſpecting the numbers who turn to them from Chriſtianity, are without foundation; and partly how much reaſon we have, from theſe few examples, to entertain an inward dread; leſt our minds ſhould be perverted, and we ſhould loſe all power of believing.

Sol.

Sol. Cohen received this intelligence, he was, as may be eaſily conceived, in extreme anger; eſpecially as the laſt mentioned affair about Rebecca had happened juſt before. He reſolved, in his fury, like Haman, to conſume and deſtroy me from the face of the earth. My hoſt, Jacob Hanau, however, wiſhed to make a cloſer enquiry into the matter; and for that purpoſe wrote to Amſterdam, to a friend in whom he could confide; and received an anſwer from him, that all the charges againſt me originated with the lame Precentor, Abraham, and were moſt probably the effect of malice. As ſoon as Jacob Hanau had received this Letter; he endeavoured in every way to encourage me, and promiſed to ſtand by me as long as he had a drop of blood in his body.

On the 9th of March 1765, my Hoſt's ſon attained the age of thirteen years, and was now of conſequence a ſon of the Law, i. e. at the period after which he ſins at his own peril; for, according to the Jewiſh doctrine, as long as a boy is under thirteen years of age, the father is accounted amenable for his miſdeeds. This day is therefore uſually obſerved with great ceremony. The young man ought to have read ſomething out of the book of the Law on the Sabbath openly in the Synagogue; but when this ſhould have been done, Sol. Cohen, in whoſe houſe their ſynagogue aſſembled, would not permit it. Jacob Hanau then ran to the cheſt, and took the book of the Law by force; but Cohen ſnatched it out of his hands again. They ſtruggled together for the book a long time, till they came to blows, and began to beat each other. What a terrible ſight in the ſynagogue was this! It threw me into a dreadful fear and anxiety, as I evidently ſaw, that all this had come to Jacob Hanau on my account, and I expected nothing leſs, than that at laſt it would fall upon me. But while they were fighting, a Jew watched the opportunity to ſlip out; and, finding the doors locked, climbed upon a wall, and called for aſſiſtance. The Chriſtians made haſte, and laid a ladder to the wall, and helped him to get down. The Jew immediately ran to a Burgomaſter, and prevailed on him to interfere. When he got back to the ſynagogue, with an officer who accompanied him, the heat of the quarrel was ſomething abated: But Jacob Hanau went immediately to the Burgomaſter to acquaint him with the circumſtances of the affair; and the magiſtrate ſent him back with another officer with directions to enjoin Solomon Cohen no longer to oppoſe Hanau's ſon, but to ſuffer him to read in the Book of the Law. This injunction, coming from one in authority, Cohen

was obliged to obey. I was ſo diſtreſſed at this occurrence, that I could neither eat nor drink; and I ſaw very plainly, that it would be impoſſible for me to continue in Arnheim; as all theſe differences had ariſen on my account. I knew not, however, where I ſhould go to. My hoſt ſoon took notice that my mind was full of trouble, and he earneſtly begged me not to give way to fear; aſſuring me, that though he had already ſuffered ſo much perſecution on my account, he was willing to fight for me again: But I told him that, tho' I acknowledged myſelf indebted to him for his kindneſs, and ought to teſtify my grateful ſenſe of it, yet I could not poſſibly remain any longer in Arnheim, and would therefore leave it about the 15th of April: on hearing which he was very ſorry.

Early in the morning of the 2d of April, as I was riſing, theſe words came into my mind: "I will inſtruct thee, and teach thee in the way which thou ſhalt go: I will guide thee with mine eye," Pſal. xxxii. 8. The words brought me great comfort, and excited in me much admiration, that the Lord ſhould look down with ſuch gracious regard upon a poor worm of earth, and deign to lead the blind. My ſoul was refreſhed greatly: but being again attacked by unbelief, and like to loſe my conſolation, I fell upon my knees, and breathed ardently to God: "O Lord! hear my voice, and hide not thy face from me. Shew me thy way, O Lord! and lead me in a plain path, becauſe of my enemies. How long wilt thou forget me, and hide thy face from me? O Lord! deliver my ſoul, that my enemy may not rejoice over me."

A few days afterwards, Jacob Hanau came to me again, and endeavoured by the moſt urgent intreaties to prevail on me to remain with him: But I refuſed ſo peremptorily, that his former love to me was changed to hatred, and he left me in a rage.

In the year 1765, on the 13th of May, I came to Weſel, where alſo I was received as a Rabbi. I had a very unhappy time at this place. On the one hand, my conſcience accuſed me of ſin in denying the Lord Jeſus; and his words in Matthew x, ("Whoſoever denyeth me before men, him will I alſo deny before my Father who is in heaven,") were like a gnawing worm at my heart. On the other hand, my wicked heart oppreſſed me with objections of all kinds againſt the Truth of the Goſpel; and particularly with diſtreſſing doubts originating in a view of the differences of religious ſects. Satan ſought "to ſift me as wheat." The converſation which I had with the Catholic Prieſts

in

in the Yacht between Bonn and Keulen, and the advice which they gave me, often came into my mind: I alſo remembered what the Rabbi, whom I had become acquainted with in Saxony, had ſaid to me: and I ſometimes thought it would be beſt for me to embrace the Romiſh Religion. Theſe thoughts were the more confirmed, when I reflected what kindneſs the Prieſts in my own native town, had ſhewn me, and what pains they had taken with me: and it alſo occurred to me, that probably by their good offices, I might again get the company of my poor child, which my paternal feelings made me greatly long for.

At laſt, on the 26th of July, I went ſo far as to write a long Letter to the Biſhop of Keulen, in which I declared my intention to him, and requeſted his anſwer by the next poſt: but as I was ſealing this Letter, my hand took ſuch a trembling, that I dropped the wax, and, in great anguiſh of mind, was conſtrained to cry out: O Lord! what wouldſt thou have me to do? How long ſhall I be kept in this ſorrowful ſtate? and then I took the Letter, and laid it up in my trunk.

The following day, the 27th of July, was a Sabbath; and I went to the Synagogue. During the worſhip, there came into the Synagogue, two Chriſtians, Miſſionaries, of thoſe who are ſent out yearly by the Jewiſh Inſtitute at Halle, in Saxony, to preach the Goſpel to this blind people. My aſtoniſhment was very great, when I obſerved, that, with the greateſt reverence and devotion, they attended to him whoſe office it was to read out of the Book of the Law. They ſtayed till the Worſhip was concluded, and then they made a ſhort addreſs to the whole aſſembly, admoniſhing them in theſe words in Iſa. i. 14, 15: "Your new moons, and your appointed feaſts my ſoul hateth," &c. I liſtened to their godly exhortation with great aſtoniſhment, and could hardly believe that they were born Chriſtians, as they were ſo ſkilful in the Hebrew Language; but rather conjectured they muſt be baptized Jews, and I felt the moſt lively deſire of an opportunity of converſing with them. The other Jews began to mock and inſult the Miſſionaries, which grieved me much; and after requeſting them to leave off their inſults, I turned to the Miſſionaries, and ſaid: "It is true that the Prophet, in the words you have cited, does very ſharply reprove the wicked people of Iſrael; but it is to be remembered, and this is a great conſolation to us, that in the 18th verſe we have theſe words: "Come now, and let us reaſon together, ſaith the Lord. Tho' your ſins be as ſcarlet, they ſhall "be

"be white as ſnow; tho' they be red like crimſon, yet they ſhall "be as wool." My Brethren, the Jews, were all very angry that I entered into any converſation with theſe perſons, and every one of them went away. The Miſſionaries then intimated to me, that they would wiſh to converſe with me in private upon theſe truths. I told them this would be very agreeable to me, and requeſted them to come in the afternoon to the houſe of Mr. Gros, No. 13, in the Low-ſtreet, where we ſhould have the opportunity of converſing together more at large.

I went home, and during dinner, had many ſour looks from the family I lodged with, becauſe I had ſpoken to thoſe heretics, who, they ſaid, were "dangerous men, roving up and down for the ſole purpoſe of diſputing with the Jews, and at firſt always ſpoke very kindly and affectionately, but ſoon came out with ſomething about their Jeſus of Nazareth, and would have the Jews believe that he was the true Meſſiah." I longed for the afternoon, and as ſoon as ever dinner was over, and the prayer uſed afterwards, was ſaid, I went to the appointed place, where I deſired the miſtreſs of the houſe to ſhew me a room, and prepare coffee, for which I would pay the next day. One of the Miſſionaries having come, we drank coffee together. But I was very careful not to diſcover that my mind had received any illumination and conviction. The firſt ſubject of his diſcourſe with me was the 9th of Daniel, out of which chapter, he endeavoured to prove, that the time fixed for the coming of the Meſſiah, was long ſince paſt; that Jeſus of Nazareth muſt be the true Meſſiah, who, according to the promiſe in the 3d of Geneſis, was to bruiſe the ſerpent's head; and that his ſufferings for ſin, propheſied of in the 53d of Iſaiah, were that righteouſneſs which is accepted in the ſight of God. "But, Sir," ſaid I, you go too faſt: it ſeems as if you would hew down a thick ſolid tree at one ſtroke; or pull it up by the roots with one hand. I do not think you will ever accompliſh any thing in this way. You begin with truths, which it is impoſſible for us to diſcuſs completely in a ſhort time. Let us rather carefully huſband the few moments we have to ſpend together, in converſing ſimply out of the Word of God, and not loſe ourſelves in prolix and complicated reaſonings." Upon this the Miſſionary took out two Books, viz. the Old Teſtament in Hebrew, and the New Teſtament in German, and laid them on the table, ſaying: "*This* Book, of the Old Teſtament, is the Book of Prophecy; and this Book, of the New Teſtament, is the Book of Fulfilment:

upon this ground, then, we will build, if you are content." I replied: "As to the Old Teſtament, I have no objection: but with reſpect to the New Teſtament, I muſt declare that I cannot receive it as true; becauſe it not only contradicts many paſſages of the Old Teſtament, but in ſeveral places it contradicts itſelf. The narrative of each Evangeliſt differs from the reſt: And then there are ſeveral goſpels in the world: The Romaniſts have theirs; the Lutherans theirs; and again the Reformed have a different one: Which of them is the right?" The Miſſionary replied: "With reſpect to what you have laſt mentioned, I would obſerve, that you are evidently in error and perverſion; and that ſatan is very buſy in inſtilling into your mind troubleſome prejudices of all kinds. I can with truth aſſure you, that among all the Religions, which are called by the name of Chriſt, there is ſtill only one harmonious Goſpel; and the only queſtion is, which party conceives the meaning of the Holy Spirit. As to your firſt objection, (the apparent contradictions to be found in the New-Teſtament,) I allow it is undeniable that difficulties do ſometimes occur, which, like the ſons of Anak, appear unconquerable; and yet they may very eaſily be ſolved. I would be glad, Sir, if you would point out ſome of theſe places." Here, dear Reader, a wide field would open itſelf to me, if I were at liberty to relate all the queſtions which I put to the Miſſionary, with his anſwers: but it would ſwell this Book to too great a bulk; and therefore it will be ſufficient to mention, that our converſation laſted upwards of three hours, and that the Miſſionary anſwered many of my objections ſo well, that I could not but reply, "Yea and Amen!" to what he ſaid. Many things, however, ſtill remained dark and unintelligible to me: But yet our interview was made a bleſſing to me. I met him again the following day at the ſame houſe; but our time was much limited. He exhorted me very affectionately to attend to my ſoul, which could find ſalvation in none other but the Lord Jeſus; but my mouth was, as it were, ſhut up; and I could not poſſibly open my mind to him. He probably ſaw my inward conviction, for he took leave of me with theſe words, (Pſal. cxxviii. 5,) "The Lord ſhall bleſs thee out of Zion; and "thou ſhalt ſee the good of Jeruſalem all the days of thy life." I went away full of trouble; for my conſcience accuſed me of miſſing a fair opportunity of declaring my ſentiments, and for having again with my mouth denied the Lord Jeſus. I became greatly diſtreſſed, thinking that all was now loſt, and that I had

no

no forgiveneſs to expect for theſe ſins. I cried out aloud: "O Lord Jeſus! is there no longer any forgiveneſs for theſe ſins to be hoped for?" I went thro' all the ſtreets of the Town, in hopes of meeting with one of the Miſſionaries again; but my labour was in vain; and my diſtreſs was greatly increaſed. *

Not long after this, there came to Weſel two travelling Jews out of Hungary, with whom I had an opportunity of converſing. I took care not to let them know who I was; but yet I could not forbear enquiring whether they had been at Nyſtatel? and what was going forward there? They related to me circumſtantially what had paſſed there with reſpect to one Solomon Duitſch, who for his crimes had been excommunicated and driven away; and that his wife was afterwards married again. Their account affected me ſo much, that I was obliged to leave them, and retire in ſecret to give my tears free courſe. From that time, I fell into ſuch a ſtate of melancholy, that I could not read a chapter in the Holy Scripture with devout attention, but was obliged to have recourſe to walking alone in order to calm my mind. In theſe walks, I once met a gentleman, leading his little daughter in his hand, who was ſo extremely like my child which I had left behind me, that the ſight of her almoſt broke my heart with ſorrow. About the ſame time, as I was paſſing by a ſoldier, ſtanding at his poſt as a centinel, he accoſted me in a very friendly manner, wiſhed me Peace in the Hebrew Tongue, and enquired after my welfare. I aſked him how he knew me? He told me, that he was quartered with Mr. Gros in the Low-ſtreet; and had liſtened ſome time at the door, when I was converſing with the Miſſionary; and that he had heard me with aſtoniſhment. Theſe words gave me great concern, for I was afraid I ſhould be diſcovered to the Jews, and be expoſed to danger in conſequence thereof. So deeply was the fear of man rooted in me! I told him, that I had indeed read the New Teſtament, but that it was above my comprehenſion,

* In confirmation of this account, I cannot forbear mentioning, that I myſelf was the perſon, who addreſſed the Jews in the Synagogue at Weſel; and it was Mr. John Martin Meuter, then my dear fellow-traveller, who afterwards had this farther converſation with Sol. Duitſch. I very well remember, that we were both much ſurprized at his acquaintance with the New Teſtament, and conjectured he had been baptized; and I particularly queſtioned him upon it. His preſent frank and open Narrative clears up the matter; and fills me with the ſincereſt love of God, who has not ſuffered our weak endeavours for the good of this poor people, to remain quite unbleſt to them. May the Saviour of men graciouſly give a farther ſpecial bleſſing to the Judæo-oriental Inſtitute of Halle, and greatly proſper the meaſures taken for the ſpreading of the light of the Goſpel among the loſt ſheep of the houſe of Iſrael, for the ſake of his eternal Love and Mercy.

and

and I ſhould be very glad to have it explained to me. The ſoldier then earneſtly recommended to me Mr. Lampen's "Covenant of Grace," in ſix volumes, and Mell's "Seven Thunders," in two volumes. I was filled with admiration, conſidering, that as it was from a ſoldier I firſt received the New Teſtament, ſo now alſo from a ſoldier I got information for the explanation of it. My curioſity to ſee theſe books was ſo great, that I went immediately to a bookſeller's and bought them, and I received much good from them, altho' all my doubts were not entirely overcome.

On the 17th of October, I determined to go to Leeuwaarden, having ſeen a paper, which gave an account of a Converſation between a pious Merchant of that place, and a Jewiſh Rabbi. I therefore wiſhed to ſee this merchant, that I might diſcover my mind to him. Wanting ſome little things for my journey, I was, by the divine Providence, directed to Mr. Bird's at the Nuremberg Corner. As ſoon as his wife ſaw me, ſhe came up to me, and ſaid, "O my Friend! how long will it be before you open your blind eyes?" I was ſurpriſed at this ſalutation, as ſhe had never ſeen me before in her life; but I immediately replied: "Worthy Madam! tho' you may think I am ſtill blind, yet I do ſincerely hope that I already ſee." She ſeemed ſtruck with what I ſaid, but did not ſpeak another word to me.

When I came home, I was requeſted by the Jews to go to Santen on the 22d of October, there to get ready certain writings on the occaſion of a Jewiſh marriage. The day before, wanting a penknife, I was led almoſt like a blind man, a ſecond time to Mr. Bird's ſhop. In a little time Mr. Mathias Joriſſen, a Student in Divinity, and brother to Mrs. Bird, came to me, and preſſed me to go with him into his room. I accepted his invitation: and we converſed together on topics taken both out of the Old and New Teſtament. I requeſted him particularly to explain to me Luke xxii. 35, 38, which I had been reading in the morning. As, however, my time was very ſhort, I was obliged to take an early leave of him, with the promiſe of again calling on him after my return from Santen. On the 22d of October, as I was ſtepping into the poſt-coach, Mr. Bird's ſon delivered me a Letter from the above-mentioned Mr. Joriſſen. My curioſity to know its contents was very great; but I was obliged to repreſs it until we got to Santen. Immediately on my arrival there, I read it thro' with much attention and profit. It contained a full explanation of

Luke xxii. 35; and Mr. Joriſſen alſo requeſted me to give him my opinion of 1 Cor. i. 21. My convictions were much increaſed by this Letter; and I was conſtrained to withdraw in ſecret, and bow my knees before the Lord Jeſus; but the enemy of ſouls, and my wicked heart, ſoon weakened theſe convictions again; the more eaſily, as I was for ſome days entirely occupied with the preparation of the before-mentioned Writings.

[*To be continued.*]

DIVINITY.

Sunday-Schools conſidered in their Nature and Deſign, and probable good Effects, in a Sermon preached for the benefit of the Inſtitution in Hull, Feb. 5, 1804. By Thomas Wood.

Puerilem inſtitutionem mundi renovationem.

Proverbs XXII. 6.

"Train up a Child in the way he ſhould go: and when he is old, he will not depart from it."

WE cannot find much connection between the ſentences contained in the Proverbs of Solomon; they being more like a treaſury of pearls, than a chain whoſe ſeveral links have any exact dependence on each other. It is ſufficient, that our text contains in it an important advice, addreſſed to Parents, Inſtructors, and Governors of Children, worthy of our cloſeſt attention, and capable to afford us inſtructive and uſeful reflections.

In the words of the text, we have two things of conſiderable importance: Firſt, The duty enjoined, "Train up a child in the way he ſhould go." The original word, here tranſlated a *child*, is uſed in the Scripture with great latitude, and runs thro' the ſeveral ſtates of infancy, childhood, and youth. The duty in order to this object, is to "train him up in the way he ſhould go." The word here tranſlated to "train up," ſignifies to dedicate, initiate, inſtruct, and ſet in order. It is uſed of Abraham's ſervants, and rendered his "trained ſervants," Gen. xiv. 14: They were trained by him, in civil and military diſcipline, and, alſo, in religious matters, as we may gather from Gen. xviii. 19, "he commanded his children and houſehold, that they ſhould keep the way of the Lord." The way in which he ſhould be trained up, is "the way in which he ſhould go:" not in the way in which he *would* go, according to the bias of depraved nature, but the way in which he *ſhould* go, or as it might be more juſtly rendered, "in his way." The ſenſe is, in ſhort, this: Dedicate a child early to God,

God, and as soon as he is capable of understanding, initiate him in his ways: carefully instruct him in the knowledge and practice of his whole duty to God and men, which he ought to observe all the days of his life.

Secondly: We have in the text the reason or motive to enforce this duty, taken from the great advantage and success, that may be hoped for from it: "And when he is old, he will not depart from it." This is not to be understood as if this effect did always and infallibly follow, on a proper education, but according to the moral probability of things. This frequently is the case, thro' the blessing of God, and what may probably be presumed and hoped will be the happy effect of a right education; because such an education has the character of a divine institution, which gives reason to hope for success; and because, in its own nature, it gives the fairest prospect of success, in a steady persevering course of religion and morality.

These observations on the text, will prepare the way for introducing the Institution of Sunday-Schools, for the instruction and improvement of children, of the rising generation, in learning and religion. This Institution for the benefit of Youth, was unknown to our forefathers, having been in existence only a few years:* And the rapid and general spread of Sunday-Schools, is the most decisive testimony of the good opinion entertained by the Public concerning them.

In the prosecution of our subject, for your further information and satisfaction, I shall notice, First, The *Nature* and *Design* of this Institution: Secondly, The *Principle* on which, and the *Manner* how it is to be conducted: And, Thirdly, The *Benefits* that are likely to arise from it.

I. The *Nature* and *Design* of this Institution, are what we are to attend to in the *first* place.

This Nation is deservedly distinguished and celebrated for the number and magnitude of its charitable institutions; which argue that the public sense is awake and directed to the inspection and relief of persons that are necessitous and wretched. Such a disposition and practice are excellent and praise-worthy, as they are

* The excellent founder of Sunday-Schools was Mr. Raikes, a gentleman of Gloucestershire, who, together with Mr. Stock, a clergyman in the same county, and who, it is believed, was equally instrumental in the business with Mr. Raikes, shewed the example, and convinced many of the utility of the plan. From Gloucestershire the Institution was quickly adopted in every county and almost every town and parish of the kingdom.

immediately calculated to alleviate the ſorrows of mortality, and ſo, proportionably, to leſſen the aggregate of human woe in the preſent life.

But a large number of theſe charitable Inſtitutions, having only in view relief that affects the body, or advantages that are limited to this world, which are excellent in their kinds, and very uſeful as far as their influence extends; fall materially ſhort of accompliſhing, inſtrumentally, ſome more important and beneficial purpoſes, namely, the ſalvation and happineſs of man, conſidered as a rational creature, a ſubject of moral government, and deſtined for perpetual exiſtence in eternity.

This Inſtitution is on a broader baſis, and carries in it a greater extent of principle and deſign. It has an eye to the health of the body, thro' the means of temperance and action; to the comforts of life, ariſing from induſtry, frugality, and honeſty; to domeſtic concord and peace, reſulting from decorum, fidelity, and love; to the improvement of Society, on the foundation of induſtry, probity, and public ſpirit; but, very particularly and ultimately, it looks to the ſoul, which has a ſuperior claim to attention, being involved in greater diſtreſſes than the body, and recommends a remedy ſufficient to extricate it, and render it permanently and eternally happy.

This, then, is a charitable and religious Inſtitution: The objects which it embraces are, in general, the children of poor parents, and its real and profeſſed deſign, is, to give them plain learning, and inſtruct them in the knowledge of God their Saviour. The human mind, without the culture of learning, is like the barren heath, or uncultivated deſert, that is overgrown with noxious weeds, which, while it yields no pleaſure to the eye of the paſſenger, is unproductive of good, and ſo is uſeleſs to the owner. Reading greatly improves the mind. It is an inlet to extenſive knowledge, and by it we can avail ourſelves of the liberal education, comprehenſive enquiry, and various experience, of illuſtrious Chriſtians and valuable authors of all kinds. No country abounds more with excellent and uſeful books than this; and many works of original merit, written in the learned or foreign Languages, are now, by the labours of our own Literati, tranſlated into the Engliſh Language, and, conſequently, all the ſtock of knowledge, which they contain, is within the reach of the mere Engliſh ſcholar; which is a privilege our progenitors had not, and which gives the children of this generation greater opportu-

nities

nities for mental improvement, than those of the preceding. Now, if children were not taught to read the Language which they learn to speak, such works, as afford a mental repast to persons of reading and taste, would be to them as tho' they were not in being.

But the Holy Scriptures infinitely exceed all human compositions. Though these were written by men, they were inspired by God: "All Scripture is given by inspiration of God," and contains a revelation of his Will, for the sole benefit of mankind. "The Scriptures," as the immortal Locke says, "have God for their author, salvation for their end, and truth, without any mixture of error, for their matter." Here we learn our pristine dignity, beauty, and excellence; the responsibility of man to his Maker; the nature and contaminating influence of sin; the inflexibility of divine justice in condemning and punishing it; and, consequently, the complete misery, total overthrow, and inevitable destruction of man for ever, if he had been left without a Saviour. Also, we meet with animating views of the divine Wisdom, in the contrivance of the mysterious and gracious plan of human redemption and salvation; the ineffable love of God, in the gift of his own Son, and in sending him into the world to save us; his incarnation, birth, life, doctrine, miracles, sufferings; death, resurrection, ascension; his atonement for sin; and his intercession at the right-hand of God, as our great High-Priest, that thro' his death men may live spiritually on earth, and eternally in heaven. We meet with the doctrine of the divine Spirit, who proceeds from the Father and the Son, to enlighten, awaken, humble, and raise the souls of men from their fall; to instruct them in the knowledge of the Father; to shew them the things of Christ, to assist them to pray for salvation, to inspire them with faith in the precious promises, and to dwell in them as his temple.

Here, then, we have the doctrine of reconciliation between God and man, "thro' means that speak its value infinite," clearly and fully set forth, and a foundation laid on which we may build securely for eternal glory. And this Book, tho' written primarily in Hebrew and Greek, yet is translated into the vernacular Language of this country, and the translation is allowed, by persons competent to judge, upon the whole, to be a fair and faithful one. Now, if children were not taught to read, this sacred Book, in many cases, would be useless to them. It is true, we have an established gospel ministry in this land, which is an invaluable privilege

vilege, and there have been many inſtances of perſons, who could not read, being enlightened and ſaved by hearing the Goſpel preached. Yet perſons that can read, are better able to underſtand the Word, when preached, can examine the Scriptures for themſelves, and read them in their houſes to their families. If perſons could not read, how could they comply with our Saviour's command, "Search the Scriptures;" with the Apoſtle's injunction, "Give attendance to reading?" Or how could they imitate the example of the noble Bereans, who, when they had heard the Goſpel, by the Apoſtle, went home, and there ſearched the Scriptures, to ſee if what they had heard delivered, would agree with the written Word; and this method confirmed them in the truth of the Goſpel. A noble example indeed, for all the hearers of the Goſpel to copy after!

Writing, and the knowledge of Accounts, are leſſer qualifications, and yet are very uſeful attainments, and eſpecially neceſſary in the commercial world. What ſphere would there be for genius and enterprize, were ſuch arts laid aſide? Perſons would move in very limited circles indeed, and commerce be greatly reſtrained. In ſuch a nation as this, the firſt in the world for enterprize and commerce, all our youths ſhould be initiated into theſe arts, to give them ability for ſome uſeful departments in life. How often do you meet with inſtances of perſons who have good natural abilities, and yet, for want of ſuch as muſt be acquired, cannot fill important and lucrative ſituations? How often do you hear, that ſuch a man is no ſcholar, that is, he does not underſtand writing nor accounts, otherwiſe his ability, care, and integrity are ſuch, as would recommend him to places of truſt, reſpectability, and emolument? In this Inſtitution, theſe uſeful arts are taught, in part, but on a ſmall ſcale, to a very limited number of children, and on a week-night, as being more proper at ſuch a time, than on the Lord's-day.

To what has been ſaid, we may add, what is of the laſt importance, a proper arrangement and elucidation of the grand and leading doctrines of the Bible. Theſe are ſet before the children, and recommended to them by the weighty authority of truth, the pleaſure of dutiful obedience, and the certainty of future reward. And, in caſe of wilful obſtinacy and frowardneſs of heart, they are enforced by the awful threatenings of divine juſtice, the terrors of impending wrath, and the unavoidableneſs of everlaſting deſtruction.

Morality,

Morality, the fruit of genuine piety, in its nature, principle, practice, and effects, is ſtrongly enjoined them, and, for ability to perform it, they are directed to Chriſt, who ſaith, "Without me ye can do nothing." Obedience to parents, is pointedly and inceſſantly urged upon them; and wicked and diſobedient children are repreſented as being under the wrath and curſe of God, and abominable in the ſight of men. Reverence and ſubjection to their ſuperiours in Church and State, are conſtantly inculcated upon them, and, in their addreſſes to the Throne of Grace, they are taught to pray for the King, as ſupreme, and for all that are in authority under him. In ſhort, a plan of inſtruction and diſcipline is purſued, that is well calculated to improve them in plain uſeful learning, to inſtruct them in the nature and neceſſity of ſalvation by Chriſt; to lead them into the enjoyment of the true religion, and, on that principle, to eſtabliſh them in the performance of every perſonal, relative, civil, and religious duty. Such is the excellent nature, and neceſſary and beneficial deſign, of this inſtitution.

[*To be concluded in the next.*]

SYSTEMATICAL DIVINITY.

CHAP. IX. *Continued.*

ANOTHER recommendation of the Scriptures is, that they afford the moſt *awful* and the moſt *amiable* manifeſtations of the GODHEAD. His glory ſhines, and his goodneſs ſmiles, in thoſe divine pages, with unparalleled luſtre. Here we have a ſatisfactory explanation of *our own ſtate*. The origin of evil is traced; the cauſe of all our miſery diſcovered; and the remedy, the infallible remedy, both clearly ſhewn, and freely offered.—The merits of the bleeding Jeſus, lay a firm foundation for all our hopes. While gratitude for his dying love, ſuggeſts the moſt winning incitement to every duty.—*Morality*, admired *morality*, is delineated in all its branches: Is placed upon its proper baſis, and raiſed to its higheſt elevation.—The SPIRIT of GOD is promiſed, to enlighten the darkneſs of our underſtandings, and ſtrengthen the imbecility of our wills. What an ample proviſion is made by theſe bleſſed Books, for all our ſpiritual wants! And, in this reſpect, how indiſputable is their ſuperiority to all other compoſitions!

Is any one convinced of *guilt*, as provoking heaven, and ruining the ſoul?—let him aſk *reaſon* to point out a mean of reconciliation,

and

and a refuge of safety. Reason hesitates, as she replies: "The Deity *may*, perhaps, accept our supplications, and grant forgiveness." But the Scriptures leave us not to the *sad uncertainty* of conjecture. They speak the language of clear assurance. God *has* set forth a propitiation. He *does* forgive our iniquities: He *will* remember our sins no more.

Are we *assaulted* by temptation, or *averse* to duty?—*Philosophy* may attempt to parry the thrust, or to stir up the reluctant mind, by disclosing the *deformity* of vice, and urging the *fitness* of things. The Bible recommends no such incompetent succours. *My grace*, says its Almighty Author, *is sufficient for thee:—Sin shall not have dominion over you.* The great JEHOVAH, in whom is everlasting strength, *He worketh in us, both to will and to do, of his good pleasure.*

Should we be visited with *sickness*, or overtaken by any *calamity*, the consolation which Plato offers, is, That such dispensations coincide with the universal plan of divine government. Virgil will tell us for relief, that afflictive visitations are, more or less, the unavoidable lot of all men. Another *moralist* whispers in the dejected sufferer's ear, "Impatience adds to the load: Whereas, a calm submission renders it more supportable."—Does the word of Revelation dispense such *spiritless* and *fugitive* cordials? No, those sacred pages inform us, That tribulations are fatherly chastisements; tokens of our Maker's love, and fruits of his care: That they are intended to work *in us*, the peaceable fruits of righteousness, and to work out *for us*, an eternal weight of glory.

Should we, under the summons of *death*, have recourse to the most celebrated *comforters* in the heathen world; they would increase our apprehensions, rather than mitigate our dread. Death is represented by the great master of their schools, "As the most formidable of all evils." They were not able *positively* to determine, whether the soul survived; and never so much as dreamed of the resurrection of the body.—Whereas, the Book of God strips the monster of his horrors, or turns him into a messenger of peace: Gives him an angel's face, and a deliverer's hand. Ascertaining to the *souls* of the righteous, an immediate *translation* into the regions of bliss; and ensuring to their *bodies*, a most advantageous *revival*, at the restoration of all things. Inestimable Book! It heals the maladies of life, and subdues the fear of death. It strikes a lightsome vista thro' the gloom of the grave; and opens a charming, a glorious prospect of immortality in the heavens.

Theſe, with many other excellencies peculiar to the Scriptures, one would imagine, more than ſufficient, to engage *every ſenſible* heart in their favour; and introduce them with the *higheſt eſteem*, into every improved converſation!

[*To be concluded in the next.*]

Doctor DODDRIDGE and the DISSENTERS.

FEW perſons of true godlineſs will read Dr. Doddridge's "Family Expoſitor" without profit, and thoſe who are able at the ſame time to read the Greek Teſtament, will find their faith abundantly confirmed by the many ſtriking tranſlations and illuſtrations of the text, which are introduced in the paraphraſe. So valuable a work could only have been produced by a man who was himſelf both learned and religious, and who delighted in the ſtudy of the Scriptures. Many other Works of the Doctor have been greatly eſteemed by pious and learned men both at home and abroad, and will, no doubt, be a bleſſing to future generations. *The Riſe and Progreſs of Religion in the Soul*, altho' but a ſmall book, contains, as Mr. Job Orton obſerves, "a body of Practical Divinity and Chriſtian Experience."

Doctor Doddridge kept an Academy at Northampton, and was in high repute for many years amongſt the Diſſenters, as a Teacher of Youth and a Divine. But it has often been the cauſe of aſtoniſhment to many perſons, that ſo few of his pupils were like himſelf, and that ſo many of them became Arians and Socinians. This can only be accounted for on the ſuppoſition that there muſt have been ſome radical defect in the Doctor's plan of education. I have converſed with ſome of his pupils who had taken Orders in the eſtabliſhed Church; but their principles were very equivocal, notwithſtanding they had ſubſcribed the *Thirty-nine Articles*.

The Doctor's great error, both as a Schoolmaſter and a Preacher, ſeems to have been *exceſs of* CANDOUR. We may poſſeſs a kind and ingenuous temper of mind towards thoſe whoſe opinions we utterly diſbelieve; but that ſpurious candour which levels the diſtinction between the grand doctrines of the Goſpel, and the latitudinarian principles of Socinianiſm, is the bane of Chriſtianity. Charity *believeth all things*, and *hopeth all things*; but it doth not teach us to believe and hope againſt Truth and the Scriptures. Charity does not require us to believe that man to be a real Chriſtian

who renounces the Atonement of Christ. How can I *believe* or *hope*, consistently with the Scriptures, that any man who *treads under foot* the Son of God, will find *redemption thro' his blood, the forgiveness of sins?* * Christian charity is bounded by christian truth, and all charity or candour beyond that, is infidel folly.

Est modus in rebus; sunt certi denique fines,
Quos ultra citraque nequit consistere rectum. † Hor.

"Have a care, O my soul," says Dr. Watts, "and stand at a "distance from their company who deny the propitiatory virtue of "the blood of Christ! Let them find a better ground to build "their hopes of pardon upon: But do thou lay thy foundation "*on this Rock, and the powers of hell shall not prevail against it.*" ‡

From a mistaken liberality of thinking, Dr. Doddridge seems to have encouraged his pupils to read various books in opposition to Christianity, and from this sort of reading, it is more than probable, that infidel opinions were infixed at an early period, in the minds of many of them. When the Doctor delivered his Lectures on Christianity, "he represented the arguments, and referred to the "authorities on both sides. The students were left to judge for "themselves, and they did judge for themselves with his perfect "concurrence and approbation." So says the Socinian Dr. Kippis, who was one of his pupils. § I cannot think, however, that Dr. Kippis was a Socinian with the perfect "concurrence and "approbation" of his master, altho' it is certain that Dr. Doddridge knew that some of his pupils "while in his school, had "embraced tenets which would render them unacceptable to most "dissenting Churches." ¶

When a Teacher is so candid and accommodating towards his Pupils, as to leave to them to read what books they please, and to embrace what opinions they please, for or against Christianity, it is not surprising that many of them should become Socinians or Deists. Such an education is certainly much to be deprecated by parents who wish to have the minds of their children imbued with Christian principles. It is in fact a *germe* from that horrible infidelity which has let loose upon Europe all the evils which the depravity of human nature can perpetrate.

* Ephes. chap. i. ver. 7. † There is a medium in things. There are certain bounds on either side of which propriety cannot exist. ‡ Dr. Watts's Works, Vol. I. pag. 411, Sermon on the Atonement. § Kippis's life of Dr. Doddridge, prefixed to the Family Expositor. ¶ Orton's life of Dr. Doddridge, p. 272.

In

In the choice of Assistants in his School, the Doctor seems to have used far less caution in some instances, than might have been expected from him. Dr. Aikin, who was afterwards a Tutor at the famous Academy at Warrington, was at one time his Assistant; and there is little reason to suppose that he would inculcate evangelical principles on the minds of the pupils at Northampton. Mr. Job Orton, another of his Assistants, was a man of a different sort; but he was full of candour. After he died, a Socinian Liturgy was introduced at his place of worship at Shrewsbury. The *rational* Dissenters, (i. e. the Arians and Socinians,) "could "not easily persuade themselves that a man of such abilities, and "general liberality of mind," as Dr. Doddridge, "could entertain "very different opinions from their own, and they wished to have "him rank more explicitly among them." * There can be no doubt of the truth of this, and therefore Dr. Doddridge was applauded for resisting the conduct of "some narrow-minded people of his congregation," who wished to exclude from the Ordinance of the Lord's-Supper "a gentleman in communion with the Church, "who was a professed Arian, and who otherwise departed from the "common standard of orthodoxy." †

We are informed that it was asserted of Dr. Doddridge, by some of his enemies, that he was a *trimmer* in the pulpit, on which Dr. Kippis says, that when he preached in different places, "he so far accommodated himself to the dispositions of the people "before whom he discoursed, as to avoid giving offence." I do not implicitly admit as truth all that Dr. Kippis chooses to say of his old master, but I cannot help reflecting, how many thousands of persons, in England and elsewhere, have reason to bless God that Mr. Wesley and Mr. Whitefield did *not* accommodate themselves to the dispositions of the people before whom they discoursed, but that, wherever they went, they preached Jesus as *the Way, the Truth, and the Life.*

Doctor Doddridge was certainly fond of applause, and much too anxious to obtain it. He too often complimented the persons to whom he wrote, in a way which they did not merit, and which was not consistent with christian simplicity. His obsequious conduct towards his superiours particularly, led him into a strain of flattery which disgusted even those whom he praised. Bishop Secker rebukes him for this sort of extravagance. "I return you many "thanks," says the Bishop, "for your favourable opinion both of

* Kippis's life of Dr. Doddridge, p. 176. †Ibid. p. 177.

"my sermon and its author, tho' expressed in a manner which you "would have forborne, if you had known me better. Plain men "should be treated in a plain way, and nobody should have things "said to him which he doth not deserve, and ought not to hear "if he did." *

After describing the mode of proceeding in Dr. Doddridge's Academy, Dr. Kippis observes, that of late years, there has been a considerable enlargement of the plan upon which several of the Dissenting Academies have been conducted, and among the *Professors* at Warrington, he mentions Dr. Taylor, Dr. Aikin, Dr. Priestley, Mr. Gilbert Wakefield, &c. without hinting that there is any difference of religious principle among the Dissenters, and confounding all the Dissenting Academies, as tho' they were all filled with Socinian Professors or Masters like that at Warrington. This is one of the arts by which the Socinian Dissenters would have the world believe that their opinions are the opinions of the Dissenters in general, when in fact, a great majority of the Dissenters in England no more believe that Socinianism is the religion of the Scriptures, than Mahometanism. †

Dr. Priestley, who is now taking "*a good long sound sleep*," ‡ informed us several years ago, that the Socinians had attained to a cool unbiassed temper of mind, in consequence of *becoming indifferent to all the modes of religion*. We cannot therefore expect them to trouble themselves about the spread of Christianity. But the truly pious Dissenters are labouring most earnestly and successfully, in various ways, both in England and abroad, for the increase of the Kingdom of Christ. The congregations of the Arians and Socinians, where the preachers have honesty enough to declare their sentiments openly, are decreasing very fast, and they would find it very difficult, in some places, to support their preachers, if it were not for the endowments of their pious ancestors, who never intended that their money should be given for the maintenance of preachers who deny the Lord that bought them.

* Letters to and from Dr. Doddridge, p. 278. † "Our Socinians now among us, "who call themselves Unitarians, are much more Mahometans than Christians." Leslie on the Truth of Christianity. ‡ *Vide* the Account of Dr. Priestley's death in the Newspapers of April last. It does not appear that Dr. Priestley went quite so far as the French Infidels. He has not published that he believed "*Death is an* ETERNAL *sleep*." But he is willing to take "a good long sound sleep" with the French, altho' he does not agree to sleep with them for ever.—See a full confutation of these Anti-christian opinions, in Mr. Benson's "Scriptural Essay, in proof of an immortal Spirit in Man." Price 6d. Sold at Mr. Wesley's Preaching-houses in Town and Country.

It is extremely to be wished that the orthodox Dissenters would no longer suffer themselves to be identified with men, whose principles are as different from theirs as light from darkness. The Government of the country ought to know that a few Socinians, who may push themselves first on political occasions, have no right to arrogate to themselves the title of the Representatives of the Dissenters of England. The principles of Mr. Fuller of Kettering, and those of Dr. Priestley differ *toto cœlo*, as may be seen from Mr. Fuller's excellent publication, intitled, "The Calvinistic and Socinian "systems examined and compared as to their moral tendency;" and there are hundreds of Dissenting ministers in the Kingdom, whose sentiments are as abhorrent from Socinianism as Mr. Fuller's.

June, 1804. ANTI-SOCINUS.

The WORD OF GOD ILLUSTRATED.

On Studying the SCRIPTURES. Sect. XV.

[*Continued from page* 463.]

AS a further key to the interpretation of the Sacred Scriptures, we must observe, that sometimes *Affirmatives* are put for the *contrary Negatives*. Thus, Deut. xxi. 8, 'Blood shall be *forgiven* them,' i. e. shall not be charged upon them.' Josh. xxii. 31, 'Ye have *delivered* the children of Israel out of the hand of the Lord,' i. e. ye have not delivered them into his hand, or exposed them to his displeasure. 2 Sam. xxi. 3, 'That ye may *bless* the inheritance of the Lord,' i. e. that it may not for your sake be cursed, or punished. Job ii. 6, 'But *save* his life,' i. e. spare it, or do not take it away. Prov. xvii. 14, '*Leave off* contention before it be meddled with,' i. e. do not at all begin it. Rev. xxii. 19, 'God shall *take away* his part out of the Book of Life,' i. e. he shall have no part at all in it.

Sometimes, on the other hand, *Negatives* are put for the *contrary Affirmatives*, and have a certain *Emphasis*, or intend more than is expressed. As Exod. xx. 7, 'The Lord will *not hold him guiltless*, that taketh his Name in vain,' i. e. will account him deeply guilty, and severely punish him. Psal. li. 17, 'Thou wilt *not despise*,' i. e. wilt highly esteem, richly reward: As Isa. lxvi. 2. lvii. 15. Thus, Prov. xviii. 5, 'It is *not good* to accept the person of the wicked,' i. e. it is very evil. Isa. xlii. 3, 'Shall he not break, nor quench,' i. e. will strengthen and cherish. Zech. viii.

17,

17, 'Do *not love* a falſe oath,' i. e. hate and abhor it. John vi. 37, 'I will in *no wiſe caſt out*,' i. e. I will freely receive, and graciouſly entertain. Matt. x. 37, 'Is *not worthy* of me, i. e. is altogether unworthy. Rom. iv. 19, '*Not weak* in the faith,' i. e. exceeding ſtrong. 1 Cor. x. 1, '*I would not have you ignorant*,' i. e. I deſire you ſhould well underſtand. Heb. x. 38, 'My ſoul ſhall have *no pleaſure* in him,' i. e. ſhall loath and abhor him, for ſo he doth backſliders, or apoſtates. To this likewiſe we may reduce Exod. xv. 26, "I will put none of theſe diſeaſes upon thee,' i. e. I will preſerve thee from them.

Sometimes *Negatives* are put for *Comparatives*, as Gen. xlv. 8, 'It was *not you* that ſent me hither, but God,' i. e. it was not ſo much you, as God, or it was rather, or chiefly God. After the ſame manner may we underſtand, Exod. xvi. 8; 1 Sam. viii. 7, and 2 Chron. xix. 6; as alſo Prov. viii. 10, where there is an *Exegeſis* in the latter part of the verſe, confirming this rule: *not* in the former part of the verſe, is *rather than* in the latter. After the ſame manner we are to expound 1 Cor. ix. 9, 10. God cares not ſo much for oxen, as for men. And much of the ſame nature are the expreſſions in Gen. xxix. 31; Deut. xxi. 15; and Luke xiv. 26, where to *hate*, is to *love leſs* in compariſon with others. In the places which follow, the word *only*, ſeems to be wanting, Gen. xxxii. 28, 'Thy name ſhall be called no more Jacob, (*only*,) but Iſrael.' Jer. xxxi. 34; and Heb. viii. 11, 'And they ſhall teach no more every man his neighbour and every man his brother' *(only.)* John v. 31, 'If I *(only)* bear witneſs of myſelf, my witneſs is not true;' and 34, 'But I receive not teſtimony from man' *only*. John xii. 44, 'He that believeth on me, believeth not on me *(only,)* but on him that ſent me.' 1 Cor. x. 34, 'Let no man ſeek his own *(only,)* but every man another's wealth.' Epheſ. vi. 7, 'With good-will doing ſervice, as to the Lord, and not to men,' *only*. Ver. 12, 'We wreſtle not againſt fleſh and blood, *(only,)* but againſt principalities, againſt powers,' &c. Philip. ii. 4, 'Look not every man to his own things, *(only)* but every man alſo to the things of others.' Coloſ. iii. 23, 'Whatſoever ye do, do it heartily as to the Lord, and not unto men,' *(only.)* Theſſ. iv. 8, 'He therefore that deſpiſeth, deſpiſeth not man *(only,)* but God.'

Sometimes, on the contrary, *Comparatives* are put for *Negatives*. Thus, Mark ix. 43; It is *better* to enter into life maimed, than having two hands to go to hell,' i. e. one is good, but the other is not;

Luke

Luke xviii. 14, 'This man went down to his houſe juſtified *rather* than the other,' that is, this man went down juſtified, but the other did not. John iii. 19, 'Men love darkneſs *rather* than light,' i. e. darkneſs, not light. 1 Cor. vii. 9, 'It is *better* to marry, than to burn,' i. e. one is good, the other is not. Of the like nature is Matt. v. 19, 'Shall be called the *leaſt* in the Kingdom of Heaven,' that is, ſhall never enter therein. Some expound alſo Matt. xxi. 3, in the ſame manner. Thus, 'Go into the Kingdom of Heaven *before* you,' i. e. they enter in, but you do not.

[*To be continued.*]

PHYSICO, or NATURAL THEOLOGY.

[*Continued from page* 467.]

"THE intimations and evidences, that I have already conſidered in behalf of a future ſtate, are founded upon a review of the human powers and faculties; and ariſe entirely from man conſidered in himſelf, or from the conſideration of this magnificent world, in which he is placed as the principal inhabitant. But there is another evidence of conſiderable force to come in aid of the general argument, and which is derived from the perfections of the Supreme Being as the Moral Governour of the Univerſe. We can never ſuppoſe, that he has brought ſuch a world of rational creatures into exiſtence, merely for the diſplay of his power, without any regard to their happineſs: And that he has imprinted in their minds the cleareſt diſtinction of right and wrong, of moral good and evil; that he has given unto them a principle of conſcience, and written within them a clear law, whilſt he himſelf pays no regard to that law, in all his dealings with his creatures. He that planted the ear, muſt he not hear; he that planted the eye, muſt he not ſee? and he who has given to ſuch creatures the cleareſt ſentiments of juſtice, muſt not he himſelf be ſtrictly and unalterably juſt? He has given us every reaſon to believe that righteouſneſs, which is our duty, is his delight; and that wickedneſs, which is ſtrictly forbidden to us, is the object of his diſapprobation: that a courſe of virtue will produce the moſt perfect happineſs, and that a vicious life muſt end in miſery. And yet, in the government of this world, we find that virtue, in numberleſs inſtances, is not rewarded, nor yet vice remarkably puniſhed, and that the preſent life is by no means a full diſplay of the perfect moral government of God.

We have ſufficient intimations from a number of circumſtances, which is the ſide that Heaven declares for, and the cauſe that God approves. The voice of conſcience, the nature and tendency of good and bad actions, prove to us, that the righteous are his delight, and the wicked the objects of his diſapprobation and diſpleaſure. But then this government is not carried to the fulleſt degree of perfection. The wicked do not always meet with a proper puniſhment, nor the righteous with a full reward. With regard to worldly proſperity, health, ſtrength, riches, and a thouſand other things; "all things come alike to all; there is one event to the righteous and to the wicked." The ſun ſhines as fair, and the rain deſcends as plentifully in the fields of the bad man as of the good. The wicked are often the moſt ſucceſsful and the moſt powerful on the earth. In death alſo we do not ſee any extraordinary diſtinction. For if the righteous poſſeſs more peace of mind, more inward tranquility and compoſure; the wicked, in the hardneſs of their heart, hold out againſt the ſtings of conſcience and the forebodings of a future judgment. They are often enabled on the ſtrength of ſuperſtition, by the aid of ſome of the forms and ceremonies of falſe religion, by confirmed habits of wickedneſs, and ſtrong principles of infidelity, to maintain a tolerable compoſure, and to leave this ſtage without any extraordinary feelings of horror, or any diſtinguiſhing mark of the juſt judgment of God.

"In the preſent mixed ſtate of things, it is impoſſible for the moral government of God to be fully diſplayed. Mankind are ſo interwoven and connected together, the good and the bad, the righteous and the wicked, that the guilty cannot be puniſhed without involving a number of innocent perſons. The puniſhment of a wicked father would greatly affect his innocent and his helpleſs offspring: Servants may be involved in the puniſhment of their Maſters, and Subjects in that of their Princes. There is no man, that ſtands ſo ſolitary and detached, that he could either ſuffer or be rewarded alone. Our intereſts are ſo blended, and mankind are ſo cloſely interwoven, that no ſingle offender could be brought to condign puniſhment not extending to ſeveral others.

"The preſent connection then muſt be totally broken and diſſolved, before the complete moral government of God can be fully diſplayed. May we not look forward then with confidence to a future world, where the wheat and tares ſhall be ſeparated; and where

where the juſtice and equity of the divine adminiſtration will be revealed before the whole world, and the ways of God juſtified to men: When all the irregularities of the preſent ſtate ſhall be corrected, and all the rational world ſatisfied, that infinite wiſdom, juſtice, and goodneſs preſide in the univerſe? Under the preſent government, good men are expoſed to a variety of ſufferings, ſome for their trial, ſome for their correction and improvement; ſome perhaps, that they may have an opportunity of diſplaying the ſtrength of religion, and the firmneſs of their faith. Sometimes they are called to ſuffer much for mankind; ſometimes for virtue and the teſtimony of a good conſcience; ſometimes for their connections and friends; but all theſe would be unneceſſary and even improper and cruel, without a regard to futurity.

"This ſtate then is no more but the beginning of an hereafter, a ſtate preparatory to that perfect world, where light, and truth, and virtue ſhall ſhine unclouded for ever and ever.

"We never can believe, that an infinitely good God would call men into exiſtence, merely to render them miſerable; or that their ſufferings ſhould greatly overbalance their enjoyments; and theſe ſufferings ſuch as were not brought upon them by their own behaviour, but a miſerable entail upon them by their ſituation or conſtitution. And yet how ſhall we account for the many miſeries, to which the race of men, and even ſome of the beſt of men are unavoidably expoſed? How many cruel tyrants and mercileſs conquerors have diverted themſelves with the pangs and miſeries of their fellow-creatures; and have involved in one common deſtruction the innocent and guilty, and butchered, in cold blood, helpleſs women and innocent children! What vaſt numbers of virtuous men have been condemned to perpetual ſlavery, or ſhut up in dark dungeons to waſte a miſerable exiſtence! The hiſtory of mankind is nothing elſe but a dreadful relation of human miſeries, wars, bloodſhed, aſſaſſinations, conſpiracies, cities pillaged and burnt, and their miſerable inhabitants doomed to cruel tortures or ſlavery: and all to gratify the pride, the ambition, the avarice or revenge of ſome of the moſt worthleſs and abandoned of the human race. What a ſcene of horror, confuſion, and injuſtice does this earth preſent, if there be not another world!

"Again, many bring into the world with them weak conſtitutions, incurable diſeaſes, and ſuch bodily infirmities and diſorders, as have rendered their whole lives a ſcene of trouble. The allot-

ment of the great bulk of mankind is invincible poverty and affliction. Many become heirs of a miſerable inheritance, being condemned by their birth to the infamy brought on by the diſgraceful lives of their parents; againſt which they are called to maintain an unavailing ſtruggle throughout life. But this is not the worſt view of the picture; how many thouſands have been doomed to long ſufferings, and at laſt to death for their inflexible adherence to virtue and to truth? Good men have been the conſtant objects of perſecution to the tyrants of this world.

"Many have paſſed thro' a long courſe of ſuffering, ſome for their patriotiſm, ſome for their friends, and ſome for their religion. Driven from their native country, and from their fortunes and families, they have dragged out a miſerable exiſtence, under the preſſure of poverty and in a foreign clime: whilſt others are condemned to gallies, to dungeons, or to the darkneſs and dampneſs of mines; or, wanderers in the deſerts, have been compelled to ſeek a precarious ſubſiſtence amidſt the ferocious beaſts of prey.

"Both ancient and modern hiſtory furniſh us with too many inſtances of tyranny exerciſed with unrelenting vengeance againſt the beſt of men. Many of the Roman emperors were monſters in human form. The dark ſuſpicious temper of Tiberius decreed to inevitable deſtruction the moſt virtuous of the Roman citizens. The hiſtory of the church preſents us with an illuſtrious band of martyrs ſuffering for the teſtimony of a good conſcience and for their firm adherence to the truth. The hiſtory of the horrid Inquiſition, is a hiſtory of racks and torments wantonly and unjuſtly exerciſed, under the impious pretence of the glory of God and the honour of religion. What then ſhall we ſay to all theſe, if there be no future ſtate, where injured virtue and innocence may meet with a recompence for all the cruelty and injuſtice, that they have ſuffered here; and where the honour of the divine adminiſtration ſhall be fully vindicated, and the vigilance and juſtice of Providence demonſtrated? Without the belief of a future ſtate, how can we ever ſincerely worſhip or love our Creator? how can we praiſe him? how can we celebrate his goodneſs, and addreſs him as our Father and our Friend?

"If there be not another world, goodneſs here ſhould produce a full and adequate reward; and, under the government of a juſt God, guilt meet with its proper puniſhment. God cannot be an unconcerned ſpectator, or regard with an equal eye the villain and the honeſt, the diſſipated and the ſober, the murderer

and the benevolent, the tyrant and the friend of man. Will there be no diſtinction between a Nero and Antoninus, between a Caligula and a Socrates, between a bloody duke of Alva, and the meek and innocent diſciples of Chriſt? God has written a fair law in our hearts, and there announced his ſovereign pleaſure, and yet in the government of the world, will he pay no reſpect to this law? will he ceaſe to follow up with proper ſanctions this clear declaration, that he has univerſally given? This preſent world can never be the perfection of moral government.

Hiſtory furniſhes us with many examples of tyrants and wicked men, leaving this ſtage in triumph and without any manifeſt declarations of the divine diſpleaſure; and at the ſame time we find in every hiſtory many inſtances of good men retiring from this turbulent ſcene without receiving any viſible token of the approbation of Providence. In the pagan world, ſome of their moſt virtuous men met with the ſevereſt perſecutions, and infamous public deaths, as the reward of their integrity. Socrates was condemned, by enlightened Athens, for attempting to lead their youth to virtue and to the knowledge of the one only living and true God. Cicero was firſt baniſhed by his ungrateful country, actuated by the influence of intriguing villains; and afterwards put to death by unrelenting tyrants, becauſe he would not countenance them in enſlaving his country. Seneca, with other illuſtrious men, were condemned by Nero for oppoſing his vicious inclinations, and for all their good counſels and attempts to lead him to virtue. Inflexible integrity and probity have brought deſtruction upon many eminent and virtuous men. The diſciples of our Lord were hated of all men for his ſake. They were accounted the offſcouring of the earth, and were often expoſed to the moſt cruel perſecutions and ignominious deaths for their adherence to the truth, and for their unwearied labours to promote the beſt intereſts of mankind. Can we ſuppoſe then that ſuch things paſs unnoticed by infinite wiſdom and goodneſs? Does God in the government of the world abandon thoſe principles which he has ſo deeply implanted in the human heart? Will there be no recompence for virtuous men in another life? Were this to be the caſe, thoſe that have ſuffered moſt in the cauſe of goodneſs, might truly ſay, that of all men they are the moſt miſerable; and that the faithful ſervants of God, of all others, have been the moſt neglected. A Roman hiſtorian, in taking a ſurvey of the world about the time of Nero's death, and the great diſtreſs brought upon good men, breaks out

into this impious reflection: "In truth," says he, "it is now "plainly proved, by the many terrible calamities, that have be- "fallen the Roman people, that the Gods exercise their care over "us, not for our security, but for their own vengeance."

Indeed without a reference to a future state, the whole moral world is a scene of imbecility, of confusion and injustice; but the admission of this principle solves and accounts for all. In the future world, all these irregularities will be rectified; vice will be punished, and virtue will be fully triumphant and completely rewarded. The present world exhibits the moral government of God in an imperfect and partial manner. We only see the parts of a scene begun here, but which is to be completed hereafter. Virtue in this life never meets with its full reward, nor produces its full effects. Its constant tendency is towards happiness; but, in the present world, these effects are constantly checked, and the happiness of good men interrupted. The future world, taken in connection with the present, will open to us a magnificent display of the wisdom, justice, and goodness of the great Governour of the Universe. Then good men will be fully satisfied, *that Wisdom's ways are ways of pleasantness, and all her paths are peace*; and the wicked will find to their everlasting confusion, that the course they have chosen ends in shame and everlasting contempt.

[*To be continued.*]

The PROVIDENCE of GOD evidenced in the following remarkable ANECDOTE.

IN Queen Anne's reign, the British Augustan age, few made a more illustrious figure than Butler, Duke of Ormond, who, for his attachment to the cause of St. Germains, was a particular favourite of the Queen, and of the Tory party, who then held the superiority in the Court. It happened once, that as his Grace, who had been appointed Lord Lieutenant of Ireland, was on his passage to undertake his government, he was forced by contrary winds, upon the then almost barren island of Ila. There was no place in this small and bleak Island, where his Excellency could find tolerable accommodation, but a poor Clergyman's house, in which were two or three small rooms, and these but very poorly furnished; however, these inconveniencies were amply compensated by the cheerful and happy disposition of the landlord, and the frugal, but decent hospitality with which his Excellency was

particularly

particularly charmed. The wind, some days after, shifting about, the Duke and his retinue prepared for setting out again on their passage; but before he went on board, being at breakfast, he asked his landlord what his living was? "Only twenty-two pounds," replied Joseph: (for that was his name.) At which his Excellency being surprized, asked again, how he came to have things so decent and neat on such a small salary? "Why," replied he, "my wife Rebecca is an excellent housewife, and as we have two cows she sells the milk and cheese, and almost supports the family; whilst we reserve my twenty-two pounds for clothes, and our children's education: For an education, at all events, I am determined to give them; and then the world is before them, let them shift for themselves." Ormond was charmed at the sight of so much contentment and genuine felicity, which this poor Clergyman enjoyed; and therefore, having made the frugal wife a handsome present, he promised to do still something more for Joseph her husband, and immediately went on board.

Joseph having waited with anxiety from time to time, to hear of something being done in his favour, in vain, at last took the resolution of going to Dublin, and pushing his fortune, for which he seemed to have had only this single opportunity in his whole life. Fully bent on his design, he set out, and soon arrived at Dublin. Being a man of some abilities, he imagined the only way to attain his end, would be, if possible, by preaching before his Excellency, and using every stroke of address to make the Duke recollect who he was, and what he had promised: He thought if he could gain his end this way, it would be more successful than by an indelicate bluntness to come to his Excellency's lodgings, and put him in mind of his promise.

Upon this he applied to the Dean, to be permitted to preach in the Cathedral next Sunday. The Dean, who knew nothing about him, and never heard of him before, seemed a little surprized at the request, and being of a humane and gentle disposition, he did not peremptorily refuse it; but judging it necessary to be somewhat acquainted with the abilities of the person to whom he was to grant this favour, he artfully entered into a conversation with this stranger, upon various subjects, and finding him to be a man possessed of no contemptible share of both natural and acquired abilities, he permitted him to preach next Sabbath afternoon before his Excellency, and the Peers and Commons. Having mounted the pulpit, he chose that remarkable text, "But

the

the chief butler, (his Grace's name was Butler,) remembered not "Joseph, but forgat him."

Here he used his utmost efforts to paint the unhappy tendency that high life has upon the great, to make them overlook beneficent actions done them on some occasions, by those that even tread in the humblest paths of indigence and obscurity: and having described the inhumanity and injustice of this negligence towards their generous benefactors, he observed, that this negligence often rather took its rise from the multiplicity of business in which they were laudably employed, or from having their ears poisoned with the fascinating adulations of that servile crowd of flatterers that never fail, on all occasions, to seduce their attention from the most noble of all pursuits,—humanity, benevolence, and compassion;—to those of sensuality, intemperance, riot, and debauchery, than from any innate depravity of heart. Having delineated this unhappy tenor of conduct at some length, and with the most pathetic, lively, and animated address, so that almost every person hearing him, felt what he said; he fully accomplished his design, by making this striking application: "And now, my honoured hearers, let us turn our thoughts inwardly, and question ourselves. Did ever I get a kind office done me by one of an inferior station of life, and to whom a bountiful providence had not been so liberal, as to worldly affluence, but had bestowed more valuable favours,—those of a kind, generous, and open heart; and, like the poor widow in the gospel, that freely gave a mite to the Poor, altho' it was all her living? And have I overlooked such generosity, and basely forgot to reward it seven-fold? Have ever I, in my life, been in such a situation, exposed to the inclemencies of the storm, and where conflicting elements seemed to conspire for my ruin; and did ever any of a low, but contented station of life, with open arms receive me, and my weather-beaten attendants, into his house, while, perhaps, his equally kind spouse was busy in heaping on plenty of fuel, to recal the heat into our chilled and benumbed limbs, and, with the utmost solicitude, preparing a repast of decent, plain, and comfortable food, to revive our exhausted spirits, and to cherish our hearts, now secure from the impetuosity of the roaring storm; nor would the kind pair permit us to venture away from their frugal, but happy abode, till serener weather, and milder skies, invited our departure, altho they had no hopes, or at least, no certainty of recompence on my part? And have I, with a baseness of soul, unworthy of my station

allowed

allowed such true benevolence to pass unrewarded, and ashamed to acknowledge my benefactors, have suffered them to languish under the iron grasp of poverty, and possibly to solicit charity's cold hand in vain?"

Here the Duke, who was, all along, all attention to the sermon, could not help examining his own conduct, and upon recollection, found that he himself was guilty of some pieces of negligence, equally criminal, and perfectly similar to this, which had just now been described in such affecting colours; but he was still more affected, when, upon a thorough examination of the parson, he found he bore a striking resemblance to the figure and features of his own hospitable Landlord in the island of Ila; and whom, till brought to recollection by this affecting discourse, he had unkindly forgotten: Upon which he turned to one of his Lords, and asked him, if this was not their old landlord in Ila? To which he replied, "Please your Excellency, I think it is." "Cause him after service, to come and dine with me." Joseph being brought in, and set down, the Duke asked him, if he did not come from Ila, and if it were not his design to put him in mind of his promise to provide for him? Here Joseph blushed, and with that ingenuity natural to a generous mind, confessed that he was the person, and that it really was his sole intention. For that he imagined his Excellency's neglect of him did not arise from a contempt of his meanness of life, or from a dishonourable shame of acknowledging a good office, when done by an inferior, which a great soul, like his Excellency's, must disdain; but from the vast and important concerns of the government, with which he was entrusted. Therefore, he accounted it no matter of surprise, that this, like a small receipt among a heap of papers, was fallen aside and lost. To which the Duke replied, "You are a worthy man!" and, immediately after dinner, he ordered some of his clerks to look over the vacancies of the church. The clerks, after searching, told his Excellency there was none but a living of four hundred pounds per annum. His Excellency answered, "There is none more deserving of it than this generous, worthy man;" and immediately preferred Joseph from his poor twenty-two pounds a-year, to four hundred pounds.

But mark the quick transition of fortune! The Whig interest getting the superiority, (for jarring interests and factions will always be joined in a free state,) the Duke of Ormond was divested of all his dignities, and escaping a trial; by

by retiring to France, he was declared a fugitive, and his large fortune was forfeited to the Crown. The generosity of his friends for some time supplied him; but, alas! these aids were soon withdrawn, and the once great Duke of Ormond, Lord Lieutenant of Ireland, Lieutenant General of her Majesty's armies, &c. &c. now found himself treading in the lowest paths of fortune, and surrounded with all the horrors of indigence, contempt, and death. But how agreeably was he surprised to find a comfortable supply from a very unexpected channel, viz. his old friend Joseph!—That generous-hearted man, hearing of his great patron's and benefactor's misfortunes, thought the least part of his duty was to spare as much as he could out of his benefice, to supply the necessities of that great and good man, from whom he had all his living; and therefore, one day, taking his wife aside, he said to her, "Rebecca, my dear, you hear what has happened to the Duke of Ormond, who liberally put us into our present affluent situation; and you know very well we can as easily live upon one hundred pounds a-year as one thousand pounds; What would you think of settling three hundred pounds a-year upon our generous patron, for life; for I hear, to the disgrace of his friends, he is in danger of perishing for want." Rebecca readily consented to so noble a proposal, and immediately Joseph modestly remitted to the Duke the first quarter of his annuity. Struck with this second act of kindness, his Grace wrote a full account of it to a great personage at Court, who, altho' in different interests, yet still preserved the laws of friendship amidst all the commotions of state, inviolable and secure. Being charmed with such true generosity in a poor man, this courtier got Joseph preferred to a second living, which made them worth eight hundred pounds a-year; but prior to this second preferment, the Duke of Ormond died in exile, so that Joseph, had it now no more in his power to relieve the wants, and alleviate the misfortunes of his noble benefactor; for he was now secure from the blustering storms of adversity, in that land of silence, where the weary are at rest.

Every circumstance of this story is true, and truth gives a value to Anecdotes of this kind. Some years ago, an officer in the army declared, that he was the grandson of the hero of our story, and used to divert himself and friends with relating these particulars respecting his benevolent progenitor, Joseph from Ila.

An

An Extract from Mr. Taylor's Account of the Rebellion in the County of Wexford.

[*Continued from page 422.*]

ON the morning of the day in which the action at Roſs took place, between the hours of five and ſix o'clock, one of the rebels that had fled from the battle, came galloping to Scollabogue-houſe, where three hundred rebels were guarding the poor Proteſtants, who had been made priſoners. When he came within hearing, he ſhouted, "Deſtroy the priſoners! deſtroy the priſoners! our friends are all cut off at Roſs!" John Murphy, who was captain of the rebel guard, told him they ſhould not, without written orders from the general. About an hour after, another meſſenger arrived, proclaiming, "Our friends are all deſtroyed! murder all the priſoners." Murphy made him the ſame anſwer. About ten o'clock, a third expreſs arrived, running on foot, crying, "The prieſt has ſent orders to put all the priſoners to death."

Immediately the rebel guard ſtripped off their coats, and prepared for murdering the priſoners, as deliberately as if they had been going to their daily employment. After ſaying their uſual prayers, croſſing and bleſſing themſelves, they divided themſelves into two parties; one to maſſacre thoſe in the dwelling-houſe, the other, thoſe that were confined in the barn. They hauled out thirty-ſeven from the dwelling-houſe, and were ſhooting them, while the other diviſion ſurrounded the barn in the moſt outrageous manner, placed ladders againſt the walls to ſtand on, and ſet it on fire all round about. The poor Proteſtants within, with the moſt lamentable cries, intreated for mercy, and preſſing forward to the back-door, caught hold of it, endeavouring to force their way out. The rebels however, crowding to that door, ſtabbed, cut, and mangled their hands in ſuch a dreadful manner, that for ſome time they were prevented. At length the weight of the people behind, preſſing upon their mangled friends in the front, made the door give way; but the mercileſs rebels, as the poor Proteſtants ruſhed out, thruſt them in again with their pikes, while others were buſy in tying bundles of ſtraw, and forcing them into the barn to increaſe the fire and the pains of thoſe innocent ſufferers. During the horrid ſcene, ſome of the rebels were loading and firing in upon them, while others were wantonly piercing their burning bodies thro' with their pikes. This was a mercy, tho' not intended as ſuch, as it put a ſpeedy period to their miſeries; or, if it were ſo intended, it only confirms the language of Scripture,—"The tender mercies of the wicked are cruel."

There was a woman in the barn, who had been wife to one of the North Cork militia, that was killed at Oulard-hill; ſhe finding

no way to escape the flames, thought she would, if possible, save her child. Accordingly she wrapt her cloak about the infant, and threw it out of the barn; but one of the wretched pike-men, thrust his pike thro' the helpless babe, and, giving a great shout, cried, "D—n you, you little heretic, get in there!" and instantly flung it into the fire. Another child, about two years old, (whose parents had been either shot or burned,) crept unperceived under the corner of the door, and lay on the outside of the house, along the wall; when the confusion had in some degree abated, the child was discovered.—Another rebel thrusting it thro', the child gave a violent shriek, and expired in dreadful convulsions. After they had finished their bloody business at the barn, they hastened to the dwelling-house, to make the tragedy more complete. Dead bodies were already strewed round the lawn before the hall-door; others were on their knees crying for mercy, but in vain: Humanity had fled the place, and mercy was not known. Of 224 prisoners, 37 were shot, 184 burned to death, and only three, viz.—Richard Grandy, Loftus Frizzel, and — Lett, were suffered to live. Among those unhappy victims, were 20 women and children.

N. B. On Saturday the 9th of June there were 184 skeletons cleared out of the barn, thrown into a ditch near the place, and slightly covered with clay.

There were many persons concerned in shooting the above unfortunate men, and each vied with the other, who should put the greatest number to death. Amongst those sanguinary heroes, stand most noted the names of Fardy, Sinnott, Redmond, and Miskella, who trampled on the wounded bodies, and behaved otherwise in so bloody a manner, as to obtain for themselves the title of the "true born Romans." Fardy was since hanged at Scollabogue for various murders.

After ending this horrid massacre, they marched, (exulting in their diabolical achievements) towards New-Ross; but the destroying angel had gone before them, and miserably defeated that huge army in which they trusted, as has been related.

As they proceeded to reinforce their brother rebels, they met multitudes of the wounded returning, some crawling along as well as they could, others on horses and on cars; they were shot thro' different parts of the body; some with broken arms, others with broken legs and thighs. Going on further, they met the remnant of the main body retreating in the greatest confusion, hurry, and noise, bringing with them cars full of the dead and wounded. They took their station on Carrigburne that night, several stole home, and never joined them more; particularly those of Barony-Forth, who, tho' a race of cowards, were cruel in the extreme. The wounded were taken to Fookes's-mill, where they had several doctors taking care of them, but, notwithstanding

all

all their attention, numbers died. They had thirteen milch cows grazing on Long-greague, the demeſne of Mr. Sutton, for their uſe, and they converted ſix houſes into hoſpitals.

The next morning Bagnel Harvey was in the greateſt anguiſh of mind, when he beheld Scollabogue houſe, eſpecially the barn, where the Proteſtants were in every attitude. Being ſo thronged, ſeveral were ſtanding up againſt the walls, others lay in heaps in each others arms, among the aſhes of the timber of the houſe; their bodies looked frightful, being burned to a cinder. He turned from the ſcene with horror, wrung his hands; told them, "There "were as innocent people burned there as ever were born; and "that their conqueſts for liberty were at an end." He ſpoke to a friend he happened to fall in with, of his own ſituation—"I ſee "now my folly in embarking in this cauſe with theſe people; "if they ſucceed, I ſhall be murdered by them,—if they are "defeated, I ſhall be hanged." And ſeeing the ſanguinary mind they poſſeſſed, he was determined to put a ſtop to it, as far as in his power lay.

Indeed he was in the greateſt diſtreſs of mind, and could not avoid ſhewing his diſlike to the inhumanity of the prieſts, which they, however, ſoon reſented, by collecting their different flocks, and pointing out to them the impropriety of having a heretic for their commander; which ſo prejudiced them againſt him, that he was now in a critical ſituation. Soon after, he was depoſed from his generalſhip, and Prieſt Roche was elected commander in chief in his room. Indeed ſuch was Harvey's conduct, in conſequence of the cruelties inflicted on the priſoners, that the prieſts were apprehenſive if they did not exert themſelves, they would loſe their conſequence among the people; and having gained their wiſh in removing Harvey from the chief command, they ſtrenuouſly exhorted them to perſevere in their glorious work. Among thoſe eccleſiaſtics who appeared moſt zealous, was prieſt Murphy of Bannow; who, in a ſpeech after the battle of Roſs, delivered himſelf as follows:

"Brethren, you ſee you are victorious every where: That the balls of the heretics fly about you without hurting you; that few of you have fallen, whilſt thouſands of the heretics are dead; and the few that have fallen, have fallen by deviating from our cauſe, and want of faith. This viſibly is the work of God, who is determined, that the heretics, who have reigned upwards of one hundred years, ſhall now be extirpated, and the true Catholic religion be eſtabliſhed." This prieſt frequently preached this doctrine to them.

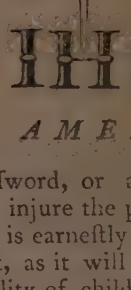
Their new commander being determined to ſhine in a conſpicuous manner, collected ſeveral bullets, which, he aſſured them he had caught in the battle of Roſs, and diſtributed ſeveral to his bre-

thren, when in the heat of action, who loaded their pieces with them; and that this was what no other army could boast of. He would also, he said, give them such gospels to hang about their necks, as would make the person who wore them, proof against all the power of heretical artillery; but that notwithstanding their extraordinary utility to the Irish army, they would be of no avail unless they were purchased. The price to the better sort of people, was half-a-crown; but as the poorer sort were so zealous in their glorious cause, he would only ask from them six-pence a piece. Thousands of them were speedily sent round the country.

An Exact Copy of Priest ROCHE's *Protection*, or *Gospel!!!*

I N R I

IN THE *NAME OF* GOD,



AND OF THE *BLESSED* VIRGIN.

A M E N.

"No gun, pistol, sword, or any other offensive weapon, "can hurt or otherwise injure the person who has this paper in "*his* possession; and it is earnestly recommended to all women "with child, to carry it, as it will be found an infallible preser-"vation against the fatality of child-bed."

No. 7601. "ROCHE."

One of these gospels was taken from off the neck of John Hay, a rebel chief, who was executed at Wexford, a few days after it was retaken by the King's army:—They were generally sewed to brown-coloured tape.

[*To be continued.*]

THE GRACE OF GOD MANIFESTED,

In an Account of the Life and Death of MARY SHEPHERD.

[*Concluded from page* 473.]

AFTER we had passed thro' a multiplicity of sorrows and disappointments together, and had often seen the hand of the Lord

Lord made bare in our behalf; my dear wife was led, at length, to forbear putting an implicit truſt in the creature: She knew the God of Jacob was her *only* refuge: and one grand effect I could plainly perceive was produced by her repeated trials and exerciſes,—ſhe was made to "ceaſe from man."

About the latter end of the year 1798, we were kindly invited by Mr. J. W. to ſettle at Banbury, as being more elegible in point of proſpect, than the ſituation we then were in. But our trials were ſo far from being leſſened by our removal, that for two years they were rather increaſed. They produced, however, thro' the divine bleſſing, the peaceable fruits of righteouſneſs, eſpecially in my dear wife, as the ſequel of her life made apparent. During the five years we were together at Banbury, ſhe bore two more children, and had one premature birth. This great affliction to our family, with the care and fatigue which, in conſequence thereof, unavoidably devolved on her, (our circumſtances not allowing us the help of a ſervant,) weakened her conſtitution exceedingly. So that it ſoon appeared it was reduced beyond the power of medicine, or the moſt auſpicious change in our circumſtances to reſtore.

She was not inſenſible of her ſituation; for ſhe began to be remarkably dead to outward things. In the midſt of her work, ſhe was frequently loſt in contemplation, and was wont to ſigh, and fervently dart her deſires towards God. She often calmly told me, that ſhe ſhould ſoon leave me and the children. But knowing how invaluable her life was to me and the family, it gave me too much pain to wiſh to dwell upon the ſubject, tho' I was always glad to improve the opportunity by ſome animating and ſhort reply. I think it was only about ſix weeks before her death, that one day ſhe ſaid to me with great ſolemnity, "I ſeem to have a preſentiment of ſome extraordinary event being about to take place, in which I am particularly intereſted. I ſhall either quickly loſe my ſenſes or my life." She had for many years been ſubject to a moſt diſtreſſing head-ach, and I was afraid, as her weakneſs increaſed, this complaint might, at length, affect her intellects. This declaration, therefore, was as a ſword piercing through my ſoul, and I began to anticipate the ſorrowful conſequences.

She was always much averſe to medical aſſiſtance; but I now prevailed upon her to ſuffer me to go for a Doctor; who, after a few interviews with her, pronounced her in the laſt ſtage of a conſumption; and honeſtly told me, that medicine would be of little or no uſe, that giving ſuck to the child, (which ſhe did till within ſix weeks of her death,) had conſiderably forwarded the conſumption, and that nothing remained, but to adminiſter the moſt nouriſhing things, as often as poſſible. This we ſtrictly attended to: But nevertheleſs, her ſtrength began to decline with amazing rapidity, and her cough-pains in the ſides and limbs, with every other conſumptive attendant, came upon her like an armed man.

I was

I was perfectly ſatisfied with the ſafety of her ſtate, not only from the ſoundneſs of her experience, and the uniformity of her life, antecedent to this period; but alſo from different intereſting converſations, we had ſoon after the commencement of her illneſs. Very early on Sunday morning, (November the ſixth,) juſt three weeks before her departure; obſerving her pains to be exceſſive, and her ſufferings very great: I ſaid, "My dear, I think it is very obvious to us both, that there is but a ſtep between you and death. How do you find the ſtate of your mind? What do you think of the proſpect before you?" She replied, without heſitation, "From the moment I was taken ill, I was perſuaded it would iſſue in my diſſolution: But I am entirely delivered from the *fear* of death; and firmly believe that I ſhall be eternally ſaved." As I knew her judgment had been well-informed in the things of God; this anſwer was very ſatisfactory to me; but ſhe added, "I want to feel more of the power of appropriating faith. At preſent, *hope* ſeems to be more my *ſhield* than faith." This obſervation, appeared not only peculiarly intelligible, but ſtill more ſatisfactory to me. For, altho' ſhe was not a ſtranger to the power of faith, and often enjoyed ſeaſons of refreſhing from the preſence of the Lord; yet ſhe was *naturally* of a low, deſponding turn of mind; and this anſwer proved to me, that grace had eſſentially changed the general diſpoſition of her ſoul. This reflection immediately gave me encouragement; and I believe we both felt much of the preſence and power of God. My dear wife, then, earneſtly lifting up her eyes to heaven, exclaimed,—

"I would be thine, thou knoweſt I would,
"And have thee all my own!"

In a ſhort time after, with peculiar ſweetneſs and animation, ſhe again exclaimed,—

"My Jeſus to know, and feel his blood flow,
'Tis life everlaſting, 'Tis heaven below!"

Theſe lines ſhe afterwards repeated very often.

It now appeared, that the Lord had broken all her bonds in ſunder, and her converſation became ecſtatic. I then ſaid, (alluding to her former obſervation,) "My dear, I think you are now ſaved by faith, as well as hope; and can uſe, with propriety, the victorious language of St. Paul, 'I know when the earthly houſe of this tabernacle is diſſolved, I have a building of God," &c. She meekly anſwered, "I have ever felt a certain backwardneſs and timidity in uſing ſtrong expreſſions; for fear they ſhould not be preciſely the language of my experience." This anſwer I well knew, was not ſo much a ſign of a defect in her faith, as of the increaſe of her humility. We afterwards converſed with unuſual freedom and ſimplicity on heavenly ſubjects, and our ſouls were deeply humbled before God.

My

My wife ſat up a little this day, (the Lord's-day,) and our houſe being contiguous to the Chapel, many perſons came to ſee her; but ſhe ſpoke very little. The nurſe put her to bed early in the evening, and ſhe was not able to get up any more. Indeed, from this time to the day of her death ſhe was, for the moſt part, in a delirium. The following evening ſeveral perſons came into the room belonging to the Claſs ſhe had been accuſtomed to meet in. She was quite pleaſed to ſee them, but ſoon turned her head away, and for ſome minutes ſeemed abſent from all in the room. At length, ſhe lifted up her eyes to heaven and with inexpreſſible fervour, cried out,—

"Oh! that my Jeſu's heavenly charms,
"Might every boſom move!" &c.

On Tueſday evening, the nurſe, ſuppoſing ſhe was dying, I ſtepped into the Chapel, (as there was a Claſs-meeting at that time) and having ſignified to my brethren the ſituation of my wife, requeſted them immediately to come into my houſe, and aſſiſt in commending her ſoul to God. Every perſon preſent appeared to be much concerned, while brother Charles Ward offered many fervent and weeping petitions on her behalf. And I cannot but obſerve here, that our friends in general, at our prayer-meetings, during my wife's illneſs, diſplayed the true ſpirit of chriſtian ſympathy, and the caſe of my wife, with the conſequent diſtreſs of the family appeared, (by the fervour of their petitions,) to lie near their hearts. However, ſhe afterwards revived, and lived till the Sunday ſe'nnight following.

One evening, when I ſtood by her bed-ſide, ſhe began to ſpeak in a calm and ſolemn manner. I immediately liſtened to hear what ſhe was uttering; when, with a low voice, but with livelineſs of ſpirit, ſhe ſaid,

"Oh glorious love,
It lifts me up to joys above!"

And then immediately exclaimed, "My God! Thou art a God at hand, and not a God afar off." The phlegm began now to prevail ſo rapidly, that ſhe could no more be underſtood by any perſon. I was not preſent, but believe from the information I received, that the laſt intelligible ſentence ſhe ſpoke, was,—

"I'll praiſe my Maker while I've breath!"

On Sunday morning, Nov. 27, the two perſons who ſat up, called me, between three and four o'clock, and ſaid, they conceived my wife was greatly altered in the courſe of the night. As ſoon as I came into the room, I perceived ſhe was dying very faſt, but totally incapable of either ſpeech or motion, ſo that we kneeled down, and ſpent ſome time in ſolemn prayer; and between ſix and ſeven o'clock, after a night of great ſuffering, having given three very deep ſighs, her happy ſpirit entered into the reſt which remains

for the people of God, where ſorrow and ſighing are no more. She was thirty-ſeven years of age.

It perhaps will be pardonable in *me*, if I ſay, that I think her excellencies, as a mother and a wife, and I may add, as a private chriſtian alſo, are not often equalled. So indelibly, indeed, are they written upon my heart, who was the daily witneſs of them for fourteen years; that, I am perſuaded, not even time itſelf, nor any poſſible occurrence, will be able to obliterate them. I cannot then but feel ſorrow of heart, and heavineſs of ſpirit, on the account of my inexpreſſible loſs! Yet, at the ſame time, I can rejoice from the moſt confirmed perſuaſion, that my dear wife, having got ſafe thro' all the ſtorms and miſeries of life, is ſafely landed in the heavenly port!

William Shepherd.

An Original Letter of the Rev. Mr. Fletcher, to Miss Perronet, written from Reading, Dec. 2, 1777, when he was on his way to the Continent, for the recovery of his health.

My dear Friend,

I Snatch a moment upon the road, to acknowledge the favour of your Letter, and to wiſh you joy in ſeeing the Lord is faithful in rewarding as well as puniſhing. I once met a gentleman, an infidel abroad, who ſaid, 'Men have no faith: If they believed that by forſaking houſes, lands, friends, &c. they ſhould receive an hundred fold, they would inſtantly renounce all: For who would not carry all his money to the bank of heaven, to receive an hundred fold intereſt?' The Papiſts have made ſo bad a uſe of the doctrine of the rewardableneſs of works, that we dare neither preach it nor hold it in a Scriptural manner. For my part, I think, that if it were properly received, it would make a great alteration in the profeſſing world. *You* dare receive it; try the mighty uſe of it; and when you have fully experienced it, do not keep your light to yourſelf, but impart it to all within the reach of your tongue and pen. I am glad you ſee that, after all, every reward beſtowed upon a reprieved ſinner, has free-grace for its foundation, and the blood of Chriſt for its mark. May the richeſt rewards of divine grace be your's, in conſequence of the moſt exalted faithfulneſs; and let me beſeech you to pray, that I may follow you, as you follow Chriſt, till our reward be full. That God may fill you with all his fulneſs, is the wiſh of, my dear friend, your obliged Brother,

John Fletcher."

RELIGIOUS INTELLIGENCE.

Extract from the Minutes of last Conference.

Q. 18. Do we agree to confirm our former Rules, prohibiting the Travelling Preachers from engaging in secular concerns?

A. Certainly; and we determine, that if any Travelling Preacher or Missionary be employed in, or carry on, any Trade, he shall, on proof thereof, be excluded from the Itinerant Plan; as we judge that such a pursuit of private emolument is incompatible with our ministerial duties.

Q. 19. What directions shall be given in respect to those Preachers to be received on trial, who have not been examined by the District Committee?

A. They shall be examined respectively by the three neareſt Superintendants.

Q. 20. How shall we further enforce the observance of the Lord's-day?

A. Let all the Rules which have been made for the observance of the Lord's-day be strictly enforced; and let all the Preachers press upon the People in their sermons and exhortations the dreadful consequences of profaning that holy day.

Q. 22. What directions shall be given in respect to Stewards?

A. Let the Rule, which existed for many years before the death of Mr. Wesley, concerning the change of Stewards, be sacredly enforced; and let a new election of the Stewards annually take place; and one Steward, at least, be annually changed.

Q. 23. How long may a Preacher remain in one Circuit?

A. No Preacher shall be permitted to remain more than two years successively.

Q. 24. As the petitioning for Preachers, embarrasses the Conference in a very high degree, and has a most direct tendency to destroy, gradually, the Itinerant Plan, What can be done to prevent this evil?

A. Let the Rule on this subject, made by a former Conference, and now existing in force, be strictly attended to; and let no Petitions be regarded but those which come from the regular organ of the People,—the Quarterly-Meeting.

Q. 25. Who are the Committee, for the ensuing year, for guarding our privileges?

A. The Rev. Dr. Coke, George Wolff, Esq. Christ. Sundius, Esq. William Marriott, Esq. Mr. Joseph Butterworth, Mr. Robert Middleton, Mr. Joseph Bulmer, Mr. Allan, the General Steward of the London Circuit, Thomas Thompson, Esq. of Hull, and all the Preachers appointed for the London Circuit.

Q. 26. Is the appointment of a monthly Fast, and a weekly Prayer-meeting, in behalf of the Nation, to be continued?

A. It is: and we earnestly exhort all our Societies to a diligent observance of them.

Q. 27. Where and when shall our next Conference be held?

A. In Sheffield, on the last Monday in July, 1805.

MISSIONARY INTELLIGENCE.

St. VINCENT'S.

WE shall now lay before our Readers an account of the Work of God in those Islands of which we have said little or nothing in our Numbers for the preceding months of this year. This we shall chiefly do in the words of the Missionaries who are labouring there. Mr. John Taylor, who writes

writes the following Letter, arrived in St. Vincent's, May 18, 1803, and was very kindly received by the members of the Society long eſtabliſhed in that Iſland. The day following, however, he was taken ſick of the fever, but thro' mercy, ſoon recovered. "I think," ſays he to Dr. Coke, on the 31ſt following, "I ſhall love this Iſland and people very well, and, I truſt, we ſhall have a revival of religion. But the wretched habitation we have to dwell in, is but 14 feet by a 11, and the chamber not near as large, and neither the roof, nor windows, nor door will keep out the rain. As for the Kitchin, you would hardly think it good enough to put coals in, in England. And unleſs the Chapel get a thorough repair, it will ſoon be as bad as the reſt of the apartments. I beg, dear Sir, you would write as ſoon as poſſible, and tell me, if you can ſpare any thing towards erecting a new habitation: For one we muſt have, or I fear both Mr. Sturgeon and I ſhall get our deaths. Mr. Sturgeon, I believe, has been labouring very faithfully ſince he came here, and he gives me every encouragement for doing the ſame. I truſt we ſhall labour together in unity and love, and ſhall ſee the pleaſure of the Lord proſper in our hands."

From Mr. JOHN TAYLOR, to Mr. BENSON.

St. Vincent's, April 7, 1804.

Dear Brother,

WE have cauſe for thankfulneſs, that the Work of God proſpers, in ſome degree, in this Iſland. Our congregations are larger than they were, our Society increaſes in number, our Claſſes are better attended, and I believe there is more harmony and concord among us than heretofore. We have added in all, ſince I came, nearly three hundred. But ſtill our number is not equal to that given in laſt year: It is only two thouſand one hundred and ſixty Coloured people, and Blacks, and nine Whites: For I have been obliged to deny tickets to many, on account of their lukewarmneſs, and neglect of the means of grace. Many of theſe, however, have ſince returned, deſiring to be tried again, and promiſe amendment. It is true, the ſlaves have many hindrances, Sunday being the chief day for them to cultivate their ground, to waſh their clothes, and go to market. Indeed the Lord's-day is, I believe, the profeſſed market day throughout all the Weſt-India Iſlands, which is undoubtedly a great curſe to them. O that this evil might be ſoon removed! Yet notwithſtanding theſe hindrances, God does convince of ſin, and ſavingly convert to himſelf ſome of theſe poor Africans; and ſome die, not only with an hope of heaven, but triumphing in full aſſurance. Very lately two, on one Eſtate, made a good exit. One of theſe, Pendar Sharpe, was about an hundred years of age. I viſited her a few days before her departure, when ſhe expreſſed the moſt lively hope of heaven. I aſked her, if ſhe had no fear of death? She anſwered, "No." She ſaid, ſhe thought about nothing but her Lord: and his comforts delighted her ſoul, eſpecially in the night, when her pain was ſo great as to prevent her ſleeping, which was often the caſe. I talked with her for ſome time, and then prayed with her, and ſhe ſeemed to be much comforted. The name of the other, whom I viſited at the ſame time, was Sarah. When I went to her bed-ſide, ſhe ſeemed to be juſt departing, and had been enquiring for me. She lifted up her

her dying hands and eyes to heaven, with tears of joy, that she was soon going to be with her Lord for ever. She had been sick for a long time, and was very poor, having, when I visited her, nothing but water: Yet I never heard her murmur. On the contrary, she was not only thankful, but rejoiced, yea, and triumphed in hope of the glory of God. A few hours after, she departed happy in the Lord. On Monday morning last, one poor sinner, a Mulatto woman, was so intent on finding peace to her soul, that she continued in the Chapel by herself, after the morning meeting, until near noon, praying to God for mercy. I hope she is not far from the kingdom of God.

On Sunday last, it was my turn to go to what we call the Windward part of the Island: where we had a Love-feast. Here we have about a thousand in Society, and only a Negro's house to meet in: So that crowds of people are obliged to stand out of doors, enduring the hot beams of a vertical sun; which would make an Englishman faint; perhaps would strike him dead: for scores have been struck dead with the heat of the sun: But Negroes can endure it better. And many of them stood, this day, about five hours from first to last. And you would have been delighted and astonished to have heard the poor Africans tell their experience, and signify how they never knew, till lately, that they had a God to serve. To this place we have to ride about sixteen miles, and the heat is often so excessive, that our faces are as red as raw flesh, and feel as if they were ready to burst. And at this time of the year, we meet a burning wind, that comes over the dry cane stubble, and nearly suffocates us. Add to this, we have to ride on the edges of precipices, scores of yards high, just over the sea, which is breaking upon the rocks with a tremendous roar; And, on the other hand, a high cliff hangs over our heads. Yet what are these difficulties if the Lord strengthen us to go through them; and if hundreds of these poor Africans get safe to heaven? May the Lord help us, and to his Name be glory! I am,

Your's, affectionately,

JOHN TAYLOR.

From Mr. ARCHIBALD MURDOCK, to Dr. COKE.

Tortola, April 14, 1804.

Rev. and dear Sir,

I Inclose you the Accounts of our receipts and expenditure, in Johannes, dollars and parts of dollars, as the exchange here varies. The Number in Society is as follows:

Blacks and Coloured, 2070.
Whites, 38.

About 440 of these attend the Supper of the Lord, and 345 meet in Band as well as Class. Many have died this year, it being a sickly season, and not a few of them happy in the Lord. Some have removed to other Islands.

Mr. Thompson arrived here on the 28th of January, and shortly after, I was seized with a fever, which confined me four weeks. The Physician who attended me gave me up as past recovery: But it pleased God to spare me a little longer. March 15, Mr. Thompson was seized with a fever, having taken cold at the Court-house. He still lingers under it, but I hope there is no danger of his life. These things, the want of a good opportunity, and Mr. Brownell's requesting me to delay going to St. Kitt's, have kept me here yet: But

But I hope to go very shortly.*

May our gracious Lord pour out abundantly, his blessing upon you, and your labours, and upon the Conference! Your humble and affectionate servant in the Gospel,

A. MURDOCK.

From Mr. BRADNOCK to the COMMITTEE.

Barbadoes, April 30, 1804.

Very Dear Sirs,

WITH much pleasure I received your very kind letter, dated February 15, three weeks after my arrival, which was on the 21st of March; I hope in the place, where God will make me useful.

Here I found a large Island, with more than one hundred and twenty thousand souls; but only twenty-four in our Society, with about forty Hearers, and a debt of thirty pounds for some repairs lately made. Truly the change to me is great from my situation in Nevis, where I had the comfort of addressing sixteen hundred hearers, and had more than twelve hundred in Society. But many are the inconveniences and hindrances, which the work of God in Barbadoes, has long had to contend with. We have not a convenient Chapel, nor a Burying Ground, and have no house for the Preacher. For that formerly occupied by the Preachers, adjoining to the Chapel, is now possessed by others, who have it in their power, (on account of our windows opening into their yard,) to prevent our private, and much to annoy our public means of grace. Brother Hawkshaw hath, for three years, lived at one of our Black Friends' houses, paying forty pounds a year for his board, which is reckoned a small sum in this country; but, as a lover of God, she is satisfied with it. Dear sirs, you are not unacquainted with the West Indies, in particular with regard to the enmity of some men, against the faithful Ministers of Christ, and the very great attention payed to the dead in these Islands. It has been said, not only in Barbadoes, but also in other Islands, "If you go to the Methodist Chapel, you shall not be interred in the Church-yard:" And the fear of this prevents many from hearing the Word. This, undoubtedly, would be removed, had we a burying-place of our own. The want of this prevents us from having any to baptize, or even many to hear.

April 18, I visited the honourable President, and presented to him my Credentials and Certificate with the City Seal. He acted the part of a worthy Magistrate, promising me the enjoyment of every privilege due to my office, and every encouragement in his power to give. As I had taken the liberty to call upon one of the Peace-officers, the Sabbath before, with a view to prevent dancing and drum-beating, I informed his Honour of the same, he said, "By all means they should be prevented;" and gave me an order, in writing to command all constables to discharge their duty, in preventing Stores being opened as well as dancing on the Lord's-Day. He asked me if I intended to baptize the people of Colour, I informed him, I did as soon as I could procure a Burying-ground. He wished me very much success in my undertaking, observing he "was sorry to say there were so many thousands in Barbadoes, who

* Mr. Brownell arrived at Tortola, June 24th last, and Mr. Murdock at St. Kitt's, a fortnight before.

who were little regarded in that reſpect." I took my leave and went to deliver my orders to the Conſtables, very happy and thankful to God and our King for our good Conſtitution. I have accompanied the Conſtables theſe two Sundays, in order to ſtimulate them to their duty. We have had good ſucceſs and no oppoſition as yet. And, although by this I ſhall expoſe myſelf to ſome danger; and be much reproached by wicked men, yet I am determined, with God's help, to be an enemy to ſin and ſatan, while I continue in this vale of tears. I had a very large congregation the laſt Sabbath; as many are coming to hear what the babbler will ſay. I have begun to put up twelve pews in our inconvenient Chapel. If by any means I may induce ſome more to attend to hear the word, which is able to ſave their ſouls. I have divided my little number into three claſſes, and, having three Leaders, I have begun a Leaders'-meeting once a week. I have alſo begun to catechiſe the Children, and have a proſpect of being uſeful to the riſing generation, if not the aged. I alſo once viſited the Country, and have had a very kind reception at the houſe of a friend, and at night a good congregation of very well behaved people. There is a proſpect of an opening in many places in the Country, but I have no horſe, therefore cannot go except when I have one ſent for me. Dear ſirs, *Grace* and *Money* are two valuable things, and much wanting with me here; and without *both*, I fear, Barbadoes, for want of one noble effort, muſt ſtill continue in her low eſtate. But if once, through God's bleſſing, and *your friendly aid*, her head were raiſed above the *obſtacles mentioned*, we ſhould no more trouble you yearly to honour our bills.—Yours in endleſs affection, ISAAC BRADNOCK.

We apprehend the following Extract of a Letter from a pious Lady, to Mr. BENSON, will be very ſeaſonable here.

Buckingham, Jan. 2, 1804.

Dear Sir,

I Am ſorry to hear our Brethren are ſo much diſtreſt for pecuniary aid. I took the liberty, ſome time ago, to mention to you, Sir, the unneceſſary expence many of our Siſters indulge themſelves in, reſpecting the article of Dreſs in particular. This I think wrong at all times, but judge it more than ordinarily ſo at ſuch a time as this, when our *Miſſionary Funds* are ſo low, and thouſands of precious ſouls are periſhing for lack of knowledge. I beg leave now again to entreat you to employ your pen in ſo noble a cauſe. I ſpeak a few words on the ſubject ſometimes, but to no effect. A word from you would probably have ſome weight on our people's minds. They do not ſee the evil of ſhewy and expenſive dreſs; and why? Becauſe ſo little is ſaid, or written on the ſubject. I think a warm addreſs to the feelings of our female Friends on the melancholy ſtate of the poor Negroes, as alſo reſpecting the need of pecuniary aid for thoſe benevolent men, who go with their lives in their hands, to carry the glad tidings of ſalvation to theſe benighted countries, would have a good effect. I do not recollect to have ſeen any thing in our Magazine lately, calculated to enforce the duty of ſelf-denial in this particular of Dreſs. I am ſometimes led to imagine, that if thoſe who can afford

afford to indulge in superfluity of apparel, would set an example of plainness and simplicity, those in inferior stations in life, would, in general, follow it. But these frequently plead, "Such and such characters dress so and so, Why may not I?" Preachers wives and daughters especially should set an example in this particular, as well as in all other things of importance, such as may be safely imitated. For upon Preachers and their Wives every eye is fixed. The good Lord grant, they may all become burning and shining lights, amidst a crooked and perverse generation. Wishing you and all your Brethren success in the Lord's work, I remain, your's,

M. A.

MISCELLANEOUS.

Dear Sir,

AN Article having appeared in your Magazine, which contains some heavy charges against the Mystics, I confide in your candour to remove any false impressions they may have made upon your Readers, by the insertion of this paper, which is not intended to promote controversy, but simply to explain and correct what is inserted respecting the Mystics in the Article adverted to.

The charges to which I allude, are in a "Sermon on the Sublimity of Devotion, from M. Saurin," in the Magazines for March and April last. Of the Mystics this Writer says, "If there ever was an erroneous and absurd system in the world, it is the system of these persons;" and this censure is rather confirmed than removed by a note that is subjoined. You must acknowledge it to be very strong and severe. It is occasioned thro' some of the Mystics making use of the following expressions, "Unitive, purgative, illuminative life;"—"passive Devotions;"—"utmost trials." I shall explain the sense in which, I conceive, these phrases have been used by the Mystics.

By *Passive Devotions* we are to understand those private *Devotions*, in which the soul, sensible of its own inability to do the good and acceptable Will of God by its own *natural* powers or self-activity, throws itself at the feet of Jesus, that he may work in it both to will, and to do, of his own good pleasure; such a soul cannot be *inactive* in doing its religious duties,—in promoting the cause of Christ, or in opposing itself, (in a christian spirit,) to every thing repugnant to it. That inward and spiritual baptism of the Holy Ghost and of fire, of which water is the outward and visible sign, they consider *purgative*, cleansing the soul from sin, and making it a fit temple for the Holy Ghost to dwell in: they also believe the life of God in the soul to be *illuminative*, enlightening the soul, *unitive*, uniting the soul with God in Christ. And that the utmost trials of our faith are sometimes necessary to our *complete* purification. Having thus stated what I apprehend to be the import of the expressions that have given offence, it must be left to the Reader to determine whether they merit the censure of Saurin—whether they are really "false conceptions," or "fooleries," "irrational and unscriptural jargon?"

The second subject to which I beg leave to call your attention, is in the same Sermon in the Number for April; where, under the fifth particular, on the Sublimity of Devotion, Saurin treats on Sacrifice, in which he says, "True Love engages us to sacrifice our interest to the beloved object." And after observing, that in a certain limited sense the Believer may be said, "as it were, to make a sacrifice of that salvation for which he longs so ardently," he adds, "on this point "indeed, (the sacrifice of our salvation,) "the Mystics have run into the most ab-"surd extravagancies; and under pre-"tence of carrying the love of God to "its utmost degree, have utterly mistak-"en its nature, and perverted its design." To prove which, he has produced a passage marked as a quotation, which he attributes to De Meaux. If he mean the famous Bossuet, Bishop of Meaux, he has probably drawn the sentiment from the thirty-four Articles of Issy, which were formed by three others in concert with De Meaux, one of which was Fenelon, Archbishop of Cambray; if I be right in the conjecture, the extract is not correct, either as to its expression or sentiment, for although the 33d Article makes a strong, and as itself says, a "false supposition," yet it does not speak of such a derilliction as would exclude God's "Grace and Love" from the object; the word Hell is not used, neither could it be, consistent with the reservation made in the Article. This remark of Saurin is the more singular, as

it

It is well known that De Meaux, whom he has placed among the Myſtics, was one of the moſt powerful antagoniſts to the doctrine of pure Love, whilſt Fenelon was as ſtrenuous an advocate for it. The four laſt of the thirty-four articles of Iſſy, were drawn up by the latter, conſequently the ſentiment Saurin thinks he diſcovers in the thirty-third Article, if it had been correct, which it is not, ſhould have been attributed to Fenelon, and not to De Meaux. Whether Fenelon believed "that the duty we owe to "God, ought to engage us to ſacrifice "our ſalvation itſelf to him," will be beſt aſcertained by his own words.

"The moſt perfect ſouls," ſays this amiable Writer, "far from ceaſing to hope for their eternal ſalvation, hope for it more ardently than the leſs perfect ſouls. For as St. Thomas ſpeaks, Love increaſeth Hope, for which reaſon it is perfectly unlawful to conſent to our own reprobation, under any pretext of conformity to the ſecret and unknown decrees of God. A diſintereſtedneſs of our Love, excludes only intereſted or mercenary affection. As for our acts of Love, and deſires of the gifts of God, which are commanded to be ſought for out of Love, and which proceed from the pureſt Love, theſe are ſo far from being excluded, that they ought to increaſe as our love increaſes. Can any one love with a moſt perfect love, that with which he loves God himſelf, and not deſire the chief good, the only neceſſary thing? Such an indifference as would either exclude intereſted or diſintereſted deſires for our ſalvation, would quite deſtroy the very nature of Love, which ought always to make us dear to ourſelves, for the ſake of God; would quite extinguiſh all inward life, would be a moſt brutal and monſtrous deſpair. We may eaſily ſuſpend our deſires for future events, which, as the ſchoolmen ſpeak, depend upon the good pleaſure of God, but we can never ceaſe to deſire thoſe good things which the will of God hath revealed to us by his Divine Law; beſides, it is certain that God deſires the ſalvation of us all, and would have us all believe ſo."*

This is the language of Fenelon: Could he more ſtrongly reprobate thoſe abſurd extravagancies M. Saurin has tacitly aſcribed to him? That there may have been ſome who have made uſe of the indiſcreet expreſſions, is not denied, but to involve all the advocates of the doctrine of pure love, in one indiſcriminate cenſure, the preceding extracts from Fenelon will prove to be neither juſt nor liberal.

It is not my deſign to involve you in any controverſy reſpecting the propriety of the ſentiments and phraſes of the Myſtics, but as they have been introduced into your miſcellany, to prevent your Readers being miſled reſpecting them, is the reaſon of your being thus addreſſed by your Brother in Chriſt,

July 19, 1804. CATHOLICUS.

As it is very far from our deſign to admit any Article into the Methodiſt Magazine, which may juſtly give offence to any body of Chriſtians, we have inſerted the foregoing communication, in order to do away all "falſe impreſſions" regarding the Myſtics, which the Writer ſeems to apprehend may be occaſioned by the tranſlation of Saurin's Sermon. We are very willing that their advocate ſhould be thus heard in their behalf. We doubt not but the Tranſlator of the Sermon could ſay much in anſwer to Catholicus: But as our publication will loſe its utility in proportion as it is made an area of controverſy, we muſt deprecate all farther diſcuſſion of the ſubject. We would only hint to Catholicus that, altho' we reſpect his abilities and his piety, we are not yet convinced that the remarks of Saurin and our Tranſlator are unfounded. The Terms mentioned to be uſed by the Myſtics are certainly "unſcriptural;" and, although an ingenious mind may annex to them a rational meaning, and explain them accordingly, we are fearful ſuch terms in common uſe would ſoon be generally deſerving of the name of "irrational."

Fenelon was a man highly venerable in many reſpects; and if the words introduced by Saurin from De Meaux, were Fenelon's, we ſhould not object to their explanation by other quotations from their Author; altho', if we were the avowed oppoſers of the Myſtics, we probably ſhould not be ſilenced by ſuch a mode of apology. If Catholicus, however, will have recourſe to the original Sermon of Saurin, we think he will diſcover that he is miſtaken as to the ſource of the quotation. We intreat him to read the whole of the Sermon; and he will find in the courſe of it ſome other paſſages from the Myſtic Writers, which our Tranſlator has omitted, and which appear to us too forcibly to ſupport M. Saurin's charge of "Extravagance."

* Fenelon's Paſtoral Letter on the Love of God, p. 7, 32.

To

To the Editor of the Methodist Magazine.

I Am directed by the Committee to send to you the following Account of the Sunday-School-Union, and to request its insertion in your valuable Magazine. I am, Sir, your's respectfully,

W. B. GURNEY, *Secretary.*

Sept. 18, 1804.

IN July 1803, a Society was instituted in London, under the title of THE SUNDAY-SCHOOL UNION, consisting of Teachers and others actively engaged in Protestant Sunday-Schools, any persons thus employed, being admitted Members on signifying their wish to any one of the Committee. The objects proposed by those who form the Union, are, *First*, to stimulate and encourage each other in the religious instruction of Children and Youth. *Secondly*, by mutual communication, to aim at improving each others method of instruction; and, *Thirdly*, to promote the opening of New Schools by their influence and personal assistance wherever it may be deemed expedient. For the attainment of these objects, the Members of the Union hold Quarterly Meetings, when the Secretary reports the State of the Schools in the metropolis and its vicinity, after which the Chairman calls upon the Members to deliver in a statement of the number of Teachers and Scholars belonging to their respective Schools, and of any interesting and useful information, or a brief relation of such circumstances, as may have occurred, of a nature calculated to promote the objects of the Union.

A *Treasurer*, and *Secretary*, and a *Committee* of eighteen other Members, are annually chosen to manage the affairs of the Institution. And, in consequence of frequent applications having been made to some of the Members of the Union, from persons in different parts of the country, who wished to institute Schools, but felt difficulties in carrying their desires into effect, a Committee for correspondence has also been appointed, to whom any, who are desirous of information, may apply, and who will likewise endeavour to promote an intercourse with the principal Schools already formed in different parts of the Kingdom, in order to collect all the information they can on the subject of Sunday-Schools. The result of which the Committee will hereafter circulate for the public benefit, in those ways which may appear to them most eligible.

Reports have been received from a large proportion of the Schools in London and its Vicinity; from which it appears, that the number of Children is greatly increasing: That many flourishing Schools have been lately formed, which are attended by Teachers who receive no emolument for their labours: And that the religious instructions which have been given, have, in a great many instances, been blessed to the conversion of the Children, and in some instances eventually to that of their Parents.

The expences incurred in carrying the designs of this Union into effect, are defrayed by Annual Subscriptions and Donations. Any persons who are disposed to favour the Society with communications, or wish for further information, are referred to the Treasurer, Mr. William Marriot, Jun. No. 55, Hoxton-square, or to the Secretary, Mr. W. B. Gurney, No. 17, Bartlett's Buildings, Holborn.

POETRY.

The LEAF. By BISHOP HORNE.

WE ALL DO FADE AS A LEAF.

SEE the leaves around us falling,
Dry and wither'd to the ground;
Thus to thoughtless mortals calling,
In a sad and solemn sound,

Sons of Adam, once in Eden,
Blighted when like us he fell;
Hear the lecture we are reading,
'Tis alas! the Truth we tell.

Virgins, much, too much, presuming,
On your boasted white and red;
View us late in beauty blooming,
Number'd now among the dead.

Griping misers, nightly waking,
See the end of all your care;
Fled on wings of our own making,
We have left our owners bare.

Sons of honour, fed on praises,
Fluttering high in fancied worth,
Lo! the fickle air that raises,
Brings us down to parent earth.

Learned sophs, in systems jaded,
Who for new ones daily call;
Cease at length, by us persuaded,
Every leaf must have its fall.

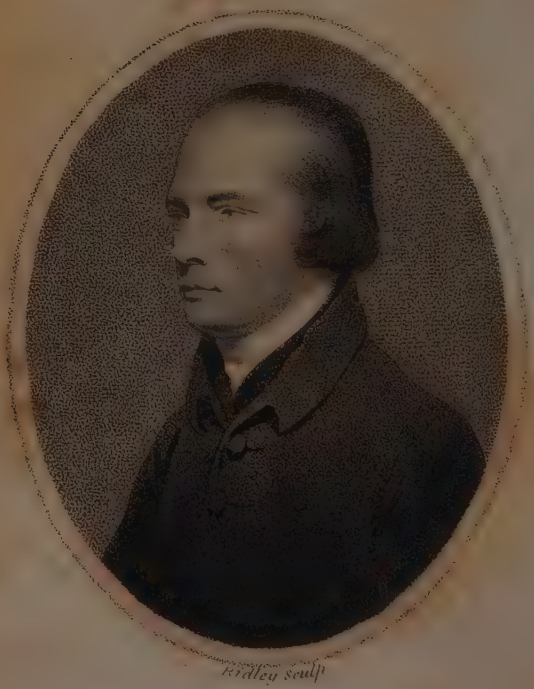
Youths, tho' yet no losses grieve you,
Gay in health and manly grace,
Let not cloudless skies deceive you,
Summer gives to Autumn place.

Venerable sires! grown hoary,
Hither turn the' unwilling eye;
Think, amidst your falling glory,
Autumn tells a Winter nigh.

Yearly in our course returning,
Messengers of shortest stay,
Thus we preach this truth concerning,
"Heaven and earth shall pass away."

On the Tree of Life eternal,
Man, let all thy hope be stay'd,
Which alone for ever vernal,
Bears a leaf that shall not fade.

METHODIST MAGAZINE



Ridley sculp.

Mr JABEZ BUNTING Aged 25

Preacher of the Gospel

THE METHODIST MAGAZINE,

FOR DECEMBER, 1804.

BIOGRAPHY.

A ſhort Abſtract of the Account of the Converſion of SOLOMON DUITSCH, late a JEWISH RABBI.

[*Continued from page* 490.]

ON the 24th of October in the morning, meditating very ſeriouſly on the twentieth chapter of Ezekiel, I was unuſually perplexed with thoſe words in the 25th verſe: "I gave them ſtatutes that were not good, and judgments whereby they ſhould not live." With all the reflections I could make upon the paſſage, I could not comprehend the ſpiritual meaning of it: and therefore, in the afternoon, on my journey back to Weſel, having the Rabbi of that place for my fellow-traveller, I could not help requeſting of him an explanation of it. He gave me a very ſhort reply, ſaying: "I have never, in my whole life, amuſed myſelf with "reading the Prophets. Why ſhould I loſe my time on them, "when I can beſtow it to better purpoſe in reading the Talmud?" I "aſked him, if then it was not lawful to read God's Word? "No!" replied he; "there is no neceſſity for our underſtanding it. We "have enough in the Talmud; and all thoſe who have betaken "themſelves to ſearching in the Prophets, have, at laſt, become "nothing but heretics and epicureans." He then began to reprove me, and caution me againſt miſpending my time on theſe matters. I could not remain ſilent, but aſked him: Whether, then, all thoſe Rabbis, who had written Commentaries on the Holy Scriptures, ſuch as Kimchi, Aben Ezra, Abarbanel, &c. were to be numbered among heretics? and alſo, why the Holy Scriptures were read every ſabbath in the Synagogues? and for what end theſe Scriptures had been written, if it were not lawful to read them? He was ſo angry at theſe queſtions, that I was obliged to hold my tongue. From this period I could find no more peace among the Jews, and in denying the Lord Jeſus before men;

and I therefore came to the fixed reſolution of leaving Weſel, which I made known to the Jews, and took my leave of them.

On the 4th of November, I went to Mr. Joriſſen, to take leave of him, and thank him for the Letter he had ſent me. While talking with him, I found my heart affected, that I could refrain no longer from declaring my real ſentiments: Yea, it was juſt as if my mouth had been opened by force, and I were conſtrained to tell what the Lord had done for my ſoul, and how he had led me, all along, like a blind man, till I could at length find no longer any reſt in Judaiſm. Now, ſaid I, is the fruit ripe; now is the time come, when I muſt come to the Lord with praiſe and thankſgiving. Now muſt I acknowledge, the Name of my King Jeſus openly before men, come what will, life or death! I then made known to Mr. Joriſſen my deſire to go to Leeuwarden; and requeſted his good offices, and letters of recommendation, that my undertaking might have a proſperous event. What Mr. Joriſſen's joy was on hearing my relation, may be eaſily judged; as nothing is more reviving to a child of God, than the enlargement of Jeſu's kingdom, and the recovery of one of the loſt ſheep of Iſrael.

Mr. Joriſſen requeſted me to come again in the evening; and aſſured me that I ſhould have his aſſiſtance when neceſſary. At the appointed time I went accordingly; and found with him, among ſeveral other good friends, Mr. de Wylick, preacher of the French congregation. With theſe perſons I had much converſation, and it was at laſt determined by them, that I ſhould remain at Weſel, and be received into their communion. Mr. Bird and the other friends, took on them the charge of providing me with meat and drink, and other neceſſaries. I cannot expreſs the joy which I now felt in my heart. I often thought of my brother, the Rabbi in Saxony, and wiſhed he were but preſent, that he might ſee that his prejudices againſt the Chriſtians, were only ſuggeſtions of the devil.

The next morning, at five o'clock, a man came, and took my things to the houſe of Mr. Joriſſen's father; while I went to Mr. Bird, and paſſed the whole day with him. I had already taken leave of my brethren after the fleſh, but they did not know whither I was going. They began therefore to be very anxious, ran to the poſt-houſe, and to every quarter of the town, to enquire after me; and not being able to hear any tidings of me, there were great

mourning

mourning and lamentation among them. In the evening, I was carried to the houſe of a very reſpectable perſon, Mr. Arnoldus van Mook, Maſter of the reformed School of the Town, where a room was prepared for my own uſe, and I was ſupplied with every neceſſary, eſpecially with excellent and edifying books. Some days afterwards, Mr. Joriſſen brought me the account of the Converſion of Rabbi Jachiel Hirſchlein, which gave me inexpreſſible pleaſure. At firſt, I had many viſits from the chriſtians, who were curious to ſee me; which often interrupted me, and hindered my meditations on God's Word. The poor Jews made uſe of every art to make me go back from my intention; and when they ſaw they could not ſucceed, they endeavoured, according to their uſual practice, to ſlander me to the Chriſtians. For the firſt three weeks I had no freedom in my mind to eat the food of the Chriſtians; and could not take any thing but bread, butter, coffee, beer, or wine. I was greatly ſurpriſed, that during this time, not one of the miniſters enquired after me, much leſs made any offer to inſtruct me in divine truth. The devil, or I would rather ſay, my own wicked heart, thence took occaſion to vex me with many unpleaſing thoughts. I thought they would have done here, as formerly the Romiſh Prieſts in my native town had done, who, without any invitation on my part, of their own accord, came ſeveral times to viſit me. At laſt, one evening when Mr. Joriſſen came to me, as uſual, he aſked if I would go with him to a minister? I replied to this queſtion with a joyful "Yes!" and we went both together to a miniſter of the name of Windies, who had with him, at the time, another miniſter, Mr. Carp. They put ſeveral queſtions to me, which I anſwered as the Lord gave me to ſpeak. In taking leave of them, I could very eaſily diſcover that they were for ſome reaſon diſpleaſed with Mr. Joriſſen; and particularly noticed an expreſſion of Mr. Carp's which he made uſe of to me; ſaying to me, "Mr. Joriſſen ſhall be your Rabbi!" which words ſounded very ſtrange to me, and much diſquieted me all that night.

The next morning, reading as uſual in the Holy Scriptures, I came to the vth chapter of Ezekiel, where the words in the 1ſt verſe attracted my notice: "Son of man, take thee a ſharp knife; take "thee a barber's razor, and cauſe it to paſs upon thine head, and "upon thy beard; then take thee balances to weigh, and divide "the hair." I could not but wonder why the Lord, who in the

xixth of Leviticus had expreſsly prohibited the children of Iſrael from ſhaving the beard, ſhould yet give ſo oppoſite a command to Ezekiel, who was alſo a prieſt and a prophet? My wonder was augmented, when I remarked that the Prophet did not offer any objection to it, as he had done on another occaſion mentioned in the 4th chapter. While meditating on the ſubject, I felt a ſtrong impreſſion on my mind, as if theſe words had been addreſſed to me, as they were to the Prophet. I wiſhed to oppoſe and overcome it, but I had neither reſt nor eaſe: I continually had this rebuke conveyed to my mind: "How long wilt thou continue in "ſubjection to the law? How long wilt thou oppoſe the Word "of God?" In great perplexity, I fell down on my knees, and ſighing, ſaid, "Lord! what wouldſt thou have me to do? Strengthen "me to combat with my wicked heart, and enable me to deny "myſelf, and do thy holy will." I then took a pair of ſciſſars in my right hand, and a looking-glaſs in my left, and began to cut my beard with great quaking and trembling. It is indeſcribable what I felt while I was engaged in this work; ſo that I ſpent upwards of two hours about it. I then lay down for a little repoſe, and when I awaked, my mind was ſo full of peace and comfort, that I could moſt heartily thank the Lord for his powerful aid, which he had granted to me an unworthy creature. O! that I could, at all times and in all circumſtances, fully believe that he will help, and that I could place an entire reliance upon him.

On the following Sunday I made a beginning, and went to Church, for the firſt time, to hear the preaching of God's Word. I cannot ſay that I felt much under the ſermon: but the manner of the Chriſtians' worſhip was exceedingly reviving to me; ſo that I often thought, "O! that my brethren according to the fleſh were preſent; ſurely they would be aſhamed of the ignorance and the irreverence which prevail in their ſynagogues."

I paſſed my time, until the 4th of February 1766, chiefly alone in my room, meditating on God's Word, reading religious books, and praying conſtantly. With reſpect, however, to my inſtruction in Chriſtianity, I muſt obſerve, that, from the 4th of Nov. 1765, to the 4th of Feb. 1766, I had only once the opportunity of converſing, for about an hour, with the miniſter, Mr. Windies. It was not my fault that I did not converſe with him more frequently; for I often ſent the ſervant-maid of the houſe to the miniſters, eſpecially to Mr. Snyder, requeſting them to let me know when it would be

convenient

convenient to converſe with me: But it ſeems that their affairs never left them time to comply with my deſire: And ſo I had to commune with my ſorrowful heart alone. At laſt, hearing that Mr. Synder had expreſſed his determination to have nothing to do with me, becauſe he had, a little time before, been impoſed on by a Jeweſs, who had offered to be baptized, I ſaw I ſhould never ſucceed by ſending meſſages; and therefore I went myſelf; but ſtill in vain. This was a fair occaſion for the ſubtle adverſary to preſs me hard with various ſuggeſtions, in order to diſcourage me, and totally extinguiſh the feeble ſpark, which was ſtill, ſtill in my heart. Ah! if the Lord had not graciouſly taken care of me, my condition would have been truly deplorable. But it is an eternal truth, that when men turn away their faces from a weary and heavy-laden ſoul, Jeſus the true Saviour, enquires after it, ſeeks it out, and cries, "Why weepeſt thou? Whom ſeekeſt thou?" by which the ſoul is taught to renounce confidence in the creature, and acknowledge that every thing has wrought together for good.

On the 4th of February 1766, in the afternoon, my hoſt, Arnoldus van Mook, with his family and myſelf, were invited to go to the miniſter, Mr. Carp, that evening, at 7 o'clock. We went accordingly; and after we had ſpent an hour in converſation, the table was ſpread, and we ſat down together. During the ſupper, the miniſter began to queſtion each one as to the ſtate of our ſouls. I lifted up my heart to God, that he would give me to ſpeak the truth with freedom and ſimplicity; and deliver me from all fear of man. At laſt it came to my turn to anſwer the miniſter's queſtion: "Solomon! how is it with your ſoul?" I replied in nearly the following words: "I do not, reverend Sir, fully com-"prehend your queſtion. If you ſuppoſe me to be a deceiver, I "am not worthy to be in your company to ſit at your table, and ſtill "leſs to have ſuch a queſtion put to me. If you regard me as "one deſiring and ſeeking for ſalvation, which is indeed the truth, "alas! you will eaſily conceive the ſtate of ſuch a ſoul, hungry "and thirſty, unſatisfied, and ready to periſh. I will now, how-"ever, ſpeak out, let what may be the conſequence; even tho' "it ſhould induce you to put me out of your houſe. It is now "thirteen weeks ſince I joined myſelf to the reformed congrega-"tion in this town. I have from time to time been in expectation "that I ſhould ſoon receive inſtruction in thoſe truths which are

"neceſſary

" neceſſary to the happineſs and perfection of a Chriſtian; but in " vain: I have rather been like a ſheep without a ſhepherd. Not " one of the ſhepherds, whoſe office it is to feed the ſheep, has in " all this time looked after me; and the pains I have taken to this " end have been all fruitleſs. My hoſt is here preſent, and can " teſtify how often I have gone myſelf; but to no purpoſe! After " what I have ſaid, is it any longer neceſſary to give an anſwer to " the queſtion, How it is with my diſtreſſed ſoul? If you were " unwilling to inſtruct me in Chriſtianity, or receive me into the " church of this place, why ſhould you fear to inform me of it, a " poor worm of earth? that I might know whether I am to turn " to the right hand or the left. The Lord who has brought me " hitherto, will ſurely not forſake me." I could proceed no farther; for a flood of tears guſhed from my eyes, and interrupted my diſcourſe. The miniſter attempted to conſole me; but I could now receive no conſolation; and after prayer went home with a troubled heart. The conſequence, however, of this interview was, that the miniſter made a beginning in inſtructing me, and a monthly allowance of half a louis-d'or was ordered me by the magiſtracy. Tho' indeed this miniſter did teach me out of Lampen's pamphlet " On the Covenant of Grace," yet it ſeems that his time was ſo much occupied, that he could attend to me only once in 14 days.

Soon after this time, I received a viſit from a Jew of the name of Levi, who informed me that he had long ſought an opportunity of converſing with me, but out of fear of the Jews, had not before ventured to come to me. I received him in a friendly manner, and enquired what he wanted with me. In apparent trouble of mind, he replied: "O Rabbi! my buſineſs is ſolely " to requeſt your advice, what I muſt do. For ſome time paſt, I " have felt many ſtrong alarms of conſcience; ſo that I know not " what way to take." I ſaid to him: " My dear brother! I muſt " in the firſt place, requeſt you not to call me Rabbi, which title " no longer belongs to me: My whole wiſh is to be a diſciple my- " ſelf. With reſpect to the deſire you have expreſſed of having " my advice, it appears rather ſtrange to me, as you cannot be " ignorant of my having embraced Chriſtianity: And I am " afraid you will not be diſpoſed to follow my advice, if I give it. " However, I would aſk you one queſtion, What is the nature of " your perplexity?" "I do not know it myſelf," replied he, "only my mind is often ſo troubled, that I am at a perfect loſs

"what to do. When I was in the 15th year of my age, I had "often a great inclination to be a Chriſtian, altho' I did all in my "power to repreſs it. As ſoon, however, as I heard of what you "had done, my inclination was re-awakened, and ſince that time, "I have had no peace. I am now come here, and beg of you "to favour me with your advice. Is peace to be found in "the Crucified?" I replied: "O yes, brother! true and "everlaſting peace is to be found in him alone. But my queſtion "is ſtill unanſwered. Tell me ſhortly the cauſe or origin of your "inclination; for I cannot poſſibly deſire a thing, unleſs I am "firſt convinced of the excellency, utility, or neceſſity of it. What, "then, has induced you to wiſh to become a Chriſtian? What "excellency do you diſcover in the Lord Jeſus, to invite you to "faith in him?" His anſwer was, that he could make no further reply to theſe queſtions, than what he had already made; and he added, that his deſires had been ſo excited, that he had provided himſelf with a New Teſtament, and read it conſtantly: and he then took it out of his boſom. "But," continued he, "what "ſhall I ſay? The four Evangeliſts I have read with wonder, and "have watered many of the leaves with my tears: But the "Epiſtle to the Romans, and the other Epiſtles, I cannot poſſibly underſtand; they are too dark for me."

I was very ſorry for this man, as I could not but obſerve that he was in the greateſt perplexity of mind. I requeſted him to come to me again a few days afterwards, and I would in the mean time, ſpeak to my friends on the ſubject of our converſation. He then told me what an uproar there had been among the Jews on my account; and that they had been in all places to enquire after me: But that, when at laſt they came to underſtand that I had fallen among the Puritans, they were very much caſt down. * On his going away, I recommended to him to read the New Teſtament devoutly and attentively, and eſpecially theſe words of John xvi. 9, "When the Comforter is come, he ſhall convince the "world of ſin, of righteouſneſs, and of judgment:" and I adviſed him perſeveringly to pray for this Holy Spirit. I alſo gave

* It has been a ſtanding maxim with the children of darkneſs, to load thoſe who fear God, with all kinds of reproachful names, in order to bring the practical obſervance of true Chriſtianity into contempt and ſuſpicion, and this artifice of ſatan has, alas! ſucceeded with many weak minds. "Woe to the world becauſe of "offences!" In the parts about Weſel, the low and vulgar claſs of people call ſuch as have their ſouls awakened, and walk uprightly by the Name of "Feinen," i. e. refined folks, or Puritans.

him

him the account of the converſion of Rabbi Jachiel Hirſchlein to read. A few days afterwards, I took an opportunity of mentioning this circumſtance to my friends, who adviſed me to uſe every prudent precaution, as they were afraid that there was ſome ſecret, malicious contrivance of the Jews in it. My poor brother Levi ſoon came to me again, and ſaid: "I have read "the account of Rabbi Hirſchlein's converſion with aſtoniſhment: "but I muſt tell you alſo what has happened to me. It ſeems that "my late interview with you has got abroad; and the Jews, "ſuſpicious of me, have ſummoned me before the magiſtracy, "accuſing me of having wronged them in trade. What courſe "ſhall I now take? for they threaten hard that they will have "me baniſhed from Weſel by the civil officers with ſhame and "diſgrace?" Thinking on the caution given me by my friends, I attached no credit to what he ſaid, but only thought how I might get quit of him, and ſo diſmiſſed him with a few words. A few weeks afterwards, however, I heard that this poor Jew had actually been baniſhed the town by the civil officers: which gave me great trouble; as I had myſelf been guilty of manifeſt unkindneſs to him.

My dejection of mind now became daily greater; on which account my affectionate friends adviſed me to go for ſome days to Muhlheim on the Ruhr, which is not far from Weſel: and I accordingly went on the 29th of March. I ſhall not ſtop to notice all the comfort and refreſhment of ſpirit, which I enjoyed on this journey: But only mention the following little circumſtances. In the converſation of that dear miniſter, Mr. Engels of Muhlheim, I learned what loving words the mouth ſpeaks, when the heart is rightly inflamed with the love of the Lord Jeſus. It was alſo a great pleaſure to me, while I was at Muhlheim, to meet with one of the Miſſionaries, the very ſame who had maintained the diſcourſe with the Jews in the ſynagogue at Weſel. He had been called to the miniſtry at a little diſtance from this place: But the time was too ſhort for me to have much converſe with him.†

† It is proper for me here, for my own part, to adore the unfathomable depths of the divine Foreſight and Dealings. In Weſel, the Lord gave me grace, as a Miſſionary, to ſpeak a word concerning the Atonement to the poor Jews, and eſpecially to this Rabbi Sol. Duitſch. In Muhlheim (being then a Miniſter in the imperial City of Eſſen,) he again brought me into the company of this awakened Jewiſh Teacher. And now he gives me the opportunity of making known, in London, ſome particulars of the remarkable Converſion of this Proſelyte, for the encouragement of other ſouls. O Lord! how unſearchable are thy ways!

On

On the 2d of April, I went to Duiſburg, in order to make myſelf perſonally acquainted with the reverend and pious Miniſter, Mr. Hencke, by whom I was received and entertained with the tendereſt affection. Having hitherto, thro' ignorance and prejudice, conceived that no one could be bleſſed out of the reformed Church, I was much ſurpriſed when I did not hear Mr. Hencke, tho' a miniſter of the Lutheran Church, ſpeak a ſingle word againſt the Reformed: And I thence drew the concluſion, that the difference between theſe two modes of religion could not be great. I dined with this miniſter; and muſt acknowledge that his converſation at table was more refreſhing to me than the material food which I took for the ſupport of the body.

On the 4th of April, I went back once more to Muhleim, to take leave of Mr. Engels. During my ſhort ſtay there, a friend took me out of Town to his country-houſe, where I had much happineſs in the company of a great number of pious country-people, who aſſociated with each other. The remembrance of this Society ſtill brings tears of joy from my eyes: So richly was my ſoul bleſſed among them! Here it was with me, as formerly with the children of Iſrael, when they came from Marah to Elim, and for their refreſhment, found twelve wells, and ſeventy palm-trees; but they were under the neceſſity of ſoon leaving them to proſecute their journey thro' the Wilderneſs.

Having returned to Weſel on the 2nd of May, in the evening, as I laid me down to reſt, theſe words ſtruck at once into my mind, Pſal. lxxvii. 5, "I have conſidered the days of old, the years of ancient times." I could not imagine what ſervice I could derive from theſe words, and fell aſleep while meditating on them. I had ſcarce ſlept an hour, when I awoke with the ſame words on my mind, and, in great emotion, I cried out: "O Lord! I will not only think on the days of old, but with my mouth will acknowledge it, that there is no God like unto thee." The words were now ſo powerfully applied, in a way of conviction and reproof, that I ſhed tears the whole night. O! thought I, what unſpeakable tenderneſs has the Lord ſhewed me ever ſince I was born! In how fatherly a manner did he take care of me, when I could not take care for myſelf! Has he not faſhioned my body in a wonderful way, breathed into it the breath of life, and given me an immortal ſoul? Will he not alſo take care to ſupport this my

body and my life, and provide me with all I have need of in its proper season? Is his hand become too short, or his arm too feeble, that he cannot help me! O! that I might not continually harrass myself with unbelieving cares! Have I not, in the eight and twenty years that are past, very often and very evidently seen the grace of God, which has awaked me out of the sleep of sin, led me as one that was blind, frequently rescued me from death, and rolled away the heavy stone of care, which pressed me? Ought I not to erect an altar with the inscription, "Hitherto has the Lord helped;" and write under it, "He will still help?"

This reproof had the effect of engaging me to form a positive resolution to leave Wesel, let the consequence be what it might; and to commit my way entirely to the Lord. I communicated my determination to my friends, who, as heretofore, endeavoured to turn me from it; but their dissuasions were now fruitless. I told them I should be ashamed any longer to spend my life, the duration of which was so precarious, in the manner I had hitherto done. The minister, Mr. Carp, to whom I also made known my intended journey, took uncommon pains to dissuade me from it, and promised, not only for the future to bestow greater diligence in instructing me, but to procure me an increase of allowance from the magistracy. Seeing, however, that my mind was not to be changed, he requested me, before my departure, to call upon him, that he might give me his certificate of my good character, with some Letters of recommendation. This greatly lifted me up, and I again begun to look off from the Lord, and to place my trust in the writing of a changeable son of man. It happened just at this time, that the minister, Mr. Hencke, had come from Duisburg to Wesel on a visit, which afforded me the opportunity of again conversing with him to my great refreshment. At my request, he wrote the following words in my pocket-book:

"I congratulate my dear friend Solomon, that, with the rem-
"nant according to the election of grace, (Rom. xi. 5.) he has set
"out again to dig open the stopped wells; and will still more cor-
"dially rejoice with him, when he has found the well of living
"water, and can at Rehoboth (Gen. xxvi. 22.) drink of it in
"faith; in faith that Jesus is the Messiah. Praised be his Name
"for ever, to the honour of God the Father; and may the Spirit
"of the Lord glorify the Saviour in him and in all, who have the
"testimony

"teſtimony of Jeſus. By his deſire I write this, in teſtimony of "my knowledge of him.

"May 5, 1766. "John Chriſt. Hencke,

"*Miniſter of the Goſpel in Duiſburg.*"

"May the good Shepherd, who laid down his life for the "ſheep, bring to his fold this ſheep of the houſe of Iſrael alſo, "to the joy of his people. Amen."

From the Miniſter, Mr. de Wyllick, I received the following written teſtimonial:—

"I have become acquainted with Rabbi Solomon here in Weſel. "He has a great deſire to be inſtructed in the truths of the Chriſtian "Religion, being convinced that Jeſus of Nazareth is the true "Meſſiah. As, however, he has not had the opportunity in this "place of making a public profeſſion, and entering into the boſom "of the Church of Chriſt by the holy rite of baptiſm, he wiſhes "to do it elſewhere; and is deſirous of earning his bread by "teaching the Hebrew Language. I would not deny him the "preſent teſtimonial, and do willingly add, that his conduct, dur-"ing the ſix months of my knowledge of him, has been irre-"proachable. It is my ſincere wiſh that the Lord, who has ſo "far enlightened him, may farther ſo work in him by his Spirit, "that he may attain to union with Jeſus Chriſt by faith in him: "and that the all-directing Providence may ſo lead him, as to bring "him to a place where he may proſper both in ſoul and body. O "that the Salvation of Iſrael were come out of Zion, and that the "Lord would bring back the captivity of his people, that Jacob "may rejoice, and Iſrael be glad! Pſal. xiv. 7.

"Weſel, May 7, 1766. "Matth. de Wyllick,

"Miniſter of the Italian and French Congregation."

On the 9th of May, my hoſt, Arnoldus van Mook, wrote the following teſtimonial in my book:

"I the underſigned did, out of love to him, receive R. Solomon "into my houſe the 5th of November, 1765, and he remained "with me ſix months. In that period, he not only conducted "himſelf irreproachably, but manifeſted a great deſire to be in-"ſtructed in the truths of our moſt holy religion. He, in gene-"ral, ſpent the whole day in reading ſuch books as might be uſeful "in furthering his progreſs in the knowledge of ſpiritual things: "he eſpecially eſteemed the Word of the Son of God. Intend-"ing to go into Holland, where he may have the opportunity of "earning his bread by teaching the Hebrew Language, and at the

"ſame time, be farther inſtructed in the Truth, and receive the "ſeals of the Covenant, I thought myſelf obliged to give this "written, and ſtrictly true teſtimony of his conduct. It is my "wiſh that the Lord may, by his Spirit, more fully confirm the "work begun in him, and perfect it to the glory of his free-grace. "May the Lord Jeſus diſplay in him his Wiſdom and Power, "that with ſoul and body he may glorify the all-ſufficient God "thro' his Son in time and eternity.

"Weſel, May 9, 1766. "Arnoldus van Mook,
"Maſter of the German School, in the Reformed Congregation."

On the 14th of May, 1766, I left Weſel, and arrived in time to ſpend the firſt day of Whitſuntide in Leeuwarden. On the following day, I went to the Church in the forenoon; but as I underſtood the Low Dutch Tongue very imperfectly, I was obliged to go away again with an unſatisfied mind. In the afternoon, after divine ſervice was over, I followed the miniſter Mr. Schevalie to his houſe. As, from my unſkilfulneſs in the language, I could converſe very little with him, I preſented to him at once my book with the different teſtimonials, and by which he was informed of my buſineſs there. His firſt queſtion was, Why have you come away from Weſel? Had you no opportunity to be baptized there? which ſo confounded me, that I could not give him one word of anſwer. He then diſmiſſed me, very ſhortly telling me, that he could do nothing for me, and that I might have ſtayed in Weſel, where alſo there were excellent Teachers. It will not be neceſſary for me to relate at large, with what concern of mind I left this Miniſter; only my conſtant prayer and cry was, O Lord Jeſus! all my help muſt come from thee; ſtrengthen me in faith, that I may look off from men, may baniſh every idol from my heart, and may put my truſt in thee alone.

[*To be concluded in the Appendix.**]

DIVINITY.

Sermon on Proverbs XXII. 6. By Mr. Thomas Wood.

[*Concluded from page* 495.]

II. THE Principle on which, and the Manner how, this Inſtitution is conducted, is the *ſecond* thing we are to conſider.

* We are ſorry that we cannot conclude this Article in this Month's Magazine, without occupying more pages than our Plan will allow. But we hope our Readers will excuſe it, as it is our intention to give a Print with the Appendix, and render it, as to information, equal to any of the other Numbers of our Work.

To inveſtigate principles, is certainly a difficult taſk, they being concealed in the breaſt: and it does not always happen, that what a man profeſſes with his lips, accords with the latent principle in his heart. But here, in the caſe before us, we are at no loſs to determine with preciſion; and I do not heſitate to ſay, that genuine piety is the chief motive to action: Piety, not the dogmas of a party, the ſpirit of ſectarian bigotry, or a diſpoſition to manacle the infant mind in the ſhackles of prejudice and fetters of ſuperſtition; but the rational love of God in Chriſt, and of all mankind for his ſake, on which, ſaith our Saviour, "hang all the law and the prophets."

To make good this poſition, I ſhall be bold to ſay, concerning the perſons employed in teaching, and in ſuperintending theſe children, that, were they deſtitute of piety themſelves, they would not be ſo laborious in promoting it among the riſing generation. They made a good confeſſion of their faith in Chriſt, before many witneſſes, previous to their engaging in this labour of love; and they never had the ſmalleſt, the moſt diſtant expectation of any pecuniary reward, for this ſervice. This deſerves particular attention: Perſons, from views of private emolument, may engage to inſtruct others; but then, profit is the baſis of the engagement, and reward the ſtimulus to action. But when all mercenary motives are ſet aſide, and from true philanthropy, ariſing from love to God, a man enters upon a work like this, as much as grace is ſuperiour to nature, ſo will he more earneſtly engage in it, more affectionately and carefully perform it, with more ſatisfaction to himſelf, and, it may be preſumed, with greater ſucceſs to his young charge. Theſe perſons have no reward, but the teſtimony of an approving conſcience, the luxury of doing good, the increaſing ſucceſs of their arduous toil, the commendations of the righteous, the ſatisfaction of ſerving their generation, the approbation of God, the proſpect of ſeeing the children, whom they teach, and over whom they tenderly watch, uſeful members of civil and religious ſociety here, and, hereafter, meeting them before the Throne of God and the Lamb.

If piety, then, be the real principle from which theſe perſons act, it will appear in their manner of conducting the Inſtitution. Indeed, without ſuch evidence, they would have no juſt claim of the principle. As God is the Father of the ſpirits of all fleſh, hath made of one blood all nations of men, and hath given his Son

to

to taſte death for every man; ſo their benevolence extends to all, and, as a proof of it, they open wide the door to all poor children that chooſe to come, and put themſelves under their tuition. Genuine piety is a liberal principle, and, reſembling the orb of day, diffuſes its light and influence all around. They who poſſeſs it, are the children of their heavenly Father, who "maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt."

There are four Schools in HULL, one of Girls, and three of Boys, under the care of theſe perſons, and they all are opened, as the generality of Sunday-Schools are, by ſinging appropriate hymns, ſelected for the purpoſe. And how highly proper is it for infant lips to be opened in the Saviour's praiſe! After ſinging, they all kneel down, and a perſon of exemplary piety, and good underſtanding, engages in prayer to God, for his bleſſing on the Inſtitution, on the Children, on the Inſtructions that may be given them, on all Men in general, on the United Kingdom in particular. And in theſe addreſſes, the Parents of the children are never forgotten, that they may be objects of providential care, and be made ſubjects of the ſaving grace of God.

After prayer, the children, being formed into companies, according to their years and capacities, the Teachers proceed to their Work; in the execution of which, they are attentive, faithful, and affectionate, mixing exhortation or reproof, when neceſſary, as they proceed. To enlarge the capacities, as well as to impreſs the minds of the children with divine truths, ſhort hymns, prayers, graces, and other uſeful things, are given to them, to be committed to memory, and theſe are repeated to the Teachers during the ſchool-hours. To give relief to their young minds, and prevent over-fatigue, as well as to raiſe their hearts to heaven, when the time allotted is about half gone, frequently a hymn is read and ſung, and in ſuch a devotional ſpirit, as would affect the heart, unleſs callous indeed! of any perſon. And as the Schools are begun, ſo they are concluded, with ſinging and prayer.

A proper regiſter of the names of the Children is kept, and during the ſchool-hours, a perſon notes down thoſe that are preſent, and any that are abſent. This, not only gives the perſons that ſuperintend, a more accurate knowledge of the number of children, and of the conſtancy of their attendance, but it acts as a check upon the children, to prevent their abſenting themſelves

from

from the ſchool; when this is the caſe, a particular enquiry is made of themſelves when they return, and, if neceſſary, of their parents or guardians, whether their abſence was voluntary, or they were hindered by ſome neceſſary or juſtifiable cauſe. Likewiſe, a very particular enquiry is made concerning their conduct at home, in the ſtreets, or other places, which prompts them to examine themſelves, and muſt operate as a check, to reſtrain them from evil.

At ſix o'clock in the evening, an hour is devoted more directly to the improvement of the children in religion, when, after ſinging and prayer, the Scriptures are read to them, and explained in a ſtyle ſuited to their years and capacities, and remarks are made to impreſs their minds with the nature and importance of ſpiritual and eternal things. At theſe ſeaſons, the children, that are moſt advanced in years attend, and ſervants of riper years are at liberty to be preſent, provided they behave with decency. Such means, being level to the childrens' capacities, are well adapted to promote their ſpiritual welfare. This, however, is not intended to prevent their attending public worſhip elſewhere, for they are taken to Church or Chapel in rotation, as far as the peculiar nature and deſign of the Inſtitution will permit. In this manner, and on this principle, is this Charity conducted.

III. The Benefits that are likely to ariſe from this Inſtitution, are, in the *Third* place, to be attended to.

This part of our ſubject is ſo very copious, that we can only touch on a few particulars, which it preſents to our view. We may obſerve, Firſt, that impreſſions made in childhood or youth, are allowed to be generally deeper, and conſequently more laſting, than thoſe made at a more mature age. Early impreſſions lead to early habits, and ſo give a certain bias to the mind, that is often diſcoverable thro' life. Therefore, conſidering the inſtructions theſe children receive in their juvenile days, we have ground for hoping that their minds, being planted in a good ſoil, well fenced with diſcipline, carefully watched with the eye of jealous compaſſion, and pruned with the foſtering hand of affection, will become ſo deeply rooted in divine truth, that their young ideas will ſhoot, the buds of pious and virtuous diſpoſitions appear, and the fruits of righteouſneſs become very abundant. It is ſcarcely poſſible to enumerate the benefits of a religious education. Inſtructors cannot give grace to thoſe they inſtruct; but it may be hoped, that

he who ſaid, "Suffer little children to come unto me, and forbid them not," will ſmile on their well-meant labours, and render them ſucceſsful.

It is probable, Secondly, that the temporal condition of theſe children will be much bettered hereby. They are informed, that it is a duty incumbent upon them to work with their own hands, to follow ſome lawful occupation, and that idleneſs and lounging away their time, would be inimical to their welfare, a ſacrifice of character, a cauſe of many other vices, and conſequently neceſſary to be guarded againſt continually; while honeſt induſtry is encouraged, its duty urged, and many of its advantages pointed out. Theſe things being inſtilled into their tender minds, it is but reaſonable to think that many of them will be ſo impreſſed with what they hear, that, in future life, they will be diligent in buſineſs, and ſo reap the earnings of their diligence and induſtry.

In the wide field of theſe Schools, as the children are inſtructed in Reading, ſeveral of them in Writing, and, I hope, ſhortly will be in the firſt Rules of Arithmetic, it may be expected many fine geniuſes will appear: And, theſe, being early freed from ſome of the ſhackles of ignorance, will ſtruggle thro' other obſtacles, and riſe to reputation in mechanical arts, or in the commercial world. The annals of our own nation, afford many inſtances of perſons of low birth and education, by the force of genius, and the improvement of talent, riſing to eminence, and filling places of reſpectability and confidence, to their own credit and emolument, and the public good.

Thirdly, in proportion as this end is anſwered, there will be fewer poor-rates, and pariſhes will not be ſo heavily burdened; which will be an advantage to the tradeſman, the farmer, and the gentleman. It is a fact, known to perſons that have examined into the affair, that many of the poor, who are now a burden on their pariſhes, had they been induſtrious, temperate, honeſt, and moral, would not have been under the neceſſity of applying for relief, but would have ſupported themſelves. In this nation there is employment for the Poor; and thoſe of them that will labour, and who lay out their wages prudently, are very ſeldom found to bring any burden on their pariſhes. In many large trading towns in this nation, many of the Poor lay out all their wages as ſoon as they get them, and not a few of them in luxurious eating and drinking. But they do more; many of them get into debt at the ſhops they frequent, and greatly injure the honeſt tradeſman.

In

In many of our populous, manufacturing towns, multitudes of tradesmen could attest the reality of this fact. Were they relieved from suffering such losses, they would consider it as a great advantage to them. This Institution promises partial relief, as it promotes honesty, diligence, and temperance.

Let us, Fourthly, consider the Institution as it is likely to affect social and domestic life. Many of these children have, not only improved considerably in Reading and Writing, but likewise in their Morals and Behaviour. And whatever good they receive at School, they will carry it home with them, and it may be expected will shew it there. Parents and Guardians must be highly gratified to find them more attentive to their call, more obedient to their commands, and, if they have any relish for divine things, diligent in reading, serious in prayer, watchful over their words, and conscientious in keeping the sabbath-day holy. Many of these children have ungodly parents, and it may be expected they will be useful to them. Nay, many instances of this have already appeared. I will relate a recent one given by the Committee. A poor woman who has lately manifested a religious concern of mind, was asked how it arose, and she replied, that she had been deeply affected by hearing her two boys, at home, sing the hymns which they had learned at the Sunday-School, and added, with tears, if children prayed to God, and sung his praise, it was time their parents should do so too. This is nothing more than what might be expected, and many instances of the same kind will occur from time to time.

Many of these children, in a while, will become apprentices and servants, and so mix in a great many families. And masters and mistresses know well, how these domestics affect the happiness of families. There is a very general complaint of bad servants: It is a rare thing to get such as are clean, honest, and industrious. And, if the minds, manners, and morals of children be neglected by their parents, or such as ought to instruct them, it is not surprising, when they go to service, if they act improperly. There is rational ground to hope, that these children will, by means of these Schools, be much better prepared for servitude, being favoured with better instructions and discipline; and consequently, those they may serve, will ultimately be benefited.

We may look further; and presume, Fifthly, many of these children, in a while, will have houses of their own, and domestics

under their care. The greateſt part of them have had the diſeaſes that are incident to infancy and childhood, and ſo, according to the common ratio of computation, are likely to live and ſettle in life. Sincere attachment forms the baſis of private happineſs, on which ground ſocial converſation becomes a vehicle of information, amuſement, and profit. Reading expands the mind, and enriches it with uſeful matter, and ſo improves converſation. To ſave time from expatiating at large here, I ſhall make an appeal to the ſenſible part of my hearers: You who got a taſte for reading, and acquired an habit of it, in early life, know how great has been your pleaſure and improvement by reading good Books, the companions of your leiſure hours! and what a ſtock of ideas have you acquired thereby, which you could not have gained any other way! Were it poſſible for you to forego theſe for a while, what an alteration would take place in your minds! Your capacity would be contracted, the eye of your perception would grow dim, your ideas would be obſcured, and become confuſed, and, tho' in ſtature you are men, yet in underſtanding you would be children.

Now, by teaching theſe children to read, we open to them the ſame ſources of information and pleaſure, and this muſt be of conſiderable uſe to them, both as rational creatures, and ſincere chriſtians. In the tedious or vacant hours of life, what a ſolace and comfort will it be to them to take up a book and read, eſpecially the Book of God, in which are the words of eternal life! How ſatisfactory, during the week, at proper intervals from buſineſs, and on the Lord's-day, to ſearch the divine Oracles, and find them ſpirit and life! And we may hope, that theſe children, by having the doctrines and benefits of this ſacred Book explained to them, will get a love to it, which they will never loſe.

Private and ſecret devotion are neceſſary, and excellent, and uſeful in families. An habitation, that is without an altar for God, is like a receptacle for devils, and a haunt for every foul ſpirit. But, ſhould theſe children ever be ſo ſituated in life, the religious exerciſes, which they have already entered upon, we may preſume to hope, will not then be laid aſide. Many of them will bow before God, at the Throne of his Grace, call for bleſſings, and return the tribute of thankſgiving, and the incenſe of praiſe. As they tread the diverſified path of life, they will have to taſte the cup of affliction, experience, in many ways, the chagrin of diſappointment, or may endure the ſharp chills of adverſity; but

but the aid of knowledge, the ſtability of grace, and the comfort of hope, will enable them to be reſigned, patient, and cheerful, till they realize their animating proſpects of Heaven.

But, Sixthly, Sunday-Schools may be conſidered as of great national utility. A nation is compoſed of individuals, whom firſt principles, and early habits generally affect thro' life. Subordination, in civil Society, ariſes from the appointment of God, the different talents of men, and the neceſſity of the caſe. It is ſtated and urged in the Sacred Writings, and all that profeſs to believe them, and follow their injunctions, are bound by their authority to live in, and maintain a correſpondent diſpoſition. To rebel againſt the civil power, when it requires nothing that interferes with the rights of enlightened conſcience, would be to fight againſt God, according to the tenor of St. Paul's teaching. Rom. xiii. 1,—7.

Children, then, being educated in theſe principles, are likely to retain them, and while they live in the religious fear of God, will not fail to live in the civil fear of the King; according to the words of Solomon, "My ſon, fear thou the Lord, and the King, and meddle not with them that are given to change." To become diſloyal and rebellious, a perſon muſt contradict his reaſon, ſacrifice his conſcience, relinquiſh all claim to piety, and reject the Word of God. In proportion as a principle and ſpirit of ſubordination are promoted, ſubjection and obedience to lawful authority, and the peace and welfare of a nation are naturally ſecured.

But, in a moral point of view; the greateſt evil in a nation, is ſin, and in proportion as it prevails, a nation is in danger of ruin thereby. "Righteouſneſs exalteth a nation; but ſin is a reproach to any people." Abounding immorality takes away character, firmneſs, and courage from a nation, and while it diffuſes miſery, endangers its exiſtence. Prevailing impiety and immorality bring down deſolating judgments on a nation, as the records of ancient and modern Hiſtory demonſtrate. Incorrigibly wicked men, whatever their rank in Society, or their profeſſions of Loyalty may be, are poſitively, in proportion as they are wicked, as fire-brands, arrows, and death, in a nation. On this moral principle, we may account for the proſperity or adverſity, weakneſs or ſtrength, exiſtence or diſſolution of nations, at different periods of the world. Other cauſes of the ruin of nations may be produced, but immorality is the firſt and radical one. Were we to read the

Sacred Hiſtorian's account of the deſtruction of the old world by an awful deluge; of that of Sodom and Gomorrah, and the other cities of the Plain, by fire and brimſtone; of the hardened and incurable Pharaoh and his hoſt, who periſhed in the Red Sea; of the Canaanites, and other nations, who were driven out from their land by the Iſraelites; or of the overthrow of the Aſſyrian, Perſian, Grecian, and Roman empires; and then to aſk, What was the cauſe of all this? the direct anſwer to this queſtion would be, SIN!

Now, to teach Children morality, grounded on a principle of ſound piety, and evidenced by keeping the commandments of God, is checking iniquity at the fountain-head; to which plan, had civilized nations more attended, the world had not been ſo inundated with wickedneſs as it is at this day. The moral State of this nation is ſuch, as ſtrongly requires a reformation of manners. Many are groſsly ignorant of the nature and obligations of religion, and audaciouſly wicked in profaning the name and day of the Lord. Moral and religious duties, are not only neglected, but vice and ungodlineſs in many places reign triumphant. Immorality is bold and daring, and would bear down before it every appearance of moral decorum. Many pious and charitable perſons are uniting their influence to check the progreſs of vice in this land, and to promote a reformation of manners among the people, and their labour will not be in vain; while many others have begun to inſtruct children, in order that the riſing generation may be guarded againſt, and preſerved from the many impieties that now prevail.

Laſtly: This Inſtitution is likely to bring a great acceſſion of ſouls to the Church of Chriſt. By the Church of Chriſt, I do not mean the peculiarities of men, nor any name by which any body of men may be denominated, but all thoſe perſons, deſignated by whatever name, diſtinguiſhed by whatever outward forms, and reſiding in whatever part of the earth, whoſe ſentiments, diſpoſitions, and lives, are formed by the doctrines, rules, and grace of the New Teſtament. On this liberal principle, our Saviour, ſtretching forth his hand towards his diſciples, ſaid, "Whoſoever ſhall do the will of my Father who is in Heaven, the ſame is my brother, and ſiſter, and mother." Theſe are the members of that Chriſtian Church, againſt which "the gates of hell ſhall not prevail." For it is free from the wild ſchemes of viſionary enthuſiaſts, from the intricacies and intrigues of deſigning men, from

the

the desire of undue power and spiritual domination over conscience. The members of this Church are directed in their way by enlightened reason, and the sure word of divine revelation, possess the kingdom of God within them, maintain the purity of public worship, vindicate revealed truth, and adorn their holy profession in their conversation and whole deportment. If it should be asked, where does such a church as this exist? I would take my answer from the New Testament, and say, All that have the light of faith, that are born of the Spirit, that are washed from their sins in the blood of Christ, that have the kingdom of God in their hearts; all such persons, in every part of the earth, are members of this Church. God "knows them that are his," and in every nation, "he that feareth him, and worketh righteousness, is accepted with him."

To train up children, then, in the instruction and discipline of the Lord, is to aim at the end which God designs, namely, the perfection of the Church. These Sunday-Schools, when conducted by men of good understanding, and sound piety, are an excellent mean of spreading religious knowledge and moral rectitude in this part of the world. And, very likely, the rising generation will far exceed the present one in the speculative, experimental, and practical knowledge of God; and consequently the true Church of Christ, receive a great accession of lively and holy members.

This crowns the whole, and must recommend the Institution to all well-disposed, considerate, and pious men. Indeed, there cannot be one solid argument brought against it; but there is every thing to recommend it. The conductors of these Schools take children under their care, at an age when they are scarcely capable of receiving instruction in the style in which it is in general given from the pulpit. A minister of the gospel says upon this point, "If all children could be prevailed upon, if all the poor could be expected to attend divine service, it is *impossible* that our adopted mode of preaching should be familiar enough to reach their unopened capacities; if it were so plain as to do this, scholars, critics, and philosophers of the age, would turn away with indignation or contempt, from a repast, that had no sweetness to the taste, and appeared to have no elegance in the preparation." This Clergyman has very proper views of this Institution, and this one observation which he makes, is very important, and represents Sunday-Schools, as preparatory means for training Children up for their more rational and profitable attendance upon public worship;

ſhip; and conſequently for adding to the Church ſuch as ſhall be ſaved.

Having enlarged upon the nature, mode, and deſign of Sunday-Schools, I ſhall conclude by ſaying, All that conſider this excellent Inſtitution as they ought, will allow that, what enlightened reaſon moſt decidedly approves, and piety moſt ardently wiſhes to be ſucceſsful, opulence ought liberally ſupport with pecuniary aid, and reſpectable talent and extenſive influence render permanent, while neceſſity juſtifies its exiſtence, and exertion is crowned with ſucceſs.

SYSTEMATICAL DIVINITY.

CHAP. IX.

On the Elegance and Dignity of the Sacred Scriptures.

ANOTHER very diſtinguiſhing peculiarity of the ſacred writings, is the method of communicating advice, or adminiſtering reproof, by parables. A method, which levels itſelf to the loweſt apprehenſions, without giving offence to the moſt ſupercilious temper. Yet is as much ſuperior to plain unornamented precepts; as the enlivened ſcenes of a well wrought tragedy, are more impreſſive and affecting, than a ſimple narration of the plot.

It has been very juſtly remarked, that this eloquence of ſimilitudes is equally affecting to the wiſe, and intelligible to the ignorant. It ſhews, rather than relates, the point to be illuſtrated. It has been admired by the beſt judges in all ages: but never was carried to its *higheſt perfection*, till our Lord ſpoke the parable of the *Prodigal*.—Which has a *beauty* that no paraphraſe can heighten; a perſpicuity, that renders all interpretation needleſs; and a *force*, which every reader, not totally inſenſible, muſt feel.

The condeſcenſion and goodneſs of GOD are, every where, conſpicuous in the productions of nature: He conveys to us the moſt *valuable* fruits, by the *intervention* of the *loveliest* bloſſoms. Tho' the Preſent is, itſelf, extremely acceptable; he has given it an *additional endearment*, by the beauties which array it, or the perfumes which ſurround it.—In the pages of Revelation likewiſe, he has communicated to us the moſt *glorious truths*, adorned with all the *graces* of *compoſition*: Such as may poliſh the man of genius, and improve the man of worth. Such as highly delight our imagination, even while they cultivate and refine our morals.

Who

Who then would not gladly receive that gracious exhortation; "Let the word of Chriſt dwell in you richly?" Who would not willingly obey that benign command; "Thou ſhalt talk of it, "when thou ſitteſt in thine houſe, and when thou walkeſt by the "way, when thou lieſt down, and when thou riſeſt up."

When I conſider the *language* of the ſcriptures, and ſometimes experience their energy on my ſoul; I am inclined to ſay, "Other writings, though poliſhed with the niceſt touches of art, only *tinkle* on the ear, or affect us like the ſhepherd's reed. But theſe, even amidſt all their noble negligence, *ſtrike, alarm, tranſport us*,—ſomewhat like the voice of thunder, or the arch-angel's trumpet."

When I conſider the *Contents* of the ſcriptures; and believe myſelf intereſted in the promiſes they make, and the privileges they confer, I am induced to cry out, "What are all the other books in the world, compared with theſe invaluable volumes? No more than an *entertaining* novel, or a few *prudential* rules for domeſtic œconomy, compared with a *parent's will*, a *royal charter*, or an *imperial* grant of titles and manors."

All theſe circumſtances remind me of an encomium, moſt deſervedly given to the BIBLE, which though quite *artleſs*, is, I think, abundantly more expreſſive, than the moſt laboured efforts of Rhetoric.—It came from the lips of a martyr, who, being condemned to die for his inviolable adherence to the pure doctrines of ſcripture, when he arrived at the ſtake, and had compoſed himſelf for execution, took his final leave in theſe affecting words, "Farewel ſun and moon! Farewel all the beauties of creation, and comforts of life! Farewel my honoured friends! Farewel my beloved relations! And farewel thou *precious*, *precious Book of* GOD!"

OBSERVATIONS ON THE FINAL RESTITUTION OF ALL THINGS.

OF all the ſentiments advanced in the religious world, there are few, perhaps, that are likely to have a greater ſpread than that of *final and univerſal ſalvation, or the releaſe of wicked men and devils, at ſome unknown period, after the day of judgment.*

It is one preſumptive argument againſt this ſentiment, that it has no uſeful tendency whatever. Admitting it to be true, wherein does its utility conſiſt? It may be called an encouraging doctrine: but

but who are they that are encouraged by it? Not the people of God; for their salvation being secured, they can have no interest in the matter. If any are encouraged, it is the ungodly; and it is not probable that they will turn it to any other occasion than that of going onward in their sinful courses; for are they not naturally led by it to conclude, that they shall have peace at the last, tho' they walk after the imagination of their heart, to add drunkenness to thirst? If it be a truth, then, it seems to be of such a nature, that the world would be much better without the knowledge thereof, than with it. On the other hand, admitting it to be an error, it must be allowed to be capable of producing the most tremendous consequences. Nothing ought more to be dreaded, than that which tends to deceive the souls of men in matters of everlasting moment!

The following Thoughts are not offered as a discussion of the subject, but merely to throw some light upon one particular passage of Scripture, upon which it is frequently grounded; namely, Acts iii. 20, 21, "Jesus Christ, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began." On this passage I would offer the three following observations. 1. The "times of restitution," cannot mean any time or times beyond those of the Resurrection and of the last Judgment. This is evident from the passage itself, compared with various other scriptures. The heaven has received Christ, and will retain him till the times of restitution of all things. Now the whole tenor of scripture declares that the heaven will not retain Christ beyond the times of the Resurrection and the last Judgment; and therefore the times of restitution cannot be beyond that period.

Christ being retained in the heaven, till the times of the restitution of all things, is said to have been "spoken by the mouth of all the holy prophets since the world began." This, if applied to the kingdom of the Messiah terminating in the Resurrection and the last Judgment, is strictly true: for, from Enoch to Malachi, this was a subject to which all the prophets bare witness. But if it be applied to some future period after the final Judgment, when wicked men and devils are to be released from the prison and pains of hell, it cannot possibly be true. What evidence can the abettors of this notion pretend to, that God, by the mouth of his holy prophets, said any thing about it? Where do the sacred writers intimate that Christ should be retained in the heaven till the arrival of this sup-

poſed period? Aſſuredly they declare the reverſe; and repreſent Chriſt's ſecond coming as being immediately *before*, and in order to the laſt Judgment, and not *after* it. See Jude 14, 15, Job xix. 25, 26; Pſa. l. 3, 4; xcviii. 9; Joel iii. 13.

2. The times of the Reſurrection and the laſt Judgment are, with peculiar propriety, called the "times of reſtitution of all things," becauſe that is the period when the moral diſorders of the creation ſhall come to an end. By the introduction of moral evil, every thing in the creation has been disjointed, and thrown into a ſtate of anarchy and confuſion. God's authority has been ſet aſide; his juſt revenue of glory with-held; and even the creatures, which were all deſigned to promote order and happineſs, are abuſed, and made to ſubſerve the gratifications of brutal appetite. The ſun emits his rays, and the clouds let fall all their ſhowers; the mountains abound with cattle, and the vallies with corn, and all to furniſh man with what he miſapplies to the vileſt purpoſes. All this is *unnatural* to the creation; ſince the grand end of every being, intelligent or unintelligent, was to ſubſerve the Creator's glory. If the creatures of God are made to promote the cauſe of ſin, I ſay this is unnatural. It is a *vanity to which they are unwillingly made ſubject*, and under which, as under a burthen, they *groan and travail in pain*, longing for the *glorious liberty of the ſons of God*, which ſhall arrive at the Reſurrection. The empire of ſin ſhall then be utterly deſtroyed, order fully reſtored, and peace and righteouſneſs flow in their ancient channels, Rom. viii. 19,—23.

But nothing of all this implies the reſtoration of wicked men and devils to their original ſtate. If a rebellion break out in the dominions of an earthly king, which is carried to ſuch a height that the laws are ſet aſide, the royal authority diſregarded, the productions of that part of the empire appropriated to purpoſes of hoſtility; and if his Majeſty ſhould cruſh this rebellion, reinſtate himſelf on the throne, and call the offenders to juſtice, pardoning ſome, puniſhing others, and reſtoring order, peace, and law;—this might well be termed *a reſtitution of all things*. But who would imagine that this implied the reſtoration of all the rebels to their ancient dignities and privileges?

3. The "times of refreſhing from the preſence of the Lord," mentioned verſe the 19th, and the "times of reſtitution of all things," appear to refer to the ſame period; and both expreſſions

are employed to move to repentance and converſion.——"Repent therefore, and be converted," ſays the Apoſtle, "that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord; and he ſhall ſend Jeſus Chriſt, who before was preached unto you; whom the heaven muſt receive until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began." As this refers to the times of the Reſurrection and the laſt Judgment, it is rational and beautiful: but if it could be ſuppoſed to refer to ſome period after thoſe times, when devils and wicked men ſhall be reſtored to the divine favour, and tranſlated from the pains of hell to the joys of heaven, it is abſurd and contradictory. For, on this latter ſuppoſition, St. Peter's words ſhould be thus paraphraſed; "Repent and be converted, that your ſins may be blotted out when *theſe* times of refreſhing and reſtitution ſhall come; tho' it muſt be confeſſed, for your encouragement, that your ſins ſhall *then* be blotted out, whether you repent and be converted or not!"

PHILOS.

The WORD of GOD ILLUSTRATED.

On Studying the SCRIPTURES. *Sect. XV.*

[*Continued from page* 503.]

SOMETIMES where the end of an action is expreſſed, we are to underſtand it only of the effect of the *action*, and not of the *intent* of the Agent: Lev. xxii. 8, 'He ſhall not eat *to defile* himſelf therewith,' i. e. leſt thereby he be defiled, though he ſhould not eat it for that end. Judg. ix. 24, The men of Shechem did not propound it to themſelves, as their end in dealing treacherouſly with Abimelech, to revenge the blood of the ſons of Zerubbabel; but this was the *effect* of it, through God's righteous judgments. Thus the deſtruction of the ſons of Eli, 1 Sam. ii. 25, was not the *intent*, but *effect* of their not hearkening to their Father. So 1 Kings ii. 27, the fulfilling of the Prophecy concerning Eli's houſe, was not Solomon's *reaſon*, but God's, in thruſting Abiathar from the Prieſthood. The like may be ſaid of the revolt of the Edomites from Judah, 2 Chron. xxi. 10. Prov. xi. 19, death is not the *intent* of the Agent, but the *effect* of the *action*. Ezek. xx. 29, It was not the *intent*

of Nebuchadnezzar to do God's work, but it proved so in the *event*. John vii. 30, It was through the *Providence* of God, not the *intention* of the Jews, that they laid not hold on Christ before his time was come. So it was God, not the Jews that *intended* the fulfilling of Christ's words, John xviii. 32. In the same light we must view John xix. 24, 36. See also Hosea viii. 4.

In like manner sometimes where the *cause* of a thing seems to be expressed, we are to understand only an *evidence*, or *proof* of it. So Luke vii. 47, it appears by the whole scope of the place, that the woman's great love was a *sign or evidence*, not a *cause* of the forgiveness of her many sins. John xvi. 27, the Disciples' love was an *evidence* of the Father's love to them; compare with it Prov. viii. 17. Thus our love to the brethren is an *evidence* that we are passed from death to life, 1 John iii. 14. So the falling of the Children of Israel in the wilderness, was a *sign*, not the *cause* that God was not well pleased with them, 1 Cor. x. 5. After the same manner may we expound Matt. xxv. 35. Their works were an *evidence* that the Kingdom of Heaven was prepared for them. Rom. x. 11, the saying of Scripture is a *proof*, not a *cause* that a man is justified by Faith.

Sometimes the *Antecedent* is put for the *Consequent*, that is, one thing is expressed and another understood which is usually the *effect* of it, or at least *follows* upon it. Thus to *know*, doth often imply such *affections*, and *actions*, as do usually accompany knowledge; viz. sometimes to *regard*, or *take care of*, as Exod. i. 8. Psal. cxlii. 4. Nahum i. 7. Deut. xxxiii. 9. Sometimes to *esteem*, 2 Cor. v. 16. What the Scripture doth often modestly express thereby we may see, Gen. iv. 1. and xix. v. 8. Matt. i. 25. Luke i. 34.—To *know* God, is so to know him as to *believe*, *love*, and *obey* him, 1 Chron. xxviii. 9; Jer. xxii. 16; John xvii. 3; 1 John ii. 3. To *remember*, is also taken in a like sense, Gen. viii. 1; Jer. xxxi. 34; 1 Sam. i. 19; Eccles. xii. 1; Heb. xiii. 3. So likewise to *forget*, is *not to regard*, Deut. viii. 11; Psal. ix. 17; Heb. xii. 5. To *love*, is to *make much of*, or to treat kindly, and gently, Deut. x. 18; Mark x. 21; and to *hate*, is to *neglect*, Luke xiv. 26; John xii. 25. So because peace and quietness are the effect, ordinarily, of Treaties, and Covenants, the security of God's people is thereby expressed, Job. v 23; Hosea ii. 18. When any thing is *told*,

it is delivered up into the hands of him that buys it, to diſpoſe of it at his pleaſure; therefore God's *delivering up* his people into the hands of their enemies, is expreſſed by his ſelling them, Judges ii. 14; iv. 2; x. 7; Pſal. xliv. 12. After the ſame manner may we expound Iſa. l. 1; Rom. vii. 14. By the ſame manner of Speech to *profane*, Iſa. xliii. 28; to *poliute*, Iſa. xlvii. 6; Ezek. xx. 26; is to deal with perſons or things as if they were profane and polluted. To *pardon*, is *not to puniſh*, Numb. xiv. 19. To *judge*, is to *puniſh*, 1 Cor. xi. 31; and *judgments* ſignify *puniſhments*, very often in Scripture. To *take away* the righteouſneſs of the righteous, Iſa. v. 23, is to *condemn* him, as if he were unrighteous. To be *cruel*, Lam. iv. 3, is to withhold ſuſtenance from their young ones, as if they were cruel, though they did it out of neceſſity. To *be with us*, Iſa. xli. 10; xliii. 2; Mat. xxviii. 20; to *ſtand with* us, 2 Tim. iv. 17; is to *help* us. To *ſtand a far off*, Pſal. x. 1, is to *refuſe or withdraw help*. So, to be *aſhamed* is *not to own*, Mark viii. 38; Luke ix. 26. To *deny*, Mat. x. 33; is *not to own* or regard. To *count worthy*, Luke xx. 35; xxi. 36; 2 Theſ. i. 11, is to deal with perſons as if they were worthy: *to be as an Heathen* or Publican, is to be dealt with as ſuch.

Sometimes, again, the *conſequent* is put for the *antecedent*. Thus Gen. xli. 30, "All the plenty ſhall be *forgotten*," *that is*, there ſhall be no appearance of it; for we are wont to forget the things which do not appear. Lev. xix. 32, to *riſe up* before the hoary head, is to honour and reverence ſuch a perſon. Deut. xxxiii. 24, to *be acceptable* to his brethren, and to dip his foot in oil, is to be in a proſperous condition, and to enjoy abundance. Ver. 29, to *be found liars*, is to be overcome and forced to yield feigned obedience. Job v. 22. *to laugh* at deſtruction is to be ſecure without fear. Pſa. xxiii. 2, *to lie down in green paſtures*, and be led by ſtill waters, is to be well provided and cared for. Pſal. xxxi. 1, *to be aſhamed*, is to be diſappointed, or to have hopes fruſtrated. So Pſal. cxix. 116, and in many other places. And further, Iſa. xxviii. 16, *to make haſte* is to be aſhamed, it being uſual for ſuch as are aſhamed to withdraw themſelves haſtily from others. Compare Rom. ix. 33, and 1 Pet. ii. 6. So Hoſ. viii. 4, 'I *knew* it not' means 'I was not acquainted with it,' or conſulted about it. Mat. xviii. 10, to *behold the face of God* is to attend on him, and expect his commands. Mat. xix. 12, to make themſelves Eunuchs, is to ſtudy chaſtity, and ſuppreſs fleſhly luſts.

PHYSICO, or NATURAL THEOLOGY.

[*Continued from page* 508.]

"I COME now to consider that natural and strong desire of future existence, implanted in the breasts of all men, and which we may regard as an evidence for the existence of such a state. A principle so steady and universal must have been given to us for some wise end. That this is a natural principle, we may infer from all men having it in possession. However different in capacity, in civilization, talents, education, and every thing, wherever we find human nature, and under whatever form, we always find a passionate desire for the continuance of existence. Men in general desire existence, even when loaded with misery. Death, as the extinction of being, is ever looked upon with horror and aversion. There is, to be sure, one case, where annihilation appears desirable. A guilty conscience dreads a future judgment; and hence men are induced, and strive, to believe, that all may end with the present world; that there may be no account, no God, and no eternity.

"Before, then, they can be brought to this frightful, this unnatural desire, they voluntarily surrender all the honours and comforts of nature, every thing that can add to the real happiness and dignity of man. The longing after immortality, and the noble hopes of a future existence, will ever continue vigorous and strong, so long as man abides by his Creator, and continues "to live soberly, righteously, and godly in this present world." It is that horrid perversion of nature, that wishes to deny the existence of the Supreme Being, his providence, his goodness, and his love, that leads man to part with immortality, and all these hopes so honourable to man. Is it possible to find one, who has spent his life in piety and virtue; who has been faithful and diligent in every duty, that ever wished or believed, that death would put a final period to all his hopes? A man must first dishonour his nature, by the irregularities of his life, or deform it by pride and affectation, before he can bring himself to believe, that his origin and destination are no higher than those of the brute that perishes; that they shall lie down alike in the dust to arise no more. It is greatly flattering, then, to this principle, that it is always found in company with the best part of mankind.

"Now this passionate desire for continued and eternal existence renders it highly probable, that there must be some object corresponding

ſponding to this deſire, ſome eternal world, that ſo powerfully attracts every heart. That the future world is not an object of ſenſe, that we cannot ſee it with our mortal eyes, is no objection to its exiſtence. The longing after immortality points to a future world. In the works of nature, ſome ſecret attraction indicates the exiſtence of ſome inviſible agent. The magnetic needle aſſures us, that there is ſome correſponding object, to which it turns, ſufficiently powerful top roduce this attraction; and, in whatever quarter of the world it is placed, it always directs itſelf to this centre. So, in like manner, the ſoul, wherever ſituated, is ever ſtretching to a future exiſtence as the centre and object of all its wiſhes, and towards which all its deſires are directed. The all-wiſe Creator has made nothing in vain. Every appetite, every affection implanted in man, is placed there for ſome wiſe and benevolent purpoſe; they are intended to anſwer ſome good end in the conſtitution of our nature. And muſt there not then be ſome object in the univerſe, ſome future world, which all men ſo earneſtly ſeek after? For what other purpoſe could ſuch a principle be planted ſo deep in the human heart? There is, perhaps, not a ſingle plant, nor inſect, in nature, but what is intended to anſwer ſome wiſe purpoſe; all is uſeful; every thing in its proper place. And can we then ſuppoſe, that, in the moſt perfect of all God's works here below, there is a principle deeply implanted, and univerſally prevalent, without any object correſponding thereunto.

"I know it will be replied, that the exiſtence of this principle anſwers one good and wiſe purpoſe. The deſire of a future exiſtence, under the belief that we are accountable creatures, ſerves as a check to vice, becomes alſo a powerful incentive to noble and praiſe-worthy actions. This end it does undoubtedly anſwer. But then, upon the ſuppoſition that there is no future world, is not this maintaining, that the all-wiſe and righteous Governor of the world employs a ſtrong deluſion for the management of his creatures? that we are compelled to virtue by the force of a falſe principle? This is to bring down the Supreme Being to the level of thoſe weak and unprincipled ſtateſmen, who deem every thing right and expedient, that can promote their ſelfiſh views. What a horrid imputation! Muſt the all-perfect God employ fraud to carry forward his great deſigns? Behold! the light in which ſuch doctrines place the greateſt and the beſt of beings! He is repreſented not only as weak, but employing low cunning to impoſe on his miſer-

able

able creatures! hanging out falſe hopes to entice and deceive man! I cannot ſee how we can extricate ourſelves from ſuch conſequences, if, after finding in ourſelves ſuch ſtrong deſires after futurity, engraven on our hearts by the Author of our exiſtence, all prove, in the end, a deluſion.

"But this deſire is not limited to ourſelves; we wiſh to perpetuate all our virtuous friendſhips; that none of theſe, who are ſo dear to us here, ſhould be ever loſt; but that our friends ſhould be immortal. Theſe wiſhes of nature vent themſelves in a thouſand different expreſſions; pictures, ſepulchral monuments, ſuperb tomb-ſtones, pillars, pyramids, medals, biography, hiſtory, and in numberleſs leſs ſplendid, and even trifling mementos, all declaring the univerſal wiſh of nature, that we and our friends may live for ever; and many that have been long conſigned to their ſilent manſions, live ſtill freſh in the remembrance and love of their friends. When death diſſolves theſe pleaſing connections, the moſt diſtreſſing circumſtance would be the apprehenſion, that they were for ever loſt; that we ſhould never meet again; that our friendſhip would never more be renewed. The belief of their future exiſtence, and that we ſhall meet one another again, is a laudable principle, and in a high degree favourable to virtue. It muſt prove the ſpring of many glorious actions; it may preſerve from much meanneſs; it is the ſource alſo of much conſolation, when every other conſolation fails us. This belief diſpoſes us to part with pious friends with more compoſure, and it ſheds a pleaſing reſignation over us, in the proſpect of our own diſſolution. Death, under this view, is regarded as a friendly meſſenger, kindly ſent to deliver us from the miſeries of this world, and to re-unite us with all thoſe whoſe friendſhip was ſo dear and valuable to us whilſt here. We ſee how theſe hopes animated the virtuous heathen. Cicero introduces the elder Cato, when arguing in behalf of a future exiſtence, as delivering himſelf in the following animated ſtrain: "O! glorious day! when I ſhall retire from "this low and ſordid ſcene, to aſſociate with the divine aſſembly "of departed ſpirits; and not with thoſe only, whom I juſt now "mentioned, but with my dear Cato, that beſt of ſons, and moſt "valuable of men.—His ſoul did not deſert me, but ſtill looked "back upon me in its flight to thoſe happy manſions, to which he "was aſſured I ſhould one day follow him. If I ſeemed to "bear his death with fortitude, it was by no means becauſe I did

"not

" not moſt ſenſibly feel the loſs I had ſuſtained; it was becauſe " I ſupported myſelf with the conſoling reflection, that we could " not long be ſeparated."

" There is ſcarcely any one who has not felt, at ſome time or other, the influence of this principle calling forth in his ſoul ſome pleaſing hopes, when all other hopes are gone. Who is there that has felt the pangs of ſeparation from thoſe he loved, but has felt conſolation from the hopes of meeting them again?

" The beſtowing upon us then ſuch ardent wiſhes, is giving us a miſerable portion, if all theſe hopes be a deluſion. Can we ever ſuppoſe that a God of infinite goodneſs could thus delight to tantalize ſuch miſerable Beings? If there be no hereafter, would not man have been formed a more perfect work, if he had had no knowledge and no wiſh beyond the grave? He might have been formed without any ſuch deſire. He might have been ſo conſtituted, as that death ſhould be no object of terror, and immortality an unnatural deſire: and when earthly friends were taken from us by death, we might have ſurrendered without reluctance all the pleaſure we had in them; and the ſame ſtroke, that put a period to their exiſtence, might have extinguiſhed all our wiſhes and deſires. We might have been formed ſo, as in an inſtant to have removed our affections from the breathleſs corpſe, and placed them upon ſome other object.—Such a conſtitution, ſo far as we are able to judge, might have been more conſiſtent with our happineſs, and anſwered all the end of our appointment here, as ſhort-lived and uncertain creatures.—But if there be an hereafter, all is beautiful and wiſe. Every thing points to it; and our deceaſed virtuous friends are ſo many additional ties to a good life. They are calling upon us to live ſo, that we may meet them again in the manſions of glory. They are ſo many additional pledges, that Providence has taken from us, for the ſecurity of our faith and patience. And in proportion as we value them, ſo ought we to watch and ſtrive, that we may have a triumphant meeting in thoſe bleſſed regions, where death ſhall never again interfere to tear aſunder our hearts, where friendſhip will be ſecure, and our affections everlaſting."

The PROVIDENCE of GOD ASSERTED.

To the EDITOR.

I HAVE taken the liberty of ſending you an account of the following remarkable judgment of God; on perſecutors of his

his Miniſters,—extracted from Mr. Robert Flemings, *Fulfilling of the Scriptures*, page 393, ſeventh edition.

I am, your's, affectionately,

David Watson.

A certain Family of conſiderable eminence in Scotland, made it their buſineſs to trouble and perſecute the Miniſter of their Pariſh, an eminently holy and faithful man, and that on account of his faithfulneſs. The old Laird of that houſe, out of malice, purſued him through a falſe accuſation before the Synod, uſing every mean he could to reproach his name, deſigning either to ruin him in his temporal affairs, and get him ſent out of the Pariſh, or at leaſt to cruſh his Spirit and weaken him in the exerciſe of the Miniſtry. In both theſe deſigns, however, he met with a diſappointment. The Lord cleared the innocence of his ſervant, and made manifeſt the malice of his enemy; ſo that even thoſe who otherwiſe were not without prejudice againſt him, were forced to acknowledge it. At the ſame time that Gentleman, being from home attending on the Synod, on that iniquitous buſineſs, while he went to the Stable where his horſes were, was ſtruck with ſickneſs and forced to keep his bed. There he was ſeized with ſuch horror of conſcience, as made him often entreat moſt earneſtly that the Miniſter he had thus perſecuted would come to viſit him, frequently repeating theſe words "O to ſee his face!" Yea he told his friends that if the Miniſter would not come to him, they muſt carry him to the Miniſter. His lady, however, out of malice ſimilar to that which had actuated her huſband, in a moſt rude and violent manner, hindered the Miniſter, when he came, from having acceſs to him; ſo that the poor Gentleman died in great anguiſh and horror.

After his death, his lady, not taking warning by the ſudden death of her huſband, continued ſtill to perſecute the Miniſter, with no leſs malice, until ſhe alſo was taken ill, and had equal terror on her conſcience. She likewiſe cried out for the Miniſter to come to ſee her: but he was then abſent in the courſe of Providence. He came to her, however, before her death, and ſhe, with much bitterneſs, confeſſed her having wronged him. After this, a young man, their Chaplain, who had been engaged by them to appear as a witneſs againſt that godly man, was ſo terrified in his conſcience, that he could get no reſt until he ſent to the next Synod with a view to acknowledge the horrid ſin of having borne falſe witneſs againſt his Miniſter: But being there hindered by ſome, from appearing publickly, he went to another part of the country, and, as was commonly reported, died diſtracted.

Laſt of all the young Laird, who ſucceeded to the eſtate, was determined to purſue the ſame perſecuting courſe of con-

duct; and, being favoured in his designs through the change of the times, so influenced some who were in power, that an order was given for banishing the Minister, and those who had a hand in giving it, acknowledged that the violent persecution excited by this Gentleman, was the main cause of the sentence. For he had solemnly sworn, "If he lived in that place, that man should not be Minister there." But lo! a few days after, having returned to his house, and boasting how he had made good his word, and got the Minister cast out of the parish, he was suddenly struck by the Lord, with an high fever which took him away in the strength of his years!

ANOTHER remarkable instance of God's judgment recorded by the same Author is as follows:

A Gentleman, nearly related to a great Family in the Parish where MR. DAVIDSON was the worthy Minister, was a violent hater of piety, and did, on account thereof, beat a poor, honest man, who lived there, without the least shadow of provocation. And among many other sore strokes, which he gave him, gave him one on his back, with these words,—"Take this for Mr. Davidson's sake." After this the honest man, for a time, was obliged to keep his bed, and complained most of the stroke which he had received on his back, as that which he felt more than all the rest. The Sabbath following Mr. Davidson, in the close of his Sermon, speaking concerning the oppression of the godly, and the enmity which wicked men had against them, very particularly noticed that late instance. He said it was a sad time when a profane man could thus openly adventure to vent his rage against those who feared God in the place, while he could have no cause for such conduct, but the appearance of the image of God in them. He then, with great authority said,—"He that hath done this, were he the Laird, or the Laird's brother, ere a few days pass, will be struck with such a stroke as all the Monarchs of the earth united would not dare to challenge," or encounter. Accordingly so it happened. The Gentleman who beat the poor man, in the close of that very week, as was publickly known, while standing before his door, was struck dead with lightning, and all his bones broken.

THE following Anecdote was given me, July 18, 1800,—by a person nearly related to the Family in which it happened; it occurred at Mellton, near Ipswich.

MAY it be a warning to all who read it, and incline them to guard against the predominancy of passion, and appetite.

Congleton, June, 1804. T. PINDER.

RASHNESS DETECTED.

Immodicus was a Farmer who lived at ———. He had an amiable Family: his wife was of a tender, peaceable, engaging diſpoſition. He was the reverſe; and much addicted to the ſin of drunkenneſs. One day enjoining a thing with which his obliging wife could not comply; his temper took fire:—he raged and curſed in an awful manner; ſeized a knife and ſwore he would cut her throat! The great Jehovah, who is the defence of the godly, inſpiring her with a mind ſuperiour to his threats, ſhe was unterrified, and with her infant on her lap quietly exclaimed,—"The will of the Lord be done! Here I am!" Struck with confuſion, he threw down the alarming inſtrument, ſaying he would not take her life then, but ſwore he would finiſh her, on his return. He withdrew; and awful to ſay, a tree, which his men were cutting down, fell upon him; and inſtead of fulfilling his dire purpoſe, and wicked declarations, in about half an hour he expired, filled with reflections on his guilt and raſhneſs, and lamenting greatly his wicked conduct; and thus became a deplorable inſtance of that truth,—"Bloody men live not out half their days." Who hath hardened himſelf againſt God and proſpered?

An EXTRACT from Mr. TAYLOR'S ACCOUNT of the REBELLION in the COUNTY of WEXFORD.

[*Continued from page* 516.]

NO ſooner was Wexford in the hands of the rebels, than they began to reform the ſtate. The grand or *National Committee* was inſtantly formed, and alſo the *Council* of *Five-hundred* and *Council* of *Elders*, and the dwelling of Mr. John Cullimore, a reſpectable merchant, was converted into a Senate-houſe.

All the Proteſtants around the country, who did not eſcape, when the army retreated, were arreſted and thrown into the gaol. The prieſts and friars in town were buſily employed in baptizing the Proteſtant women, and ſuch of the men as were admitted into the rebel ranks. They gave them paſſes and protections.

Baptizing the Heretics, was not confined to Wexford: It was common on Vinegar-hill, and through all the camps in the county. It was no more than a temporary protection while they were doubtful of their cauſe; for it is well known that even their proſelytes would have been put to death if they had prevailed.

In the barony of Forth, all the Proteſtants were ordered to the chapels to be baptized. Father Mun Stafford, pariſh prieſt

of the Lady's iſland, uſually had a crowded congregation. Lady's iſland is greatly celebrated for its ancient ſanctity, by all the popiſh perſuaſion in the kingdom; therefore they come on pilgrimage to it from all parts to do penance, which conſiſts in going round the iſland three times, and repeating their prayers in the church-yard.

No ſooner had the rebel ſenate ſat, than they were determined on the deſtruction of ſuch as did not favour their cauſe. Liberty was written in large letters on moſt doors in Wexford, and many of the windows were adorned with green branches. Every evening alſo, crowds flocked round the priſon door, demanding entrance, that they might murder the Proteſtants, who, they ſaid, eat up all the proviſions in the town. William Kearney however behaved tolerably to the priſoners; Patrick Furlong alſo, who was ſuperintendant at the market-houſe, where were 48 priſoners, though he often reproached them for their heretical principles, gave them enough of potatoes, brown bread, and putrified meat. The gaol and market-houſe not being ſufficient, the barrack alſo was converted into a priſon; for the number of male Proteſtants deſtined for the ſlaughter, amounted to 260.

At Gorey the rebels had a ſurpriſing large camp, from whence they made various excurſions through the country in ſearch of Proteſtants, whom on diſcovery, they forced from their homes, and confined in the aſſembly-room over the market-houſe. In this religious hunt, there was no reſpect paid to old age: among many of this deſcription were William Bryan of Coolook, near Ballycanow, aged 70, and William Atkins, of Curraclough, near Wexford, aged 80. Such of the Proteſtants as could eſcape, availed themſelves of the opportunity, and fled from various parts to the fortified towns. Arklow gave ſhelter to hundreds of theſe poor refugees, and the town of Wicklow to no leſs than one thouſand and ſixty! Many who could not leave their families were in a pitiable ſituation; day after day were the men torn from the arms of their beloved wives and children, or diſtracted mothers and ſiſters, and murdered before them. The widow Carley, near Caſtle-bridge, and the widow Grindly, near Kilmuckridge, are woeful witneſſes of this melancholy truth.

While the camp continued at Gorey, all manner of abominations were committed in it; and as it ſwarmed with women of ill-fame, they ſet no bounds to their lewdneſs; and yet ſuch was the blindneſs of their minds, as to imagine, that the extraordinary fine weather which continued ſo long, was ſent by the Almighty to favour their cauſe; they would ſay, "God is on "our ſide, the heretics have had dominion long enough, but our "time is now come." It was alſo their opinion, that no rain would fall, until they had finally conquered. Alas! what ignorance and deluſion, follow profaneneſs and ſuperſtition!

THE

The GRACE of GOD manifested,

In an Account of the Life and Death of Mrs. Jane Gray.

To the Editor of the Methodist Magazine.

Dear Sir,

I Have repeatedly resolved to send you a short sketch of the experience of Mrs. Jane Gray, as a tribute I owe to her memory, and as a testimony worthy to be added to the file of those many gracious characters which adorn your valuable Magazine. Hitherto I have delayed to execute my resolution; but the hint you have given in the Magazine for December last year, has revived my recollection, and stimulated me to perform what I have long intended. If your judgment coincide with mine, you will insert the following Memoir in your Miscellany and thereby oblige your friend and servant, Samuel Woolmer.

Shepton-Mallet, Jan. 23, 1804.

Mrs. Gray was the eldest daughter of Mr. Nathaniel France, a worthy medical Officer in his Majesty's navy. In her twenty-first year she was married to Mr. Gray, an eminent Surgeon in the Royal Hospital at Plymouth. A few years after, he removed to Causand, a neighbouring town, and here she continued to the day of her death. About four years before her death it pleased the Lord to enlighten her mind, and visit her with strong convictions of sin, which she faithfully cherished till they ended in the full conversion of her soul to God. When under her first awakenings she attended the Calvinist Meeting at Causand, but found her mind extremely perplexed by hearing the mysterious doctrines of Election and Reprobation perpetually preached. A female friend, observing that she attended the Dissenting Meeting, gave her an invitation to go to the Methodist Chapel. This she at first refused from an idea that the preachers were men of small abilities. Her friend, however, prevailed on her, and on her first attendance there, under the preaching of Mr. Rattenbury, a local preacher of Plymouth-Dock, the Lord applied the word spoken with divine power to her soul, graciously shed abroad his love in her heart, and filled her with peace and joy in believing.

From this time to her death, her attachment to the means of grace, her affection to the Ministers and people of God, her fortitude and courage, her humility, meekness, resignation and submission to the divine Will under all dispensations of his Providence, rendered her truly eminent as a Christian.—Her attachment to the ordi nancesof religion was manifested by her embracing every opportunity of attending them, and by her continual endeavours to improve her mind in christian knowledge. She viewed Religion as an holy science, and conceived it necessary to be well acquainted with

with all the doctrines and duties essential to it; and for this end, became seriously inquisitive after truth. Soon after her conversion, our late venerable friend, Mr. Mather, visited Cornwall. Mrs. Gray had heard of his fame as a Preacher and as a Christian. Hence she took a tour into Cornwall in order to see and hear him, in expectation of being more fully instructed and established in the truth of the Gospel, by attending his ministry. She was not disappointed. His preaching was made a great blessing to her. Added to this, she met with several choice christian friends at Redruth, especially Mrs. Dermott, former wife of Mr. Dermott. In her, she found an heart like her own, full of frankness and generosity, of love and affection, and a person who had been in temporal circumstances similar to her's, but who had freely sacrificed them that she might spend her life more usefully in assisting her husband to win precious souls to the Redeemer. Mrs. G. was highly gratified with this visit: it was truly sanctified to her soul. She returned home with renewed zeal and love for the cause of her God, and then more especially, shewed her respect to the servants of God. For, with the approbation of Mr. Gray, her house was now opened for the reception of the Preachers.

Soon after this, as the Conference thought fit to appoint me to the Plymouth-Dock Circuit, I became acquainted with her: and the first time I visited Causand, the Lord inclined her eldest daughter to attend the preaching. She had heretofore been much engaged in the vanities and gaieties of life, which occasioned great grief to her mother. But on this occasion, the Lord accompanied the word with his power, and gave her a clear discovery of the evil of her heart: She improved the conviction, and soon became a partaker of gospel liberty. This opened the way for my obtaining a more perfect knowledge of that christian fortitude, humility, and resignation, which shone with such peculiar lustre in Mrs. Gray. I never saw, in any Christian, greater zeal for the Redeemer's interest. She had many favourable opportunities of shewing it, as many of the most respectable inhabitants round about Causand, were in the habit of visiting her house: and she was never ashamed of her Master's cause. She confessed her subjection to him. She recommended his love as deserving entire confidence and every return of gratitude and devotion; his example as worthy of imitation; and she did not shrink or excuse herself from any of those duties which Christianity enjoins, even although characters very superior in worldly circumstances might be present. As a proof of this, it may not be unseasonable to remark, that when I was once at her house at tea, and three daughters of a neighbouring nobleman were present, she, with all that affection which extirpated fear from her heart, and all that grace which adorned her Christian character, observed, "We are in the habit of imploring the blessing of God on all our refreshments," and immediately requested

requeſted me to aſk a bleſſing on our food. Neither did ſhe afterwards neglect to requeſt that thanks might be returned for what we had received. I mention this conduct of hers, as worthy of imitation, becauſe many profeſſing Chriſtians ſlightly, and ſometimes reluctantly perform this duty, when relations or friends are preſent, who make no ſerious profeſſion of religion. Where this is the caſe it argues a degree of ſhame and fear of man which Mrs. Gray was free from, and muſt be attended with a proportionable degree of condemnation.

Her humility was a prominent feature in her deportment, humility as remote from meanneſs as from pride, humility which cheerfully viſited the abodes of wretchedneſs and want. Often was ſhe my guide to thoſe places where poverty and diſtreſs called for pity and relief. Her ear was never deaf to the voice of indigence: but ſhe was liberal in adminiſtering to their temporal neceſſities, and happy of an opportunity to ſpeak of the unbounded love of her Redeemer. Hence, "the bleſſing of them that were ready to periſh came upon her," and ſhe often literally made "the widow's heart to ſing for joy." It is greatly to be wiſhed that the duty of viſiting the ſick and poor, were more ſeriouſly attended to by Chriſtians in general. It would be productive of ineſtimable good. There we learn to know our mercies, there we may contribute to the relief and add to the happineſs of our fellow mortals, and there (if our motives are pure) we may increaſe our hope by anticipating that happy period when Jeſus ſhall ſay, "In as much as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me."

Mrs. G. was ſenſible of this, and God did not leave her when He was pleaſed to lay affliction upon her. This ſhe clearly evinced by her very great reſignation and ſubmiſſion to the will of God. She was ſorely afflicted the latter part of the year I ſpent at the Dock. This affliction terminated in her death, which happened in the Spring following. As I was only removed to an adjoining Circuit, and as I commenced a correſpondence with Miſs Gray, I had an opportunity of hearing of her often, and alſo ſome times of ſeeing her; and never did I ſee patience in ſuch perfection. Although ſhe laboured under the moſt excruciating pain of a devouring cancer in her breaſt, which gnawed her fleſh perpetually, I never heard her complain, "This is ſevere;" but ſhe rather welcomed it as the ſanctified rod of her heavenly Parent, and without affectation was enabled to ſing,

"Pain, my old companion pain, Seldom parted from my ſide,
"Sacred, ſalutary gain, Here, while God permits, abide;
"Foe to nature as thou art, I embrace thee as my friend;
"Thou ſhalt bid my griefs depart, Bring me to my journey's end!"

It

It is painful to see Christians, when afflicted, display a fretful and repining disposition: It is in some measure, charging God foolishly. Mrs. G. was free from censure in this respect; hence her evidence continued bright and her prospect of glory unclouded.

I was sent for the 30th of March 1800, to pay her my last visit, and as I had learned from her many useful lessons how to live like a Christian, I was now to learn from her how to die like one. I arrived at her house the following evening. As soon as I entered her chamber she raised her head from her dying pillow, and with joy expressed her satisfaction in seeing me once more, that she might communicate to me the finishing tale of the gracious visits of her Redeemer. She mentioned many instances of the loving kindness of the Lord, as far as her feeble frame would permit it, and joyfully ascribed the origin, progress, and completion of her salvation to the Grace of God. Her joy was not remarkably rapturous, but it was solid and permanent, arising from faith and hope, well grounded and full of assurance. Sometimes, however, she was in a transport and ecstasy of joy; which was the case a few days before her death, when she broke out in singing,

"The opening heavens around me shine,
"With beams of sacred bliss:
"Now Jesus shews his mercy mine,
"And whispers I am his."

It clearly appeared from her countenance, she was approaching fast toward the valley of the shadow of death: but it was all luminous to her, gilded by the radiant beams of the Sun of Righteousness, and she feared no evil: the Redeemer had chased her enemies before her, and his staff supported her. She was detained in the valley till a little past midnight, and then ascended the Mount of God to join the spirits of the just made perfect. She had requested me, some time previous to her death, to preach her funeral sermon. This I found a difficult undertaking, and requested my friend Mr. Rodda, then superintendent of the Dock-Circuit, to perform this office; but he returned me a very affectionate note in answer, and urged me to fulfil my engagement, at the same time observing,—"Say all the good you can of her: You cannot say too much." This declaration was very comprehensive: Probably I have not said enough: The excellencies, however, which are recorded of her in this memoir are worthy of the imitation of all Christians: and that it may be rendered a blessing to all that read it, is the prayer of,

3 Samuel Woolmer.

The Experience and happy Death of Mrs. *Mansfield Sinclair*, of Edinburgh. By John Stephens.

I Had very little perſonal knowledge of the Subject of this Memoir; but the materials were furniſhed by her huſband, a man of deep piety and undoubted veracity. Very early in life ſhe felt the drawings of the Father, delighted in prayer, attended the Lord's table, and endeavoured to devote herſelf to know and do the will of God. Theſe exerciſes inſpired her with ſelf-complacency, and induced the thought, that God was well-pleaſed. But ſo ignorant was ſhe of the nature of the Goſpel ſalvation, that when her ſiſter, and another young woman, joined the Methodiſt Society, ſhe became a bitter perſecutor. They ſuffered patiently; pitied her; and prayed for her. This had a bleſſed effect upon her. It brought her, firſt, to think that, "perhaps they were right, and ſhe was wrong; and next, to hear the Methodiſt Preachers for herſelf. Meſſrs. Pawſon and Atmore were then in Edinburgh. She heard them with aſtoniſhment. The word was with power. She was convinced of ſin; ſhe joined the Society; and ſoon found peace with God, thro' our Lord Jeſus Chriſt. From that time, to the day of her death, ſhe was uniformly devout in heart, and exemplary in her conduct, "adorning the doctrine of God our Saviour."

Her experience and conduct, in the early part of her chriſtian courſe, afford ſufficient evidence of the frivolouſneſs of the common objection of lukewarm profeſſors, when urged to diligence in the means of grace; viz. "want of time." The duties of her ſtation, being a ſervant, allowed her little or no time for devotional retirement thro' the day: But when the family retired to reſt, ſhe entered into her cloſet, ſhut her door, and addreſſed herſelf to the exerciſes of reading, meditation, and prayer. In which ſhe was ſometimes engaged till one or two o'clock in the morning. Here ſhe found a Bethel. God was with her. He put gladneſs into her heart. Her body participated, by ſympathy, in the pleaſures of her mind; and by waiting upon the Lord, ſhe, in her fleſh, as well as ſpirit, renewed her ſtrength.

In the year 1792, ſhe entered into the marriage relation. In that ſtate her piety ſhone with additional luſtre. She bore its unavoidable trials with Chriſtian reſignation. She diſcharged its complicated duties with faithful perſeverance. She enjoyed its many comforts with lively gratitude. She was, to her beloved partner, "a help meet for him;" and in him ſhe found a "helper of her faith and joy." While ſhe was with him, ſhe was to him "as the loving hind and pleaſant roe;" and now ſhe is taken from him, he deeply feels, that,

"When ſuch friends part, 'tis the ſurvivor dies."

She enjoyed good health, till the month of October 1802; when she was seized with the disorder which terminated her mortal existence. She was alternately better and worse, till October 1803, when she discovered symptoms of a speedy dissolution. She declared that she had expected death from the beginning of her illness; and that she had used means for her recovery, rather from a sense of duty to God, and a desire to oblige her friends, than from an expectation of deriving any lasting benefit from them. She lamented the case of those who, in similar outward circumstances, had no inward comfort; and expressed her gratitude to God in Christ, that he had delivered her from the sting and fear of death.

Sunday, October 9, being left alone in the house, while her husband attended the chapel, she read and collated the last chapter of each of the Evangelists. And at night she expatiated on the condescension and love of Christ with such wisdom, fluency, and spirit, that her discourse was more like a lecture from the pulpit than a private conversation, she was so overwhelmed with a sense of the love of Christ, and so filled with peace and joy through believing, that she seemed to rise above, and almost to forget her bodily sufferings. She rejoiced, "with a joy unspeakable and full of glory."

Monday the 10th, she was very ill, and only sat up a little in the evening. She said, "I thought it would come to this, notwithstanding what has been done for me; but thanks be to God, in Christ, that death has lost its sting, and the grave its victory! O may God give me patience, that I may not grieve his Holy Spirit!" Many of her friends called on her in the course of the day, to whom she spoke freely of the love of Christ; particularly with respect to her own salvation. She was obliged to be held up in the bed, most of the night, on account of the violence of her cough and reaching; and her usual observation when the fit was over, was, "I have one less to suffer!"

Tuesday the 11th, she said, "I will not say, in the morning, would to God it were evening; and, in the evening, would to God it were morning: No; the will of God be done in me, and by me!" Her brother coming in, to whom she was much attached, she informed him of her sufferings, but told him that the love of God enabled her to surmount them all: and exclaimed, "O what a God, to save such an unworthy creature as I am!" When a person called to see her, of whose spiritual state she was doubtful, she spoke seriously to her on death and eternity, and solemnly charged her to meet her at the right hand of God. She spent much of this day in meditation and prayer; expressed a deep sense of the temporal, as well as spiritual blessings with which she had been favoured; and feelingly exclaimed,

"Thro' all eternity to thee,
A grateful ſong I'll raiſe;
But O! eternity's too ſhort
To utter all thy praiſe!"

Wedneſday the 12th, ſhe continued very ill, but at the ſame time very happy. A phyſician was called, who ordered a draught, which, through the divine bleſſing, ſtopped the reaching. She was anxious that God ſhould have all the glory, and expreſſed a fear leſt ſhe ſhould look too much to means. She ſaid to a friend, "We ſhall all meet again in heaven." The friend replied, "Yes; if we follow your example:" On this ſhe cried out, "No; no; follow Chriſt: follow Chriſt!" On throwing up blood, ſhe ſeemed to rejoice in it as one of the harbingers of death. To a friend, who called in the evening, ſhe gave an account of the happy ſtate of her ſoul, and ſaid, ſhe was ripe for glory. She was much refreſhed by his viſit, and was extraordinarily happy while he was at prayer; but when he had retired, ſhe reproved her huſband, for ſaying ſomething to her praiſe; and obſerved, "You ſhould ſay nothing of me, but that it is all from the mercy of God in Chriſt Jeſus."—The cough and ſpitting of blood increaſed at night, ſo that ſhe got little or no reſt.

Thurſday the 13th, ſhe expreſſed a wiſh to be diſſolved and be with Chriſt; but added, May I

"Suffer all his righteous will,
"And to the end endure!"

And then cried aloud, "O what a Saviour I have found!"—On hearing that Mrs. Stephens was thought to be dying, ſhe ſaid, "Well, it may be that we ſhall meet on our way to glory!" Mr. Weſt, whoſe miniſtry had been much bleſſed to her, having arrived in Edinburgh, on his way from Ireland to Dundee, called to ſee her. When he entered her room, ſhe cried out, "Glory be to God, I am on my death-bed, and going to glory!" Mr. Weſt gave out,

"Happy ſoul! thy days are ended," &c.

When her ſoul ſeemed to be on the wing for heaven, and ſhe thanked God, that it was her full hope and joy that ſhe ſhould ſoon be with him whom ſhe loved. When her huſband offered her a little wine, ſhe ſaid, "I deſire to drink no more of the fruit of the vine, until I drink it new in the kingdom of God." And a little after, ſhe ſaid, "To me to live is Chriſt, and to die is gain." In the evening ſhe requeſted thoſe around her to ſing,

"My God, the ſpring of all my joys," &c;

and when they were ſinging, "The opening heavens around me ſhine," &c. her ſoul ſeemed ready to break through the priſon-houſe of clay, and ſhe exclaimed, "O yes! glory be to his adorable Name!" She got no reſt all night, and, on Friday the 14th in the morning, ſhe ſaid to her huſband, who attended her night and day, "You will not be able to endure all this fatigue;

lie down and get a little ſleep." He anſwered, "I ſhall never go to bed while you are ſo ill." She replied, "O would Jeſus but come and call me hence!

"My ſoul would leave this heavy clay,
"At that tranſporting word;
"Run up with joy the ſhining way,
"To ſee and praiſe my Lord."

Her huſband told her, he had had a bleſſed ſeaſon in prayer for her and himſelf, both that morning and the preceding evening. She replied, "You ſee how God is ſupporting you! O yes, God is with us! give him your heart, and he will ſtill ſupport you." During the day ſhe was much inclined to ſleep, but could not, on account of pain and ſickneſs. Her huſband aſked her, whether Chriſt were ſtill precious? She anſwered, "O yes! and altogether lovely!" On being preſſed to take a little fruit, ſhe ſaid, "I ſhall ſoon eat the fruit of the Tree of Life, and drink the water of life, in heaven; and praiſe my Jeſus in nobler ſtrains!

'I then ſhall bathe my weary ſoul,
In ſeas of heavenly reſt;
And not a wave of trouble roll
Acroſs my peaceful breaſt.'"

Saturday the 15th, ſhe gave directions for her funeral with as much compoſure, as if ſhe had been ordering a ſuit of clothes; and concluded with giving her huſband the laſt advice with reſpect to himſelf. Her brother coming in, juſt as ſhe had finiſhed her diſcourſe, ſhe ſaid, "I have been giving my huſband my laſt charge; for I think I ſhall not be long now." During the day ſhe was in great pain, and expreſſed a fear leſt ſhe ſhould offend God, by too anxiouſly deſiring her diſmiſſion from mortality. Her huſband ſaid, "My dear, Jeſus will ſupport you as he has done hitherto." She replied, "O yes! and his time is beſt;" and added,

"The glorious crown of righteouſneſs,
To me reach'd out I view;
Conqueror through him, I ſoon ſhall ſeize,
And wear it as my due."

On obſerving her huſband weep, ſhe endeavoured to check him. He ſaid, "My dear, I muſt ſay, as Mr. Fletcher did in ſimilar circumſtances, I am loath to give you to the worms." She replied, "You muſt give me up: O do give me up, my dear, and God will be with you!" After this, ſhe cried out, "O that my Lord would come and call me up to himſelf! O why are his chariot wheels ſo long in coming! O pray for me that God may give me patience to wait his good time, and ſuffer all his bleſſed will!" From this time ſhe lay with a compoſed and happy mind, a ſerene and heavenly countenance, till ſeven o'clock in the evening, when her happy ſpirit took its flight to the boſom of that Saviour who was her Righteouſneſs, her Strength, and her All.

Dunbar, Dec. 24, 1803.

From Mr. FISH, to Mr. BENSON.

Kingston, Jamaica, April 26, 1804.

I wrote to you and our kind friend Mr. Butterworth, by the last Packet, which sailed a fortnight ago. In my letter to you, were included my receipts and disbursements on account of the Mission Fund. Lest that Packet should be taken, it may be proper to give you the statement over again.

You will not be surprised at the number of backsliders, when you consider how greatly the poor people are deprived of the means of Grace; the Prayer-Meetings in particular, of which we used to have six in the Week. The situation also of several of the slaves is such, that neither their leaders nor myself can have access to them.

The following persons, belonging to the Society here, have died of late.

John Hall, a Negro, who had struggled with poverty and disease three or four years. He bore his afflictions with patience; and, I believe, died in peace. Margaret Berry, a free born woman. Her behaviour was according to the Gospel; and, though her experience was not deep, I believe she was sincere. Her death was sudden. She appeared tolerably well in the morning; was seized with convulsions about noon; and continued speechless till the next morning, when she expired, leaving an affectionate husband and four children to lament her loss. Margery White, a free Black, she was much concerned to save her soul, but brought great trouble on herself by marrying an unawakened man. However she continued seeking the Lord. Elizabeth Poynter, a Black woman. From the time she joined the Society, she was always much in earnest. Though advanced in years, and living near 30 miles from town, she seldom failed (especially after she became a communicant) to come once a month; when she usually remained in town some days. I am informed her last days were her best. She grew more fervent than ever; and enjoyed a great increase of the love of God, as was evident, by the fruits thereof, to all who were with her. Her indisposition of body was so gentle, that no one thought her in danger, till almost the very moment when she cheerfully resigned her soul to him who had bought it with his own blood. Of Mary Forrest, and John Williams, I am silent at present; a more particular account being intended to be given shortly. Nothing remarkable has occured since my last. Through mercy, during the last fortnight, I have been free from those violent paroxysms which have so often distressed me. I remain, your truly obliged and affectionate,

WM. FISH.

Extract of a Letter from Mr. E. TURNER, to Mr. BENSON.

Nevis, May 18, 1804.

Very dear Sir,

I Hope the Committee will pardon me, for addressing this letter particularly to you: I am induced to do so, because I have conceived a great affection for you, on account of your general character, and by reason of your having exerted yourself so much for the good of the Missions.

I received the circular letter, and can freely say, *Valde Probo*.* We ought to act for God, without disguise, and without reserve. It is proper that you should know the whole of our affairs. I am sorry, however, that I am obliged to write in greater haste than I intended.

* I much approve of it.

All thanks to Divine Goodneſs, I ſtill enjoy a tolerable degree of health, both of body and of mind; and the Lord is carrying on his work among us. Since the commencement of this year, we have joined upwards of two hundred to the Society; and ſeveral have been brought into the liberty of the children of God. We have perfect peace, our congregations are good, and the ſtate of our finances improving.

I ſend you a ſtatement of our accounts for eleven months, in order, that in future, the account ſent home may include the four quarters, ending with that of March. Your's, very affectionately.

EDWARD TURNER.

From Mr. J. Baxter, to Mr. Benſon.

Antigua, June 12, 1804.

I Shall give the Committee and yourſelf all the information I can, reſpecting the ſpiritual ſtate of the Miſſion in this Iſland. The number in Society has been large, but we have been obliged to exclude many who run well for years, for forming improper connections. And with regard to the riſing generation, although we have a pleaſing proſpect concerning many that bid fair for leading virtuous lives; yet I fear not a few will fall a prey to a vice, ſo prevalent in this country. But notwithſtanding many evils which remain, and are not done away, I can ſay with truth, there is a wonderful change for the better within theſe twenty-ſix years. We have, at preſent, many young women in Society who are an ornament to their profeſſion, and in their behaviour manifeſt both chaſtity and purity of manners. And many of the aged prove that they have held faſt the beginning of their confidence firm unto the end. I believe we ſhall now have a ſifting time, as we are determined to pay a ſtrict regard to diſcipline.

As we have not the opportunity of viſiting our people when ſick, becauſe they are at a diſtance from us, except when we viſit the Eſtates in turn; and as we have no intelligent perſons to give us juſt information concerning them, we cannot preſent you with accounts of the experience of many of them. I ſhall endeavour, however, to write every thing that I think worthy of notice. On Tueſday, April 16, our ſiſter Euphemia Chapman was buried, a young White woman, who had been a member of our Society two years. She was much enlightened and affected under the preaching, and gave up the vanities of the world in the prime of life. She had many trials, but bore them with patience. Six months before her death ſhe caught a violent cold, and loſt the uſe of her limbs. She bore her affliction with Chriſtian patience and reſignation, in hope of a reſurrection to eternal life.

The next day I rode to Doctor Athel's Eſtate, to bury the remains of John Quaſh Gilbert. He had been a member of the firſt Methodiſt Society in Antigua, and was a ſeal of Mr. Gilbert's Miniſtry. He had been in Society three and thirty years, and walked as became the Goſpel ſoberly and uprightly. He was a faithful truſty ſervant, a good huſband and a loving father. Being deaf for ſome years, he could not converſe much. He always attended the means of Grace; and tho' he was ninety years old, he laboured for his Maſter till a fortnight before his death. He obſerved to his wife in his ſickneſs, "I have not much to ſay; but my Great Maſter is preparing a place for me, and is going to take me to himſelf." He left iſſue, ſix children, forty four grand children, and four great grand children. And he

buried one son and thirteen grand children. He requested to be interred among his children, which was willingly agreed to, although they had seven miles to carry his corpse. His body was followed by his family and many friends. I preached a Funeral Sermon on the occasion, which, I hope, was of use to the living.

You desire we would give you an account of our Local Preachers. In order that you may form a proper judgment of them; you must observe we have but few White men, not more than six in the Society, one of these is a Local Preacher. And we have but one free Coloured man that is willing to be reproached for Christ's sake. We have very few Coloured men that are free in Society, although we have many women. Some of the coloured women have good gifts in Prayer, and hold Prayer-Meetings: but the Free men in general have no relish for Religion. We have a few men who are Slaves that exhort and are Leaders, but they have not gifts, neither will the law of the Country, admit of their being publicly useful. I bless God, I and my fellow-labourers labour together in love. And I am as well at present as when I left England: but I have had two severe attacks of the fever last year, and feel the infirmities of old age advancing upon me. I beg leave to come home next year, and be a Supernumerary, if I am not able to take a Circuit. Our numbers are Whites, 22, Blacks and Coloured, 3516. Many have died this year, I believe more than three hundred. That God may bless you is the prayer of your affectionate Brother.

JOHN BAXTER.

Two days after, Mr. BAXTER writes as follows:

We are likely to suffer great distress on account of the dry weather. We have had no rain for five months: we can hardly get water to drink. I am obliged to ride three miles to get water for my horse. And I fear, in another month, we shall have none for man or beast, except what is brought to us from other Islands. We kept a day of prayer on the 6th of June, and the Lord answered us in some degree. We had, that night, and the next day, a few showers in St. John's, and other parts of the Island. But it yet remains in great distress: and if God do not send us speedy relief we shall be exposed to famine. And should rain come, there is reason to fear it will bring fatal fevers and bowel complaints, so that the Island will be sown with human flesh. The poverty which dry weather brings upon the Negroes is very great. For the produce of their ground is their chief support in many places. Add to this, that as the Island produces no crop, their owners are less able to help them. In the year 1802, we built a Chapel at a small Town, seven miles from St. John's, which has brought us into debt; but answers a valuable end, as we can collect the people thither for the space of four miles round, and have an opportunity of knowing their conduct. A Preacher resides there; but yet he travels with his Brethren, and preaches at different places every Sunday. On week nights we visit the Estates. The Preachers in the West Indies do not eat the bread of idleness. Baptising Infants, visiting the sick, burying the dead, and preaching, keep us constantly employed. I acknowledge our expences are great, but we are far from living so comfortably as most of our Brethren do in England.

I remain, your's, &c.

JOHN BAXTER.

The following lines, composed a few days ago, on the Nativity of our Lord, are wholly at your service to preserve or destroy as your judgment may dictate. If they possess sufficient merit to procure them a place in your Magazine, you will most probably hear from the Author again.

On the Nativity.

Welcome, welcome! happy morn,
Heaven's predicted Hour,
When to rescue Man forlorn,
God display'd his Power:
Jesus universal King,
Whom celestial orders sing,
Visits Earth, the Spoils to win
From the Conquerors Death and Sin.

Lo! he comes, as seen of old
By prophetic Spirit,
Whom the antient Seers foretold,
"And the Saints inherit:"
Jesus, God's eternal Son,
Puts the human nature on,
Bears our dreadful Curse alone,
To exalt us to his Throne.

Eastern Sages from afar,
Undismay'd by Danger,
Gladly mark the orient Star;
Seek the lovely Stranger:
View the God reveal'd in clay,
All his infant charms survey
Prostrate adoration pay,
While they splendid gifts display.

Shepherds now their Flocks surround,
Guard their fleecy numbers,
While the night diffuses round,
Calm and peaceful slumbers:
Lo! the heavenly Herald bright,
Borne on Pinions swift as Light,
Bursts upon their ravish'd sight,
While they tremble with affright.

Soon the ethereal plains resound,
God's eternal Favour:
Shepherds hear the applauding sound,
Haste to view the Saviour:
While Cherubic Armies vie,
Shouting in the distant Sky,
"Glory be to God Most High,"
In harmonious melody.

Rise, Believers, catch the Flame,
Feel the sacred Fire:
Join to sing the Saviour's name,
Swell the chorus higher:
Jesus will your souls defend,
Be your own eternal Friend,
And a flaming convoy send,
When your mortal Conflicts end.

Then your happy souls shall prove,
All the great Salvation,
Crown'd with pure seraphic Love,
Fill'd with Consolation:
Prostrate on your Faces fall,
God's eternal love extol,
Shout the Lamb who died for all,
While eternal Ages roll.

Camelford,
Dec. 28, 1803. R. TREFFRY.

The Messiah, a Christmas Carol.

The Son of Man! the Son of God, I Sing!
Born of a Virgin! yet th' eternal King!
Well might the heavenly Host proclaim on Earth,
The Babe of Bethlehem, of illustrious birth!
The Lord of Glory in a mortal frame!
Tho' rob'd in Flesh, invariably the same!
Great in the Manger! greater on the Cross!
To rescue all mankind from endless Loss!
Well might the Magi costly gifts bestow
On Him, who gave them all Things here below!
Led by the Star from Egypt's burning Shore,
The great, unknown Immanuel to' adore!
Great in the Temple, when the learn'd He taught!
Great in the wilderness with hunger caught!
Great when the Baptist mark'd Him by the Dove,
Great in his Anger, Innocence and Love!
Great when He rais'd up Lazarus from the dead!
Great when he fed whole Multitudes with Bread!
Great at the Marriage Feast, ev'n here divine!
Great when He turn'd the Water into Wine!
Great when He calm'd the Tempest on the main!
Great when He sooth'd the poor, bewilder'd Brain!
Great when transform'd on Tabor's Top He stood!
Great in the Garden, when He sweated Blood!
Great in the deep Discourse, which last He gave!
Great in those Lessons taught the world to save!
Great before Pilate's Bar the Saviour shone!
Great when He cried in Agony, 'Tis done!
Great when a lifeless Corse embalm'd He lay!
Great when He rose in his immortal clay!
Great when He pour'd his Spirit from on high!
Great in his word to teach us how to die!
Great when his Kingdom on the Earth appears!
Great in that Circle of a thousand years!
Great when He judges all the World He made!
Greatest of all in endless Love display'd!

W. C.

METHODIST MAGAZINE

Ridley sc

Mr JOHN STEVENS.

Aged 28. Preacher of the Gospel.

APPENDIX

TO THE NEW SERIES OF THE

METHODIST MAGAZINE,

For 1804.

BIOGRAPHY.

A short Abstract of the Account of the Conversion of Solomon Duitsch, late a Jewish Rabbi.

[*Concluded from Vol. XXVII. page* 540.]

AFTER I had, with many tears, taken an affectionate leave of my friends, especially the Rev. Mr. Jellinghausen, I set off from Minden on the 23d of August, in the Afternoon. I had for my companion in the Stage-Coach a man, who shewed himself a perfect tool of the devil. Throughout the whole night, being drunk, he so molested me, that I sweat for fear. All the means I used to pacify him were in vain. When I held my tongue, and kept quiet, he was enraged, because I would not give him an answer; and when I endeavoured to appease him, he broke out into such oaths and imprecations as I never in my life remember before to have heard: and he went so far as to strike me several times on my face. I verily believe that this fellow would have proceeded to such a length in his wickedness as to have murdered me, if Divine Providence had not watched over a poor worm of earth, and when we were a short way from Bielefeld, sent to my assistance the Postmaster, who was in another coach not far off. I silently thanked the Lord, who had thus manifested himself to me as a God nigh at hand, and powerful to deliver. On our arrival at Bielefeld, the Postmaster advised me, rather to remain there a few days, than go farther in the company of so bad a man, who seemed to be possessed by satan. My journey to Wesel being interrupted by this event, I changed my mind, and resolved to go to Amsterdam. Had any one, however, asked me, what I thought to do there, I should have been unable to return him a satisfactory answer. How incomprehensible, how wonderful are the Lord's ways!

From Bielefeld I came to Zwoll, where I embarked for Amsterdam. What was the state of my mind at that time will be easily conceived from what I am about to relate. I went on board the vessel without any money whatever to pay my freight; as the little I had gotten in Minden was all expended. Many will

will probably ask, How could you go into a ship, when you could not but know, that money was necessary for your passage? But what could I do in Zwoll, without money, and without one single friend or acquaintance? My desire to be in Amsterdam was so great, that it compelled me to go aboard, although I had no means whatsoever of paying the freight. I left it entirely to the Lord, who had mercifully delivered me out of so many deadly dangers, and I humbly trusted in him that he would not leave me now, but interpose for my help in the present conjuncture. It is in such circumstances that we are put to the proof. How easy is it to trust the Lord when the purse is full of money! But in times when all other helps are taken away, then to place our confidence in him, is his own gift, and is impossible to corrupt nature.—My trust was notwithstanding accompanied with many anxious misgivings and fears; and unbelief began often to rise in my heart. While I was in this state of mind a gentleman, one of the passengers, came and sat down by me, and with much kindness asked me, "Friend! why are you so sorrowful and dejected?" I wondered at this, and endeavoured to hide my face from him. He, however, not only repeated his question, but pressed me so urgently for an answer, that I could no longer decline making known to him my necessity. "Is that all?" replied this friend, "lay aside your anxiety, and take comfort. Soon afterwards I saw the City of Amsterdam before me; and the Master began to collect the usual freight of the passengers. My limbs fell a trembling, and my face changed colour: but the above-mentioned friend went up to the Master, paid him my freight, and to my great relief gave me two shillings over and above. He asked me farther, who I was? and what was my business in Amsterdam? I was so astonished at this unexpected help, that it was out of my power to utter a word. The tears flowed from my eyes; and I was unspeakably ashamed of my unbelief. I cried out with Jacob: "O Lord! I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant." Gen. xxxii. 10. We came at last to the ramparts; and behold! Amsterdam, which formerly seemed a Nazareth to me; that City, out of which I had been driven thrice, I now entered, as if it had been a Canaan, yea, as Jerusalem itself.

As soon as I had set my foot on the ramparts, I found in my mind an unspeakable confidence, that I should here meet with a settlement in peace. I took my portmanteau under my arm, and went to a German inn, where a room, with a good bed, was prepared for me. As soon as I was in my room, I shut the door, bowed my knees before God, and had a particular refreshing season in prayer. Though, being in secret, I was very happy,

yet

yet the fatigue of my body obliged me to go to bed. From May 14, to September 3, I had not had so comfortable a night: it seemed as if my bed was perfumed with myrrh, aloes, and cassia.

On September 4, when I arose, I returned thanks to the Gentleman. I then did not know whither I should go, or to whom I should apply. I besides felt myself very weak; and did not know my way in any part of this great City. At last, breathing fervent Prayers, I went out and came to the Dyke, when the Altar recurred to my remembrance, which I had formerly erected to the Lord there, and the comforts with which my soul had been strengthened. Lord Jesus! I sighed out; I have nothing left to give thee, but my poor life, which I am ready to offer up for thy name's sake. Graciously endue me with Wisdom and Power!

About 3 o'clock in the afternoon I went out again to see, if the hand of divine Providence would lead me into some way. As I was passing by the New Church, I saw a great concourse of people, which awakened my curiosity to know the occasion of it. After asking several people, I was at last told, that a consistory was holding there. A consistory! thought I; that must certainly be an assembly of Ministers: and I cannot do any thing better than present myself before them; for to whom else should I discover my wants but to the Pastors who are commissioned to feed the sheep? I stepped into the porch to wait for a favourable opportunity of making known to them my case; and while there, the ordinary attendant of the court, of the name of De Fries, came to me, and asked, what I wanted? In broken language I acquainted him with my earnest desire to speak with the Ministers. He replied that I was too late that day; and that I must come again a week afterwards. This nearly destroyed all my hope. However, I once more ventured with tears to entreat him, that he would that day befriend a wandering stranger. It seems De Fries, was affected by my tears; for he took my oft produced book, with the testimonials, to try if he could do any thing for me that day: but he soon came back with another gentleman, who gave me the same answer, that it was then too late, and I must come again in a week. What a blow to my dejected soul! This Gentleman, compassionating my situation, would have given me some money, and the Vestry-keeper's maid offered me some bread and butter; but my heart was so proud and lofty, that I would not accept either, although I had only eleven stivers in the world. How wicked is the heart of man!

Sad and distressed I went to my inn; and, as I felt great weakness of body and had not eaten any thing hot for six days, I would have gladly taken something: but when I thought on the low state of my purse, all my appetite left me. I felt great

inward accusation that I had refused the kind presents that had been offered me; and in distress I cried out, "O Lord Jesus! take this wicked, proud, deceitful heart from me. Behold, here it is. O! that I could give myself up wholly to thee." I was about to cast myself down on my knees in prayer, when these words of the Saviour were deeply impressed on my mind, "Take no thought for the morrow; for the morrow shall take thought for the things of itself," Mat. vi. 34; which were so reviving to me, that I thought, Now is not the time for prayer, but rather for devoted obedience and laying aside thought for the morrow. I then immediately ordered something hot to be made ready, and paid for it all the money I had left. The feelings of my mind while I am now writing oblige me to cut short my relation of the events which farther befel me: suffice it to say in a few words, that, from the Thursday afternoon to the following Sunday, not a bit of bread, much less any other food, touched my lips; from which my distressed situation may be easily conceived. On the Sunday morning I asked the mistress of the house if there were any preaching in the German Language at Amsterdam? She told me that the Rev. Mr. Kester preached every afternoon in the New Chapel. Now then! said I to myself, my soul may be satisfied with hearing the word. Perhaps this may be the last time that I shall hear the proclamation of the holy Gospel, before it shall please the divine Providence to vouchsafe me deliverance. I collected all my strength to enable me to creep to the Church with my emaciated body: and I had often to stop by the way to rest myself. I was careful to take with me my book and papers, that, in case any thing should happen me, it might be known who and whence I was, and all other particulars respecting me. I got safely to the church about one o'clock. There was nobody in it but an old man and woman. I went to them and asked whether Mr. Kester would preach? To my great disappointment I received for answer that the Rev. Mr. Kalkoen was to preach the thanksgiving Sermon on a sacramental occasion. On this I felt much sorrow, and was greatly cast down; and the enemy endeavoured to persuade me to leave the Church again, as I did not understand the Dutch language. I sat down sighing, and saying, "O Lord! how long wilt thou hide thy face from me?" In this my trouble I was comforted with that passage, "My son, despise not the chastening of the Lord; neither be weary of his correction," Prov. iii. 11; and I was constrained to cry, "Lord, may I draw the conclusion from this chastisement, and propose it as an alleviation of my sorrow, that thou hast love for me? O, thou Father of compassions! give me such an assurance of it in my heart, that I may feel that Jesus, thy beloved Son, has redeemed me from the deserved curse, and reconciled me to thyself." While thus engaged

gaged with God I was further strengthened, by remembering the words of St. Paul, Heb. xii. 11. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." Just at that very moment the old man tapped me on the shoulder, and said, "Friend! will you accept of a little cake?" But, although I had, as it were, one foot in the grave, my proud heart had still the upper hand: I thanked him; but would not take it. My conscience immediately accused me of wilfully resisting the adorable Providence of God; and my heart beat like a Hammer. God, however, moved the old man, notwithstanding my refusal, to slip half a cake into my pocket. I felt it drop in well enough, but I did not outwardly discover that I was sensible of it. However, how eagerly I took the cake out of my pocket, and how great my astonishment was, when I found there, besides, four stivers, which the old man and woman had, without my knowledge, bestowed on me, the candid reader will easily conceive. At last the Preacher ascended the Pulpit, and began the service with a Prayer; but his voice was so weak, that I could not understand or even hear it. I sighed, and lifted up my soul to God, that he would unstop my ears and release my fettered heart, and send his Spirit to accompany the word, that it might be a mean of quickening my soul. The Preacher now gave out his text. Psal. cxxxviii. 8. "The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thy own hands." The all-wise God, who trieth the heart and reins, knows with what emotions I to the present day reflect on this Sermon, and what my soul experienced while hearing it. While he was explaining the passage I was so struck, that I fancied the Preacher was speaking pure Hebrew, so perfectly did I understand every word: nay, my excitement of spirit was so great, that oftener than once I was thinking, with admiration, what the other people in the Church could make out, as they would not be able to understand the Preacher.

Before I left the Church, I inquired of the before-mentioned old man if he could inform me where the children of God met together, to consider the word of God, and to exhort and comfort one another? He told me that every Tuesday and Thursday evening, on the eighth Burgwall by the Lynbaansteig, a meeting was held for an hour. I thanked him, and took great care to treasure up the name of this place in my memory: and then went to my lodging, full of love to God, who had so greatly favoured a poor wretch and blessed me both in soul and body. With the greatest eagerness I took out of my pocket the wealth I had

had got; and, after I had provided myself with what I had most need of, I laid up as a treasure one Stiver, which I had remaining.

As soon as I got back to the inn, I retired and, after bowing my knees before God, sat down at table, which, although it was furnished with only a piece of bread, seemed as refreshing to me as if I had been feeding on Manna with the Israelites in the Wilderness.

The following day I also passed alone, without any thing occurring worthy of relating. The Tuesday seemed very long to me, looking forward to six o'clock in the evening. About four o'clock I found I could stay no longer in the house, and therefore went to the Lynbaansteig, to wait there till, from some persons passing by, I might discover which house was the place of meeting. I waited above an hour without seeing any body; when at last a gentleman, and shortly afterwards a Lady, and then an old woman, passed by, and I saw them go into a small house. I was highly delighted at this, confidently hoping that I had found the place of meeting. There came also, in a little time, two other women, who also went to the same door; and then, without farther scruple, I followed them in. We had to go up several stairs, and then came into a room, where I saw some books lying upon a table, which filled my heart with great joy. Yes! I thought, this is the place I seek for: I sat down near the door, and besought the Lord Jesus that he would graciously vouchsafe me to experience then the same power of his word, which I had felt the preceding Sunday. At length the Text was given out, Psal. xxxiii. 19. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." While the preacher was expounding the passage I was so filled with wonder I could scarcely stand. I could not comprehend how it was, that my manifold afflictions should be already known to this person, as I had never yet communicated them to any one in Amsterdam. Every thing that was said of afflictions, and of the Lord's deliverances, I could especially apply to myself and my present circumstances: and as often as I heard the Minister speak of the righteous, who were not justified through themselves, but only through Christ Jesus, my heart sighed, O! that I were made a Partaker of this justification in Christ Jesus! This is my longing desire, Lord Jesus, that thou wouldst by thy good Spirit comfort me, and say to me, "Son: thy sins be forgiven thee."

When the service was over I was intending to go home in silence; but some of the friends accosted me, and we had a long conversation together. They were, indeed, in general, poor people; but their love was so fervent, that they willingly shared their

their morsel with me: and I cannot but openly declare, that, from that evening to the present day, I have never wanted. I went to my lodging with a rejoicing heart.

On the Thursday afternoon I went to the Consistory, and again addressed myself to the before-mentioned servant, De Fries. He told me I must wait a short time. In the interval my mind was distracted with various thoughts. At last I was called in, and asked by the President, what I had to request of them? I reached him my little book with the testimonials, and earnestly begged that those Reverend Ministers would write to Wesel, to be certified of the truth respecting me. They immediately very kindly gave me six guilders, and directed me to apply to them in a fortnight. When I left this reverend assembly my spirit was unspeakably revived.

With a glad heart I went again to the meeting at the usual hour, in expectation that the same friend, whom I had heard before, would speak again: but I was disappointed; for another expounded out of the Catechism, and I went home with my soul unrefreshed.

At the time fixed I repaired again to the Consistory; but was requested in a friendly manner to come at another time: and five times afterwards, between the 11th of September, and the 23d of October, I had a similar answer given me. I, however, twice received six guilders for my support. As I knew very well what were the reasons which prevented the reverend Consistory from coming to an absolute conclusion about me, I was content, and indeed glad, as the real truth of my case would be more fully inquired into.

On the 23d of October I was before the Consistory for the last time; when the President informed me, that I was to apply to the Rev. Mr. Van Essen, who would affectionately instruct me. I returned them my most hearty thanks, and took my leave. One of the Ministers followed me, and in a friendly manner shewed me, which way I was to go to find the house of Mr. Van Essen; and this piece of kindness still the more increased my inward joy. It is not in my power to describe the cordial affection with which the Rev. Mr. Van Essen received me, a lost sheep. This true Pastor conducted himself towards me as if he had been my father. It is probable many of my readers will rejoice, under the idea that now at last, after so many sorrows, persecutions, and dangers, I had attained to tranquillity: but, alas, my beloved! in the hour when every difficulty seems overcome, and we imagine we shall enjoy a sweet peace, even then we are often in the greatest danger, and there is most necessity of our remaining in a state of vigilance.

With respect to my instruction in religion, I would only briefly notice, that Mr. Essen with the greatest faithfulness went through the fundamental principles of the doctrines of the Old Testament relating

relating to a Messiah, and indeed every other theological truth; and I continued under his instruction till the 19th of April, 1767, when the Reverend Consistory, were pleased to signify to me how I might avoid being detained any longer from the holy rite of Baptism, though my course of instruction was interrupted by the journey of Mr. Van Essen with his colleague, the Rev. Mr. Ten Brinck, to Wesel, there to assist at the consecration of his son to the Ministry. In this time I was to draw up my confession of faith in writing, and deliver it to him on his return. Joy and sorrow were mingled in my soul on receiving this intimation; joy, in understanding that the time was at last approaching, when I should openly confess the name of my Saviour Jesus Christ, and be incorporated with his church; and because I regarded it as a signal instance of the divine Providence, that Mr. Van Essen had first to go to Wesel, where he would have the opportunity of sufficiently informing himself of the circumstances of my former life: and at the same time I was grieved that I should now want my faithful instructor. The enemy also caused me much perplexity on account of the confession of my faith which I had to prepare. It pleased the Lord, however, to impress on my troubled mind the words of St Paul, Rom. x. 9, 10, "If thou "shalt confess with thy mouth the Lord Jesus, and shalt believe "in thine heart, that God hath raised him from the dead, thou "shalt be saved. For with the heart man believeth unto righte-"ousness, and with the mouth confession is made unto salvation." (The German translation of this passage is, "If any believes with the heart he shall be justified, and if any confesses with the mouth, he shall be happy.") The Lord also gave me grace (after a sermon on the words of the gaoler, Acts xvi. 30, "Sirs, what must I do to be saved," to finish my confession of faith, which has since appeared in print under the title of "Jehovah glorified "in the acknowledgment of the true Messiah Jesus Christ." I humbly beseech the Lord Jesus that he would graciously bless the publication of it to the spread of his kingdom.

What shall I now say in conclusion? I cannot describe the present experience of my soul, having been for some time beset with many outward and inward troubles, and I am aware that more afflictions yet await me: but I am comforted with the thought that Jesus, the sufficient Saviour, who for my sake bore his cross, will not lay upon me more than I am able to bear, and will not forsake the workmanship of his hands. He will perhaps shortly make a fuller manifestation of himself; and in the mean time nothing shall "separate me from the love of God, which is in Christ Jesus our Lord?" but all things will rather work together for the best.*

* 'Tis a great pity, that our Rabbi has so abruptly broken off the relation of his Baptism. The reason, however, of this is, that he had published it at large in another tract, with the title of "Jehovah glorified." If the Lord give us opportunity, we shall perhaps hereafter communicate some account of it to the indulgent reader.

With humility I thank thee, O Lord! for all the grace and unmerited benefits, which, according to thy free mercy, thou hast bestowed on a most unworthy sinner; having led me as one blind, through various ways which I knew not: It is known to thee, O Searcher of Hearts! that I have made the present narrative public with no other design, but that thy holy Name may be glorified. What I am, I am thro' thee, O God! of whom, thro' whom, and to whom are all things. To thee be honour now and ever! Amen.

DIVINITY.

AN ESSAY ON SECRET PRAYER.

EVERY CHRISTIAN duty is of importance, and should be seriously and conscientiously attended to; for it is in the path of duty only that we can rationally expect the divine blessing. Yet *some* duties are of higher importance than others, and, consequently, demand a proportionable degree of attention. Amongst these may be ranked that of SECRET PRAYER: a duty of the utmost consequence in Religion; and yet, perhaps, one most frequently omitted, or improperly performed.

Various things combine to induce us to perform those religious exercises which come under the observation of our fellow creatures: but the duties of the closet, the *secret* exercises of the soul, of which God alone is witness, indicate purity of motive and design; and afford stronger proof of sincerity in the service of God, than the most animated and affectionate performance of public duties. We may say with the Poet,

"The private path, the secret acts of men,
"If noble, far the noblest of their lives."

The love of fame, has been termed, "*the universal passion.*" It must be allowed, that it is natural for man improperly and idolatrously to desire the esteem of man; and more frequently than we are aware, that evil mixes with our good works, and mars our spiritual sacrifices. But in the secret exercises of religion, in solitude and retirement, we are not so liable to this evil.

That we may form a right judgment of the duty in question, it must be stated.

We have need of some stimulus to induce us to perform it; therefore it must be enforced.

And there are many hindrances to the due performance of secret prayer; these ought to be exposed, that they may be avoided.

The attention of the Reader is requested to these particulars.

1st. SECRET PRAYER *is a solemn transaction between God and the individual who performs it.* Retired from the world, secluded, for

for the time, from the society of men, he is in "audience with the Deity."

The *first thing* which strikes the attentive mind, is, the necessity of a *proper place* for such a solemn exercise. Our Lord speaking on this subject, says, "*Thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret.*" "*Enter into the closet,*" some private, convenient place, "*And when thou hast shut the door;* i. e. made thyself as secret as possible, so that God alone may know what thou art engaged in: "*Pray to thy Father in secret.*" It is indifferent *what place* is chosen for the purpose of private devotion; whether a retired room in a house, or the barn, stable, field, or any where else. And this consideration is encouraging to such as have no *private room* of their own for retirement; the numerous branches of whose family, probably, live and work and sleep in one apartment. God is not confined to places; and a heart engaged with him will find a place in which *to pour out itself* before him. It is, however, an advantage to have a convenient Oratory, or place for prayer; and if it afford an opportunity of using the voice *without being overheard by others,* it is still more eligible.

2dly. *Private prayer* ought to be performed *statedly* and *regularly; daily,* and if possible *at certain hours of the day.* Of how much consequence is regularity in the common affairs of life! Merchants, mechanics, and labourers have their hours for business and labour, for meals and rest. Were not this the case, what time would be lost! What confusion and disorder would be occasioned! So in religion: while we guard against dull formality, it is well to have our fixed times of retirement and devotion; otherwise, the duty, from various causes, will often be neglected, perhaps *forgotten!*

Is it not probable that Daniel (who was so sensible of the necessity and advantage of prayer, that rather than omit it for one day, he would be exposed to the lions,) had his stated times for prayer; and that the men who sought his ruin had obtained information respecting those times? "*Now, when Daniel knew the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees* THREE TIMES A DAY, *and prayed, and gave thanks before his God, as* HE DID AFORETIME. THEN *these men assembled, and found Daniel praying, and making supplication before his God.*" David, in his best days, appears to have had stated times for devotional exercises. "*Seven times a day do I praise thee.*" Psa. cxix. 164. "Evening, morning, and at noon, will I pray and cry aloud." Psa. lv. 17.

Passing over other examples which might be selected from the sacred writings, let us take notice of Cornelius, the pious Roman soldier. He was praying at the "*ninth hour,*" i. e.

thre

three in the afternoon, when the Angel of the Lord appeared and directed him to Peter, who should "*tell him words whereby he and his house should be saved.*" Is it not very probable that he daily observed the "ninth," and other hours of prayer as a Jewish Proselyte, *regularly* and *statedly?* For "*he prayed to God always.*"

The appointment of *stated* times for retirement and prayer can be required of such *only* as have the disposal of their own time, and the arrangement of their own business. To many persons, the plan is impracticable: and what is impracticable, cannot be considered as a duty. Many servants, and men of business are so circumstanced, that they cannot fix before-hand upon any particular part of the day for private devotion. All that we can say to persons so circumstanced, is, *Improve your mornings and evenings*, and, living all day long in the spirit of watchfulness and prayer, embrace opportunities as they occur for retirement; and if the circumstances of your family, employment, or business, forbid your spending an hour, or even a quarter of an hour, at any one time through the whole day, perhaps, without neglecting any other duty, you may redeem a few *minutes* for the purpose of prayer and supplication. With such sacrifices God is well pleased. And he who declared that the poor widow, who cast two mites into the Lord's treasury, did more than others who out of their abundance cast in large sums, will accept, and "*reward,*" graciously, "*reward openly,*" such short, but sincere exercises of the soul in secret.

3dly. *Occasional prayer* is included in the duty under consideration. If we are sufficiently attentive to the state and frame of our own minds, and acquainted with our necessities, and those of our friends and connections; we shall esteem it both a duty and privilege to "*make known our requests unto God by prayer and supplication.*" To "*the throne of grace*" should we flee in every time of need:—When we enjoy health, ease, and prosperity, we should request to be preserved from wordly allurements; in seasons of distress and adversity should ask,—for supporting and comforting grace, and a sanctified use of afflictions; in every hour of temptation and spiritual conflict, should implore power to stand in the evil day. In a word, we should esteem nothing too great, or too trifling, whether it relates to this world or another, to be a subject of prayer. Here again, facts may be produced, in which our remarks are exemplified. See Jacob in great distress, Gen. xxxii. He chose to "*be left alone*" that night; and he prayed, wrestled with the Angel of the Covenant and prevailed. How often do we find Moses, Joshua, and the Prophets, on extraordinary occasions, retiring to pray. Abraham, distressed on account of the impending ruin of Sodom, and the adjacent cities, applied to God in their behalf. To attempt an

illustration of what passed on that occasion, would only be to detract from its beauty and solemnity. Read the account, Gen. xviii. When St. Paul had a thorn in the flesh, the messenger of satan to buffet him, he "besought the Lord thrice, that it might be taken away." And our Lord himself in the days of his humiliation, on some occasions, spent whole nights in prayer. Indeed, in all ages, men eminent for piety, communion with God, and usefulness to mankind, have been eminent for *occasional* as well as *stated* prayer. It is said of the late Mr. Fletcher, that, "His closet was the favourite retirement, to which he constantly retreated, whenever his public duties allowed him a season of leisure. Here he was privily hidden, as in the presence of God. *In all cases of difficulty*, he would retire to this consecrated place, to ask counsel of the Most High; and here, in *times of uncommon distress*, he has continued during whole nights in prayer before God." While we admire the grace of God in such persons as Mr. F. and their high attainments in the divine life, should we not, so far as circumstances will permit, imitate their pious diligence?

A FOURTH important consideration on this subject, respects the *Manner* and *Spirit* in which the duty ought to be performed.

When a creature, and more especially a sinful creature, enters into the presence of God, and takes upon him to speak unto the Almighty, his mind should be filled with reverence and humility. At the same time, regarding him as a God of infinite mercy, thro' a Mediator, he should approach the throne of Grace, with earnestness, importunity, and confidence; expecting to receive the answer of his prayers, and the accomplishment of the divine promises.—A few further observations on the subject will not be deemed improper or unnecessary.

Previous self examination is an excellent preparative: hereby we become acquainted with our states and necessities, and are made conscious of our poverty, and our need of divine help. Without such a temper, it is not likely that we should pray to God or worship him acceptably. But if our minds are suitably affected with a sense of our own ignorance, weakness and unworthiness, we shall appear before the Lord with becoming reverence and humility. Poor and needy, we shall desire to be fed with the bread of life, though conscious that we are unworthy of the crumbs that fall from the children's table.

Let it be supposed, Reader, that you are about to retire, for the purpose of private prayer, with a heart duly prepared by previous meditation, and self-examination. Enter into your closet, as into the presence chamber of the Most High: see him who is invisible. Meditate on his greatness, majesty, and glory; and feel your own insignificance; contrast yourself with him whom you are about to address; and let your mind be filled with reverence and

godly

godly fear. Reflect on his purity, holiness, and justice: and on your own sin, guilt and misery; and prostrate your soul in the dust at his feet. For whatever attainments you have made in the divine life, when you appear before God, your cry should be, "God be merciful to me a sinner." Notwithstanding this sense of your unworthiness, be importunate. If the unjust Judge, who neither feared God, nor regarded man, avenged the importunate widow; how much more will God avenge you, if you cry unto him night and day. Press your petitions. Repeat them again and again, with increasing earnestness. Keep to your point, and wrestle in prayer for the particular blessing you need. Here, you have a peculiar advantage. God alone hears you. You may, therefore pause, meditate, and pray again; urging your requests with increasing ardour. And ask in faith, nothing doubting. Set before you, God in Christ reconciling the world unto himself. Reason as the Apostle reasoned. "He that spared not his own Son, but deli-"vered him up for us all; how shall he not with him freely give "us all things?" Think of the forcible language of Jesus. "If "ye, being evil, know how to give good gifts to your children; "how much more shall your Father which is in heaven, give good "things to them that ask him?" Spread the promises before the Lord: and remember they are *his* promises. They are ratified by Jesus Christ; they are "yea and amen" in him. He has atoned for your sins; *he* is pleading your cause at the right hand of God. You have liberty to enter into the holiest by the blood of Jesus. You may, you ought to draw near to the throne of grace in full assurance of Faith.

II. IS IT NECESSARY TO ENFORCE SO PLAIN AND IMPORTANT A DUTY? Arguments sufficient to stimulate to the constant practice of it, offer themselves to the attentive mind.

1. A conscientious person will perceive an obligation to pray in secret on the ground of *Duty*. Prayer is a duty arising from the mutual relations subsisting between God and man. Regarding him as our Preserver, Benefactor, Saviour and Judge, we should express our dependence on him by frequent acts of prayer. As our wants are new every day, we ought every day to repeat our applications to a throne of grace, "pour out our hearts before him." It is a duty expressly enjoined in the holy Scriptures, and practised by the wisest and best men in every age of the Church.

2. *It is an inestimable privilege.* What an HONOUR to be admitted to secret converse with God; to have frequent audiences of the King of kings: and to receive special marks of his favour! What are honourable distinctions amongst men, when compared with *this honour that cometh from God?* In which situation did Daniel appear greatest; when engaged in the Cabinet, transacting the affairs of a vast Empire; or when upon his knees in "*his chamber, praying to his God?*"

Those

Those who are most elevated by their stations in society, acquire additional lustre by communion with God in their closets. And however obscure and unnoticed the Christian, tho' "Lov'd and priz'd of God alone:" he is truly great and honourable: and the man who maintains an intimate acquaintance with his God in solitude, and, like the Father of the faithful, is *his friend*; will appear so, when the distinctions which now exist amongst mortals shall be no more.

How HAPPY the man who enjoys nearness to God! He enjoys felicity in communion with his Maker, suited to his rational and immortal nature. None but those who enter fully into the spirit of this duty, and experience its sweetness, can conceive the advantage of it. It may be said of all pious persons, as was said of Mr. Fletcher, *His deepest and most sensible communications with God were enjoyed in those hours, when the door of his closet was shut against human creatures, as well as human cares.*" Yes, in such exercises, the Lord will manifest himself to gracious souls, as he does not unto the world, and they shall find it good to draw near unto the Lord; or if it should please God to exercise the faith and patience of a pious soul, by withholding the usual consolation of his Spirit, and it may seem to the person so exercised as if he received no good; and he will come down from the Holy Mount, like Moses, with a lustre on his countenance; a greater degree of deadness to the world and sin, more spirituality of mind, and a nearer resemblance of him whom he worships.

The enjoyment of nearness to God, produces a just sense of the evil of sin, and an abhorrence of it. It induces a peculiar tenderness of conscience, and fear of offending God. It excites earnest desires after an entire conformity to the divine image, and encourages the soul to ask in faith for the full accomplishment of those "*great and precious promises*," by which we are made "*partakers of the divine nature.*" It prepares and disposes the mind for a profitable attendance on all the means of grace: and it may be confidently affirmed, that if secret prayer be properly attended to, every thing else that is good will follow of course.

The advantage of access to God in secret, is very sensibly felt in affliction and adversity. We find a degree of relief in opening our minds to a friend in the day of trouble; though our friend can afford us no help but that of sympathy: How much more in opening our hearts to him, who is "*a friend that sticketh closer than a Brother.*" *In my distress*," saith Daivd, *I cried unto the Lord; and he heard me, and delivered me out of all my troubles.*" What relief and strong consolation did Hezekiah find by an application to his God! He not only obtained the addition of fifteen years to his life, but his soul was made joyful. "*Behold, for peace*, said he, *I had great bitterness, but thou hast, in love*

love to my soul, delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." "*The Lord is a refuge for us; a refuge in the day of trouble.*" And "*he that dwelleth in the secret place of the Most High, shall abide,* or lodge *under the shadow of the Almighty.* He may say of the Lord, *He is my refuge and my fortress; my God, in him will I trust.*"

Religion is made for man, and man for religion; and in secret intercourse with God, he finds rest, amidst all the storms of life. The Lord gives strength according to his day and his trials; he inspires him with firmness and fortitude; resignation and patience; and enables him to glory in tribulation; and knowing and *approving* the way which he takes, having tried him, brings him forth as gold. Let us, then, practically attend to the Apostolical advice, "*Be* (anxiously) *careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God:* and we shall find that, "*the peace of God which passeth all understanding shall keep our heart and mind, through Christ Jesus.*"

How far the Lord, who has the reins of government in his hands, will answer our prayers, and fulfil our desires in temporal things, we cannot always say; but there is good ground to believe, that if we, "*commit* our *way unto him,*" he will so adjust, arrange, direct, and over-rule all events, as shall be most for his glory and our good. "*We know,*" saith St. Paul, *that all things work together for good to them that love God.*" The man who accustoms himself to lay his concerns before the Lord in secret, shall, as sure as God is faithful and cannot lie, experience the truth of the Apostle's delaration.

In a world like this, so fluctuating, so disordered, what a blessedness to have such security, and such confidence!

It is desirable to be USEFUL to others, as well as happy in ourselves. And the *secret prayers* of the pious; "*the effectual fervent prayers of the righteous, avail much with God.*" Many, who are regarded as good, pious, but *useless* members of society, are by their addresses to the throne of grace, known to God and themselves only, procuring blessings for their families, relatives, and connections; for the church, the nation, and the world! The effect of their prayers is little known; and therefore lightly esteemed. As the dew silently and almost imperceptibly distils during the night, and cools, refreshes, and fertilizes the earth; so the effects and influence of prayer, *generally* elude the observation of man; but are known to God, and in *due time,* at the great day, if not before, "*he will reward*" his praying people "*openly.*" Then, probably, it will appear to assembled worlds, how much good has been done, and how much evil averted, by the prayers of the faithful.

There

There is great advantage every way arising from an acceptable performance of Secret Prayer. We may say of it, as of religion in general, "It is profitable unto all things; having promise of the life that now is, and of that which is to come."

Lastly, We may urge the *absolute* NECESSITY of Secret Prayer. If this be neglected, in vain, or almost in vain shall we attend public worship. Sermons, Sacraments, Sabbaths, &c. &c. will be of little use. The soul will be barren amidst such a variety of means of fruitfulness; and will pine for want of bread in the midst of plenty. Matters of fact too often prove this. Nothing will serve as a substitute for the duties of the closet.

On the other hand, many who, in the order of Providence, have been cut off from all public ordinances, and christian fellowship, have by the mean of prayer not only retained, but increased in the power of godliness. This remark is not designed to set up one mean of grace, to the disparagement of others. No: what God hath joined together, let no man attempt to separate. However, we may be assured of this, that if Providence should at any time deprive us of other means, we shall find the mean of access to God in secret prayer sufficient; but if we DEPRIVE OURSELVES of that privilege, all other means of grace will be insufficient.

III. *It behoves every one then to inquire, What are the hindrances of secret prayer?*

The grand adversary of God and man will, undoubtedly, do all he can to keep us from our closets, and to embarrass and hinder us in our approaches to the Throne of Grace. He well knows that, "prayer" is an important part of the Christian Armour; and that the feeblest follower of the Lamb, who gives himself unto prayer, shall "more than conquer." Hence, he will exercise his cunning, and exert his power, to draw or drive us from the path of duty. And he will avail himself of every circumstance and occurrence favourable to his diabolical purpose; will adapt his temptations to our tempers; and take the advantage of our weaknesses. The hindrances to secret prayer, therefore, must be many and various, some of which prevent us by robbing us of the opportunity for praying, some, by taking away our inclination towards the duty, and depriving us of our ability to perform it; and others do both. It would not be easy to enumerate all the hindrances: a few only of the most common shall be mentioned.

1. *Sin is an hindrance.* It blinds the mind, brings guilt upon the conscience, and hardens the heart. Such are the effects, not of the outward *acts of sin* only,—but likewise of the indulgence of unholy tempers. If we give place to the devil by fostering pride, discontent, distrust of divine Providence, self-will, or any other wrong

wrong temper toward God, we grieve the holy Spirit, and become indisposed for secret intercourse with him, who is "of purer eyes than to behold iniquity." Envy, revenge, censoriousness, or any other temper contrary to the love of our neighbour, will have the same effect. The duties of the closet will be irksome to the man who is overcome of these evils; and should he still, thro' habit, continue to retire as before; yet the effect of his prayers is hindered. "If I regard iniquity in my heart, O Lord," saith the Psalmist, "thou wilt not hear my prayer."

2. *Unwatchfulness* and *levity* of spirit and behaviour are very common hindrances. While we shudder at the idea of committing known sin, we may unawares slide into a careless and trifling spirit; by which the mind may be unfitted for all the spiritual exercises of religion. Cheerfulness becomes a Christian; and if tempered with discretion and piety, makes religion appear amiable, and conducive to our happiness. But trifling and levity are unbecoming the Christian character, and unfit the mind for prayer. If it be asked, *How may we determine when cheerfulness has degenerated into sinful levity?* The answer is plain:—*When you find that a backwardness to pray to your Father, who is in secret, is the consequence.*

3. Closely connected with unwatchfulness and levity, is *too much company* It is difficult to spend *much time* in any company to advantage. Hence, Mr. Wesley advised his friends, *seldom to spend more than an hour at once in conversation.* Exceptions must be admitted; but long conversations, usually degenerate into mere *chit chat.* And how often have religious persons, after ceremonious visits, to lament, not only *the loss of two or three hours for ever;* but also the loss of the spririt of prayer! This is a "weight," that ought to be cast off, as the Apostle speaks, Heb. xii. 1, and an obstruction in the way which impedes many in their spiritual progress.

4. *An undue attachment to the world, and an immoderate concern about lawful things, may be reckoned among the hindrances of closet duties.*

Worldly hopes and fears, joys and sorrows, cares and anxieties, occupy the thoughts, and engross the mind; and of course, exclude better things. Things in themselves lawful, nay commendable and necessary, become snares when they engage too much of our attention. A multiplicity of business, the concerns of a large family, the unavoidable trials and difficulties of human life, and a variety of other circumstances obtrude themselves upon the mind, and occasion that perplexity, and too frequently stir up those tempers, which if yielded to, have a direct tendency to alienate the heart from God: In such a frame there is no inclination for spiritual worship, and intercourse with God in the closet; and when this is the case, a little difficulty will prove an hindrance.

5. DEJECTION on account of the difficulties and trials of life, and more especially on account of their own unfaithfulness, is a principal hindrance to many conscientious persons. In some, this is constitutional: they are apt to be cast down about every thing that is attended with difficulty; and their natural temper influences their religious character. In others, it is owing to imperfect views of divine things. They doubt not the goodness, grace, or power of God; but it seems reasonable and proper that they, who are so unworthy, so unfaithful and unprofitable, should doubt whether he will bless *them:* nay, they conceive it would be presumptuous in *them* to approach even the throne of mercy with boldness. Tho' these reasonings have no foundation in scripture, and are contrary to the general tenor of the Covenant of Grace, yet to a mind depressed and darkened, they appear very plausible. Satan now tranforms himself into an angel of light, and taking advantage of the forementioned dejection, labours to depress the mind still more; and many yielding to his suggestions, give place to unbelief, and neglect prayer. Tho' they do not intend to do wrong, it is certain, such persons, by a voluntary humility, at once dishonour God, and wrong their own souls.

Many other hindrances will, probably, occur to the mind of the serious reader. It would be well for every one to examine, with the utmost impartiality, the temper of his own heart with respect to the duties of the closet; and to lay aside every impediment. *Whatever separates between God and the soul, is an evil to us.*

Finally. SECRET PRAYER is an acknowledged duty; and access to God one of our highest privileges. That we should have been hindered by any means from profiting by it, is truly lamentable. Yet who has not been hindered more or less? Let us take to ourselves shame and confusion of face. Let us humble ourselves before God: but not sink into discouragement. We have "an Advocate with the Father, Jesus Christ the righteous." Let past omissions suffice: Impressed with a sense of the advantage and necessity of it, let us fully avail ourselves of the liberty we have to pray to our Father who is in secret, and we shall have much cause for thanksgiving in the land of our pilgrimage; and still more, when prayer shall be lost in everlasting praises. Amen.

Macclesfield, JOSEPH ENTWISLE.
Nov. 11, 1803.

TARTAR PRAYING MACHINES.

[*From the Christian Guardian.*]

A Traveller, journeying through the country of the Calmucs, (a Tartar tribe, subject to Russia) and observing small wooden windmill-wings fixed at the entrance of their huts, inquired, for

for what purpose they were put there? and was told, that they were PRAYING MACHINES; on which the owner of the hut causes certain prayers to be written by the priests, that they may be turned round by the wind, and he may thereby be freed from the trouble of repeating them himself. The priests have likewise a very commodious method of expediting their prayers. When they have a number of petitions to offer up for the people, they, for this purpose, make use of a cylindrical box of wood, into which they throw the written prayers; and having placed it perpendicularly on a stick, they sit down beside it, pull it backwards and forwards with a string, and gravely smoke their pipes while performing the ceremony; for, according to their doctrine, in order to render prayer efficacious, it is only necessary, that it be put in motion; and it is a matter of indifference whether this be done by the means of the lips, of a windmill, or of a cylindrical box.

The proud inhabitant of this enlightened land wonders at such absurdities; he scarcely believes that human nature can be sunk so low.

> 'He laughs—'tis well—the tale apply'd
> May make him laugh on t'other side.'

In the conduct of the poor Calmuc he may see a faithful picture of his own. Such are too often the devotions of Englishmen, —as senseless, as ridiculous, as absurd. On the wind and weather, and a thousand things as variable and uncertain as these, the motion of their prayers depends. If to-day the sun shine forth in his strength, the heat is pleaded as an excuse for the neglect of God's worship; and if on the next Lord's-day the rain descend, it is just the same; the Lord's house is forsaken, and not one petition is offered up to heaven. But let a pleasant gale arise; let a fit opportunity present itself of doing a creditable thing, and of quieting the clamours of an accusing conscience, without any interruption to his amusements, any sacrifice of his gains, and any diminution of his ease; round go the windmill-wings:—the devout creature flies to church, and takes his seat in the house of prayer. But what does he there?—Just nothing. It is enough for him, that he is, where all good men should be, and that he holds a prayer-book in his hand. His prayer-book is to him, what the praying machine is to the Calmuc. It is expected to pray for him, and to bring down from heaven all the blessings he needs, without any trouble or concern of his own. But admitting, that he goes a step farther;—admitting, that with his lips he *repeats* the prayers set before him;—that he bows low at the name of Jesus; —bends his knee in supplication, and is loud in his addresses to GOD: of what service is all this, if at the same time he do not pray with the understanding and with the heart? Truly, such petitions might, with equal benefit, be thrown into a box, and hustled about in it, as thus be offered up, without thought or meaning,

ing, merely by the tongue: and they would be just as much the prayers of a person in the one case, as in the other.

Let the reader, then, before he smile at the unenlightened Calmuc's devotions, seriously inquire, of what sort his own are. Perhaps, in the great day of judgment, many a poor Tartar will rise up, and condemn him. "Let him that thinketh he standeth, take heed lest he fall;" and let all duly consider, that "God is a Spirit, and that they who worship Him, must worship Him in spirit and in truth." W. W.

PHYSICO, or NATURAL-THEOLOGY.

Additional Evidences *of a Future State* from the Light of Nature. By the Rev. *T. Watson.*

THOSE evidences of a future state, which we have laid before our readers, in the late Numbers of our work, seem wisely adapted to the bulk of mankind, who not having abilities, or leisure, or a proper turn of mind, for such inquiries, generally take up with the first impressions; and these impressions, stamped by the hand of nature, prove as strong and powerful in the government of life, as the evidences arising from the deductions of reason. Men act from feeling much oftener than they do from reason, and, in all points of duty, our first feelings are, perhaps, the least erroneous. When men begin to reason, in matters of duty, it is very common for them to find an excuse for some transgression, or an apology for some neglect. Conscience is the moral feeling; and the first intimations of conscience are always the purest. Our natural feelings point out to us a future state; and it is owing to the neglect of these feelings, as well as to the abuse of reason, that men become infidels.

The strong desire then of a future existence, and the universality of this principle, previous to all reasoning, prepare the mind for attending to the other evidences, and dispose every good man to receive with joy and gratitude "life and immortality brought to light by the gospel." Had we not been prepared by these original impressions, all other arguments would have proved ineffectual to produce conviction. But tho' these evidences or intimations may be a sufficient ground of inquiry to men of speculative minds; yet were men left to these evidences alone, they would not be sufficient to support a doctrine so honourable to our nature, and so closely interwoven with our best interests. Providence has therefore furnished us with a number of others, so circumstanced, that tho' they cannot be said to exclude every doubt, yet are sufficient to determine men in their actions; to be the source of innumerable comforts; and to animate us to glorious undertakings.

In the *first* place, some of our faculties seem unnecessary and superfluous, if we were intended only for the present life, and even destructive of our happiness and enjoyment. As inhabitants of

of this earth only, we should certainly have been much happier, without these hopes and fears and desires, and that longing after immortality, which has been spoken of. We might have been enabled to perform all the duties of the present life, without that high degree of reason, and that noble inventive faculty, which are the pride and ornament of man. That instinct which directs the lower animals to make proper provision for themselves and offspring, might have been sufficient to have guided and to have prompted man to all the duties that are required of him as a mortal creature. The knowledge of a Supreme Being and his perfections, that inquisitive principle, which leads us to search out and examine the works of the Creator, which, not content with what we meet with in this world, raises man to connect himself with other worlds, and to search after those laws, which govern the universe; which excites men to pursue with avidity more and more knowledge; are all unnecessary and even hurtful to him, if he be only the creature of a day, the short-lived inhabitant of this earth. That wisdom and goodness, which he sees and adores, must all soon be lost to him, when he and all his faculties are extinguished in the everlasting darkness of death. To make provision for the immediate wants of nature, to procure food, and to provide proper habitations, require none of these high powers, which carry man beyond his present happiness. Chained down to the present existence, his wishes should have been confined to the present spot and to the enjoyments of the day, for he has no concern and no interest in other worlds, and futurity is not his portion. For what use also are all these natural fears implanted in his breast? Conscience is every now and then giving to him uneasy alarms, and tormenting him with awful forebodings. To what point are all these forebodings directed? It is the language of nature pointing out to us an hereafter, and telling man, that his existence and all his powers must extend beyond the grave. If there be no hereafter, such a principle can serve no other wise and good purpose, but to distress man and to embitter all his enjoyments.

According to the wise appointment of our Creator, to the other animals no more powers are given, than a proper share of such faculties as may best fit them for their stations; and to enable them to provide for themselves and to propagate their kind. Every thing is duly proportioned to their states, and, under the direction of these faculties, they never transgress the limits appointed to them by nature. To some are given strength, to others swiftness, and a third cunning: some protect themselves by their ferocity and courage, and others avoid danger by their natural timidity. Nothing appears superfluous, nothing in vain: they live in perfect obedience to their proper nature, they know nothing, they care for nothing further. Down from the sagacious elephant

elephant to the meanest insect, such a degree of knowledge is shared out, that each is always in its proper station, following exactly its proper instinct. One seeks one kind of food, and another seeks another; one partakes of one pleasure, and another is in search of a different; and each confined to its narrow sphere looks for nothing beyond: all seem happy, all in their place. The birds flit along in the pure air, the fishes occupy their watery habitation, and the ox grazes on his rich pasture; they know of no greater happiness: they envy not the sumptuous banquets, or the rich palaces of man. So far as we are capable of judging, they have no forebodings of misery, no stings of conscience, no longings after another existence, and no apprehensions, and no fears of death. They enjoy the present, without any anxiety or disquietude about what is to come. But man is never content, he is never at rest. There are no limits to his knowledge, to his pleasure, to his curiosity, or to his enjoyment. Give him all that he can wish for, all that he can crave, he is never satisfied: still stretching forward to something not yet attained, he is ever restless, ever full of wishes and desires, and pushed onwards by an unsatiable ambition.

And this dissatisfaction is not peculiar to mean and selfish tempers, but is ever seen the strongest in the noblest minds; only pursuing it in a different channel and direction. Whilst the grovelling spirit is eagerly following this bent of nature, in the search of wealth and sensual gratification; the purer soul is grasping after more knowledge, more mental enjoyments, and rising above this earth, is opening its little arms to embrace the universe, and the great God himself! But there is nothing in this lower world, that can satisfy the immensity of man's desires, or fill up the void in his breast. When he arrives at the summit of his wishes, he is no more satisfied, than at the first setting forward. Riches and wealth cannot satiate the meanest mind; and in the nobler soul, any point of knowledge, when once attained, soon loses all its relish and all its charms: we are compelled by the restlessness of our nature to be constantly looking abroad for new enjoyments and new pleasures. Does not this then say, that there is nothing here below sufficient to gratify the immensity of men's desires; that there is no object in this world corresponding to his enlarged faculties; that this earth is not his home: that there must be another state, where all the noble powers shall arrive to full perfection, where his most boundless virtuous wishes shall be fully gratified?

Whilst here, and upon the supposition that this earth is his all, he has faculties not only more than necessary for his situation, but which in a great measure disqualify him for his present enjoyment; faculties, which prove even hurtful. His vast hopes, his

his insatiable ambition, his restless curiosity, his unconquerable love of variety; and then the succession of sudden disgust, of dissatisfaction with every enjoyment, which immediately pushes him forward to some new, to some untried object, all tell us, that this is no more but the beginning of his existence, that there must be another world, where all shall be in harmony, where he shall meet with objects too vast for his conceptions, and beings perfectly pure and eternal.

Upon the supposition, that there is nothing for man beyond the grave, all is mystery, all is darkness; but allowing man to be eternal, every thing is natural, perfectly easy and accountable. He has faculties, that fit him for this earth; but his restlessness, his dissatisfaction, and his insatiable desires tell him, that he was formed for a much higher existence. Nothing is then superfluous, nothing in vain. Upon this supposition, it is consistent both with wisdom and goodness, that he should be uneasy whilst here, to prevent him from placing his affections too much to this earth, to prevent him from resting satisfied with is as his home, to be pushing him constantly forward towards the perfection of his nature and his happiness. I know no other plan to justify the wisdom and goodness of the Supreme Being, than this hypothesis. Allowing man to be formed for another existence, he is in the very situation here, that he should be, restless, inquisitive, stretching ever forward from object to object, aspiring after higher degrees of knowledge and happiness, rising constantly up towards immortality.

Allowing this earth to be a state preparatory for another; all appears wise and good: his darkness, his miseries, his uneasiness, all serve to keep his faculties constantly awake to the true end of his appointment, and his everlasting hopes.

But there is another remarkable circumstance, which distinguishes man, as he is by nature, from every other animal, a principle in itself tormenting, and which must prove to him the source of continual mortification, if there be not another world. He is perpetually haunted with the dread of death, and the apprehension of his dissolution. The apprehension of death never disturbs the present enjoyments of the lower animals. The laborious ox and the innocent sheep walk before their murderers to the house of slaughter, ignorant of their fate, and without betraying any signs of fear, or any symptoms of apprehension. They are sensible of pain, and alive also to some of the tenderest affections; but they never look forward to the period, when they shall be no more: they are utter strangers to the nature and effects of death.

Man, on the contrary, is perpetually haunted with this spectre. He sees death in every disease, in every accident, and at every age. In many cases he supports the stroke itself with more resolution

lution and fortitude, than the distant prospect. There is in all men by nature, a dread of death: this is increased by a number of circumstances, but is rendered insupportable by an alarming sense of guilt. *The spirit of a man may support his infirmities, but a wounded spirit who can bear?* In this respect man appears a strange contradiction: he has implanted in his breast a powerful love of life, and naturally the utmost horror of dissolution. Between these two he is sometimes dreadfully tost. Misery, disappointment, and the stings of remorse, drive him towards death; but his natural horror of this great event, his apprehensions of a future reckoning, and the awful forebodings of the justice of God, push him back again upon existence.—The lower animals are subject to none of these fears, and to none of these terrible agitations. The good man, in general, meets death with composure and courage; but by nature none are exempt from this fear.

Now, why should there be this difference between the brute creation and man, and a difference much to the disadvantage of the lord of this lower world? Must it not be, because man alone is greatly interested in this event? His natural and strong apprehensions and fears, his shuddering at the thought, his paleness at the warning, all bespeak the interest that he has in death; all say, that it is to him an entrance upon a new and untried state of existence. Were there not something in death of the highest importance, infinite Goodness would never torment man with such apprehensions. It is an intimation to him to be constantly preparing, to be diligent in every duty, that he may resign his life at last with dignity, and look forward with pleasing hope. A God of infinite goodness and love could never take pleasure in torturing poor mortals with unnecessary apprehensions, and thus checking and terrifying them in the midst of their enjoyments. But upon the supposition, that this is no more but the beginning of his existence, and an entrance upon an eternal hereafter, to be decided by his behaviour here, we see the greatest wisdom and propriety in rendering death to man an awful change. This must rouse him to vigilance and care, to the most vigorous exertions, when every other argument will lose its weight.

It may be added to this argument, that of all creatures the life of man is the most precarious and uncertain. The other animals, particularly the wild and untamed animals, in general, live out the period assigned them by nature, unless cut off by the cruel hand of man. They are exposed to much fewer dangers and diseases, liable to fewer accidents, and, in general, answer the end appointed to them by Providence. But man, on the contrary, is never safe. The one half, and more, of our species are cut down in the tender years of infancy. Some just open their eyes upon life; they immediately shut them, and open them no

no more. Numbers are cut down in their full vigour and strength, *when their breasts are full of milk, and their bones are moistened with marrow:* very few arrive at the full standard of human life, at their threescore and fourscore years. And during the whole progress of this precarious life, we are constantly meeting with some warning, some affliction to detach our affections from the things of this earth. Our dearest friends are every now and then taken from us, and those, on whom our whole happiness depends, torn from our embraces. To these may be added bodily afflictions, infirmities, bad health, the loss of fortune, all the props and supports of this life. Every thing seems contrived to check our enjoyments: every thing is calling upon us not to set our affections on this world, or the things of this world: every thing tells us that this is not our home, that we belong to another country, and that for that state we ought to be making an everlasting provision. If this earth be our all, why are we not happy? Where are the proofs of the love and goodness of the best of Beings? This noblest work, he, for whom all other things are made, is the constant prey of affliction, disappointment, disease, and death.

In following up this evidence, we may next observe, that none of the human faculties ever arrive here to the perfection of which they seem capable, and that all the attainments of men in this world are greatly imperfect. This seems then to be a foreign, an unkindly soil, not capable of bringing this noble plant to its destined perfection. His reason and judgment never attain to any degree of certainty. They are ever bewildered, and plunging from error to error. This is seen in all the systems of philosophy or science, that were ever framed by man. What is built up by one generation, only serves for the succeeding to demolish; upon the ruins of which they raise another pile of errors. Sometimes these buildings appear for a while firm and durable: all men acknowledge the beauty and strength of the structure. But some daring genius is every now and then arising, and by the help of some new force or later invention, assails these strong buildings; and, by the breach that he makes, lets in a flood of enemies: and all is soon levelled with the ground. Men then begin to wonder how they have been so long imposed upon: they are astonished at their ignorance and their tame submission.

In the review of the destruction of human systems, the weakness and folly of human reason become a subject of lamentation. The system of Aristotle long held an extensive empire in the world; and, passing by a number of less extensive and less splendid buildings, which in different parts, and at different times, were raised in opposition, this was at last destroyed by the philosophy of Descartes; and this, in its turn, was soon over-

powered by that of the great and immortal Newton. How long this may hold possession of the philosophical world, it is not easy exactly to foretel; but, as it is now attacked and exposed in several quarters, like all others, it will probably have its end; and its destruction will be a more striking mark of the imbecility of the human faculties.

Let us not, however, be too much discouraged with this gloomy prospect. These noble powers, which we behold here only in their infancy and admist much imperfection, will in another state be carried forward to that strength and perfection and clearness, for which they were originally intended. Let man's thirst of knowledge, therefore, never be quenched, let his curiosity never be gratified: these inherent desires bespeak the original intention and design; the present is only his infancy, his state of darkness: the other world will be a world of light, of truth, and of perfection.

The best affections also of the human heart never meet her with any object, that can afford complete satisfaction. Love, the noblest of the passions, is always much cramped in its exercise. The most perfect of human characters have in them always such a mixture of weakness and imperfection, as never fail to check our esteem and love. We love often those, whom we cannot perfectly esteem. This love cannot be durable. When we attempt to fix our minds on nobler objects, and such as can fill the immense desires of the human heart; when we raise our minds to the contemplation of the all-perfect Being, or confine them to the image of his moral perfections, as reflected in the life of Jesus Christ, we find there the weakness of the human faculties; we find ourselves encompassed with so much darkness, that we never can perfectly discern these glorious characters: and even in the highest ecstacies of divine love, this world is ever presenting itself, and dragging down our affections to itself. Thus our love must ever be very imperfect, very incomplete. The same may be said of our gratitude. Numbers of selfish principles are continually interposing and mixing with our grateful affections; envy, jealousy, pride, and all other attendants and appendages of this miserable state. Human nature can never appear here to full advantage. Some singular characters, however, it must be acknowledged, are now and then placed before us in a high degree of perfection, and present man as the noble work of God.

And must then all these buddings of perfection and of love be for ever lost? Will these promising plants be never reared to their full growth and beauty? Is it not more probable to believe, that they will be at last transplanted to a clime more congenial to their nature; that all imperfections will be removed from them; that

that love and gratitude will meet with the most perfect objects, and all the pure affections of the human heart find their full exercise in the everlasting kingdom of our Lord and Saviour Jesus Christ?

But there is another principle in human nature, which distinguishes man from all the other creatures with which we are acquainted, and which evidently points to another and a more perfect life. Man is formed for religion. There is a natural principle of religion in the human breast, that however perverted or disguised, to whatever baser purposes it may be abused, still leads to the persuasion, that this earth cannot be the only scene of our existence.

The religious principle pervades men of all ranks and characters, and every different state of society; so that it seems as natural to man, as his other faculties and affections. Now this principle must be superfluous and unnecessary, if all die with the body. In all men there is a moral principle, which sits supreme judge of every action, and pronounces a sentence of approbation or disapprobation according to their different lives. This moral principle discovers itself in a variety of manners, and becomes the source of great pleasure, or the cause of much uneasiness and pain. The heartfelt satisfaction that a good man enjoys upon his reflecting on any worthy action that, from pure disinterested motives, he has performed, or even in the bare recital of a noble and generous deed performed by another, is above all other pleasures of life both in nature and degree. It extends to a boundless distance, and communicates its virtues to an unmeasurable extent.

There is an unspeakable satisfaction in the bare reading of a benevolent and good action, which every sensible heart must feel; and which feelings increase with the excellence and improvement of our natures. Read but the history of our Lord's life, and his acts of compassion and benevolence; the heart feels an inexpressible delight in the bare contemplation of disinterested goodness; and how much more delightful must it be in its exercise! Read the parable of the good Samaritan, you seem to feel with him, and to partake of his joys. This is a reward which goodness enjoys even in this life, and is strongly expressive of the rule on which we must act if we expect heaven.

On the other hand, this moral principle stamps the strongest disapprobation on guilt. The serious recollection of it is ever accompanied with remorse, shame, and horror; that we wish, if possible, to bury the action in eternal oblivion, and to tear it from our remembrance.

From whence proceed these horrors? It is not the fear of man, for they accompany the most secret as well as the most

public guilt; they torment the tyrant, who is out of the reach of human justice; they excite pain and uneasiness for those very actions, for which human laws provide no punishment. Is not this, then, the voice of God within us, his warning voice, pronouncing beforehand his righteous and just judgments? They tell us in a language that is natural and plain, that *verily there is a reward for the righteous*, and a punishment for the wicked; for man is immortal.

Unless there be another life, why are we formed capable of religion? of knowing God, of loving him, trusting in him, and resigning ourselves to his disposal? We might have performed all the duties of this life, and passed through it with tolerable composure, without this sublime knowledge. We have but little concern with him that made the universe; we have but a poor interest in him, who is possessed of all perfection, and whom we are taught to call the Father and the Friend of man, if we have nothing beyond the grave. Why are we formed in some measure to see and know him, if we are never to know him more perfectly, and if we are never to receive fuller communications of his goodness and of his love? Every thing tells us that there is a God; but that God is nothing to us, if we be only the creatures of a day. The heavens say there is a God; the earth says there is a God; our own frame, the order, the regularity, the utility of every part, our mercies, our judgments, all speak loudly, all proclaim to us the same thing. But why all this instruction? to what wise purpose? what is its object? Our capacity of discerning, of reading, or of hearing all these voices, which we enjoy greatly superior to every other creature, assures us that the whole of this instruction is principally addressed to us. Yet for what purpose, unless we are particularly interested? This leads us, then, to the conclusion:—Verily there must be a future state, for which we are designed, and which has all this instruction for its object.

Whenever I see the sun rolling round in full majesty, and the moon in her brightness; whenever I see the glowing firmament and the sky lighted up in all its glory, I am apt to fancy myself an immortal creature. For surely there can be no meaning, no worthy end in filling the soul with so much grandeur, such magnificence, and such sublime instruction, if all end with this life. No; these wonders of Omnipotence, these glories of the creation, are intended to raise our ambition: they point out to us, in some measure, the transcendent greatness of these mansions, *which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.*

An

An Account of a Person who had been one of Thomas Paine's Disciples;

By William Wait, A. B.

——"Angels, shout, an Infidel reclaim'd!" Young.
"Is not this a brand plucked out of the fire?" Zech. iii. 2.

MR. B—, the subject of this memoir, was a gentleman of whom the writer had no knowledge till about a month before his decease, which took place on Thursday the 11th of February, 1802.

Labouring under a pulmonary consumption, he was advised to leave the place of his residence, and to take the benefit of the Bristol Hotwell water. On his arrival in this city, a medical gentleman, to whom he applied, gave him to understand, in a faithful and cautious manner, that all means of restoration to health were, in his case, utterly useless. Upon this, he requested the person, at whose house he and his wife had taken a lodging, to send for some clergyman, whom he might consult on the subject of his spiritual and eternal interests, which he had neglected in the most awful degree.

The writer of this memoir, being sent for in virtue of this request, accordingly waited upon the stranger; who appeared to be about thirty years of age, and possessed of an intelligent mind, which had been unhappily strongly imbued with the principles of infidelity.

After a little conversation had taken place, no doubt could be entertained of his deep concern for the salvation of his soul. He was convinced that he had been deplorably misled by the anti-scriptural notions of his once favourite author, Thomas Paine; and emphatically observed, that no man, having embraced those notions, could calmly look death in the face, on its near approach, if he might judge from his own experience. He expressed the utmost detestation of such publications as are calculated to mislead men, with respect to the infinitely momentous things of eternity. At the same time he appeared to entertain a heart-felt pity for those persons who forsake the Bible, on the pretence of their inability to solve its difficulties, in favour of the doctrines of scepticism, which contain difficulties the most formidable and insurmountable; and who, voluntarily closing their eyes against truth and demonstration, declare themselves the advocates of a system of religion, the natural tendency of which, to draw men into a course of licentious and wicked living, is a full confutation of its claim to superiority over the system of Christianity, and amounts to an acknowledgment, (*tacit* indeed, but *plain* and *forcible*) that it is preparing for its converts abundant matter for pungent and endless remorse!

In token of the revolution which his sentiments had undergone, he caused (as he told me) the 'Age of Reason,' with some other

works

works of the same author, to be committed to the flames. I wish it were possible, that all who profess their admiration of the above-mentioned books, and others of the like stamp, could have been present to hear the very solemn and impressive testimony which he gave against them.

Altho', at this period, he confessedly did not understand the gospel-method of salvation, yet he certainly felt a very charitable anxiety for the eternal welfare of his fellow-creatures; the importance of which he appreciated from a deep conviction of his own. He assured me that he was fully and painfully convinced, that the increasing infidelity of the present day would preclude the possibility of future happiness, in the case of thousands of his countrymen, unless it should please God to interpose in a very extraordinary way for their rescue from the darkness of error, in which they were endeavouring to bury themselves. He dreaded lest great numbers should learn their real condition too late to avail themselves of the means of recovering their immortal souls from ruin; and considered it as a great mercy, that he was awakened to a knowledge of his lost and helpless state, before his eyes were sealed in death.

It had been his opinion that the *soul*, as well as the *body*, was material, and subject to decay and annihilation: but NOW he was assured of the contrary; and saw that, without pardon and salvation, he must inevitably be miserable in another state of existence. The awful alternative of hell or heaven, of endless felicity or never-ending misery, (a truth so plainly revealed and so strongly supported in holy Scripture,) lay with a considerable weight upon his conscience; and tho' it had been classed among vulgar errors and prejudices, by persons who employed their sparkling wit and biting railleries in the cause of incredulity; yet the time was now come, when the proofs of its reality were exhibited to his understanding and his heart with irresistible energy. Under this impression, he begged that I would be kind enough to explain on what ground he might hope that God would be favourable to him; and to call upon him occasionally, as my time and avocations permitted, to converse with him on the great doctrines of the gospel of Jesus Christ.

No small degree of pleasure did I derive, even at my first visit, from perceiving in him such a deep concern about his precious soul; and from receiving a protestation, which bore every mark of sincerity, that he felt himself destitute of all hope of salvation, but as it might please God to bestow it upon him in a way of mere mercy. He was, as it appeared, filled with self-abhorrence; and he acknowledged, that he could conceive no sinner on earth to be so vile as he had been: insomuch that the prominent apprehension of his mind was, lest, on account of his uncommon unworthiness, he was for ever excluded from a participation of the Divine clemency.

clemency. Such, in short, was the train of solemn reflections, which the prospect of death, thro' grace, had produced in him, that he never expected to enjoy any comfort, unless it should please his offended God to afford him a sense of his forgiving mercy, as a pledge of his gracious design of receiving his soul on its departure from the body. His long-neglected soul was, I am firmly persuaded, the one object which occupied his thoughts.

A retrospect of his misconduct in casting off even the *form* of religion, in totally laying aside the Bible, and in profaning the Lord's-day, created in him a high degree of anguish. Yet, while he condemned himself for his past criminal inattention to the means of grace, he did not protest, as some persons have been known to do, when distressed with the fear of death, that, if God would prolong his life, he would be assiduous in the use of them for the future; as though he would thereby make a full, or at least a partial, atonement for his former folly:—No! he evidently saw that nothing could remove the least of his sins, but the gratuitous clemency of the Lord God, against whom every sin is an act of attrocious rebellion.

At one of the visits which I made him, his affectionate partner gave it as her decided opinion, that an inward conviction of guilt was the real cause of his distress; and she farther informed me, that tho' he once endeavoured with all his might to make her an infidel like himself; yet he now earnestly advised her to study religion well, to live with eternity in view, and comparatively to think of nothing but how she might die in peace with God.

Great were, as he himself testified, the horrors of his accusing conscience; yet no symptom of mental derangement whatever appeared in him, from the first time that I saw him, to the last moment of his earthly existence. His situation was truly awful; but he was hurried into no intemperance of language or behaviour. He was oppressed with a heavy burden of guilt; knew that he must shortly appear before the Tribunal of Heaven; and despaired of all relief from himself. And being assured that it could not be otherwise than dreadful beyond all expression, for an unpardoned sinner to fall into the hands of the living God, he demanded, in a quiet but impressive manner, what was to be done in order to his salvation?

Having, to the best of my judgment, clearly ascertained the painful situation of his mind, similar to that of the jailor at Philippi, I felt it to be my incumbent duty to preach to him the free salvation of the gospel, as that which his mind seemed to be divinely prepared to receive with adoring and thankful love. And, in fact, the more fully the scheme of evangelical truth was unfolded to him, the more he admired it, as that which he deemed exactly suited to man's state and circumstances as a sinner; and the more eager he became to realize it in his own experience.

In

In addition to the information which I was enabled to give him, on a subject which lay so near his heart, I furnished him, at his own request to have some suitable books to read, with Mr. Biddulph's Short Sermons; as did the lady of the house with Mr. Serle's Christian Remembrancer:* and he not only read these books, but I have reason to hope that he derived from them great advantage. It was not, however, till within a very few days of his dissolution, that he could venture to affirm, that he enjoyed any reviving hope in his soul, that God had 'made him accepted in his beloved Son.'

He joined in prayer with much devotion; and evidently prayed much by himself: for as he had been led to see his danger, and to believe that God had provided a refuge for conscious sinners in general; so he earnestly desired to be divinely assisted in ascertaining to himself, in particular, the security of that shelter, which protected those who fled to it from the vengeance which their iniquities so justly deserved.

A little while previous to his demise, that ever watchful, subtle, and malignant enemy, at the idea of whose existence he had formerly smiled with contemptuous scorn, was permitted to discharge at him his 'fiery darts.' Satan, as if he indulged a cruel triumph over the victim of his delusive suggestions, presented to his mind objects of the most terrific nature, and appeared ready to drag down his soul to the regions of hopeless despair? This was indeed a season of peculiar darkness,—'darkness which might be felt!'—and for several hours he was tortured with excruciating agonies. But, after a while, he was refreshed with a ray of hope; and thought it a sufficient compensation for the misery he had endured. It encouraged him to renew his addresses to the Throne of Grace; and I have reason to believe that he frequently poured out his whole soul in prayer, as one who was supplicating a 'just God and a Saviour.'

About the time that his mind felt a degree of comfort, after his severe conflict, he said much on the sufferings of Christ, and on the strength of His love in submitting to become an atoning Sacrifice for the sins of men.

During my last visit to him, he related, as well as he could, the variable experience thro' which he had recently passed; and entered into a large examination of the question, whether his soul was in a state of salvation, or not? After a conversation of some length, which concluded with prayer, I left him under manifest impressions of a favourable kind; and have since been informed, that, on the following two days, he enjoyed a great measure of heavenly

* He expressed a particular esteem for this book; observed that it *must* have been written by a good man; and said, 'I once read that vile book, Paine's Age of Reason: but I have burned it, and it is a satisfaction to me!'

consolation;

consolation; tho', as he declared, the enemy of his soul was not inactive in those best moments of his life. For one whole hour, he was in an agony of silent prayer; after which he appeared to rejoice in the light of God's countenance. Many were the valuable expressions which dropped from his lips; and, among other things he declared, that tho' he was the vilest of sinners, yet Jesus had died for him, and had received his soul to mercy.

On the morning of the day on which he died, he was observed to smile, for the first time since his arrival at Bristol, and for some months before. He wore the appearance of being perfectly easy in his mind, and free from the buffetings of the enemy. That God our Redeemer had 'received his soul to mercy,' I trust, was indeed the case. I see no reason whatever to doubt it. Certain it is, that he himself indulged a persuasion, that he was made a partaker of the salvation which is by grace; and, accordingly, he addressed himself to yield up the ghost, as one who expected to 'die in the Lord.' Reclining his head on the arm of the mistress of the house, a few minutes before his departure, he observed with great composure, that he believed he was 'going;' and inquired whether she was not of the same opinion? Being answered, that in all probability he was going, and, as it was hoped, to a precious Saviour, he replied, 'Yes!' After praying for some moments, he said he wanted to go to sleep, and speedily breathed his last, in the most gentle manner.

This plain and unvarnished memorial affords an additional argument, to the thousands which are already before the public, of the extreme folly of setting up the 'Age of Reason,' in opposition to the 'Accepted time,' and the 'Day of salvation.' held forth in the Holy Scriptures.

Let the reader, then, 'beware lest any man spoil him through philosophy and vain deceit;' and lest, being detached from Christ and his glorious gospel, his precious soul should become a prey to ten thousand torments! Let him consider the value of the Bible, as attested by the dying declarations of men, who themselves tried what infidelity could do for them; and who found it to be an *ignis fatuus*, calculated only to mislead its votaries into remediless destruction and never-ending misery. Let him 'take heed lest there be in him an evil heart of unbelief in departing from the Living God.' And let him cherish the conviction at all times, in all places, and under all circumstances, that the word of God is able to make him wise to salvation, and therefore is entitled to the most serious regard.

ANECDOTES.

To the Editor.

AS I am led to think the following Anecdotes will be acceptable, it gives me a degree of pleasure to transcribe them for your use.

It appears to me not a little remarkable, that where the Apostle exhorts us to be "careful for nothing," he directs us also, "by prayer and supplication, to make all our requests known unto God." In obedience to this command, we have frequently humbled ourselves before the Lord, and earnestly pleaded his promise in prayer, when the weather has been remarkably unfavourable to the fruits of the earth. And I have known several remarkable answers to prayer on such occasions, which, I think, ought not to be forgotten.

When that faithful servant of God, the late Mr. John Murlin, was stationed in Leeds, many years ago, there was a very long drought in the middle of summer; so that the grounds were burnt to that degree, that, in the pastures, where the cattle should have fed, one could hardly perceive a green blade of grass, and the fruits of the earth, in general, were in a very languishing condition. In consequence of this Mr. Murlin appointed a day for fasting and prayer, which was well observed by many. The people willingly assembled in order to make their requests known unto God, at five o'clock in the morning, at nine o'clock, and at twelve. While they were engaged in prayer at nine o'clock, the Lord sent one shower of rain; but while they were praying at twelve, a general rain began, so that the earth was abundantly watered, and the whole face of nature wonderfully changed in a very short time, and the fields again yielded their increase. This instance of Divine Goodness was so much noticed by many of the inhabitants, that one of the ministers of the Old Church, fearing it would give them a favourable opinion of the Methodists, took occasion to reprove them in a public discourse, as a vain, presumptuous sort of people, who seemed to think themselves wiser than God, and would pretend to direct him when to send rain upon the earth. But, by the same mode of reasoning, might he not have endeavoured to persuade people not to pray at all, seeing that the Lord certainly knows what we want, and when it will be the most proper time to bestow any particular blessing upon us? Notwithstanding this, however, hath not God said, "For all these things I will be inquired of by you, O house of Israel?" And again, "Put me in remembrance, that I may do these things for you?" O how do wise men, (so called,) expose their own folly, when

when they begin to deny the hand of God in the events of his Providence!

I was stationed in York, in 1783. In the Spring of that year, the weather was remarkably dry for a long time, so that when the corn was sown, there was not sufficient moisture in the ground to cause it to spring up, but it lay there quite dry. A farmer, who then lived at Wistow, near Tadcaster, came, under deep concern of mind, to our Friend who entertained the Preachers, and said, "Thomas, I wish you would desire your preachers to pray for rain." Our friend replied, "I was at Selby last Wednesday night, and I heard such a prayer offered to God for rain, as I never heard in all my life." "Then," said the man, "We shall have some." And he was not mistaken; for the Lord granted our request, and sent a plentiful rain upon the earth, so that the poor Farmer's heart was made glad. He attended the preaching the next time I came to Wistow, but whether it had any saving effect upon his mind, I am not able to say. At the same time, a certain Farmer in a neighbouring parish, as he was walking along with the Minister to the church, desired him to read the prayer appointed to be read in the time of drought. He replied short, "We may pray as we will, but we shall have no rain till the moon change." So little expectation had he from that bountiful God, "who giveth us rain from heaven, and fruitful seasons, and filleth our mouths with food, and our hearts with gladness."

In the year 1784, I was stationed in Manchester. There was an extraordinary drought, in the middle of the summer of that year, so that the pasture grounds were exceedingly burnt, and the meadows also began to suffer much from the extreme heat of the weather: And, what was still more distressing; in many places, there were such swarms of caterpillars, that they devoured all before them, and left the ground behind them nearly as bare as the high road. They cut the grass off close by the root, and then devoured it. So that they cleared the ground as they passed along. The country people were very seriously alarmed, and the farmers used a variety of means to destroy them. But all their attempts were in vain, there were such astonishing numbers of them, that they covered the face of the earth where they came. Our people at the New-Mills in Derbyshire, kept a day of fasting and prayer on this distressing occasion. For the fruits of the earth were in danger of being utterly destroyed. This was on Wednesday, and they continued in prayer the whole day. On Thursday the drought continued just the same, so that their ungodly neighbours laughed them to scorn, and said,—"God has not regarded your prayers." On Friday, in the forenoon, I was upon a short journey, and came into that neighbourhood; and, I well remember, the weather was exceeding hot indeed. There was not a cloud upon the skies, but the heavens were as clear as possible. And I never saw a greater

prospect of drought in all my life. Yet, notwithstanding this, before noon, the heavens were covered with clouds, and the Lord sent abundance of rain, to the inexpressible joy of the people. But still the caterpillars remained, and how they should be delivered from them no one could tell. However, the Lord sent a whole army of crows, and they soon cleared the ground of them, to the astonishment of the inhabitants.

From instances of this kind, we learn when the Lord sees good to punish the inhabitants of the earth for their transgressions, by what a weak and insignificant creature he can do it! For what is weaker than a caterpillar, that can hardly bear a touch of a finger, but it is crushed to death? Yet an army of them will bid defiance to an army of soldiers: But then the Lord can send deliverance by another apparently insignificant creature; an army of crows can do that which an army of men could not do, and by this means, he answers the prayers of his people in a way they could never have thought of.

I am, as ever, your's affectionately,

JOHN PAWSON.

Further Particulars of the IRISH REBELLION.

Extracted from the History of GEORGE TAYLOR.

ON the 8th of June, the rebels sent a picquet to Coolgreny, where they saw a party of the army reconnoitring; they returned immediately to Gorey, with information, that a large body of the King's troops were on their march towards the town. In consequence of this, the prisoners (21 in number) were ordered up to camp, to be massacred? but providentially for them, Bagnel Harvey's proclamation from Carrig-burne arrived, which for that time frustrated their bloody designs. They were accordingly remanded back to prison. Advices having been received in the evening, that Arklow was very weak with regard to military, it was deemed the most prudent plan to attack it the following day.

Early the next morning (June the 9th), the camp was crowded from every part of the country, and masses were celebrated by the priests. After this ceremony, some of the rebels, irritated at not being permitted to massacre the prisoners, melted a great quantity of pitch, and besmearing the insides of caps made of coarse linen and brown paper, put them on almost all the prisoners heads. About 12 o'clock they marched for Arklow, 34,000 strong! with three pieces of cannon, under the command of Anthony Perry; Esmond Kyan being captain of the artillery. When they had arrived within two miles of Arklow, they were ordered to halt by John Hay, one of their captains, and having placed their gun's-men in the front, and the pike-men to charge

in

in the rear, they were ordered to proceed; but they evinced the most disorderly disposition imaginable; for their officers were obliged to drive them along before them, and in this manner they proceeded towards Arklow.

Had the rebels made their appearance two days before, in all probability they would have carried the town; but providentially reinforcements arrived from Dublin, which much strengthened it, and quieted the fears of the inhabitants. The garrison consisted on the whole, of about 1500 men. Major-General Needham being commander in chief of the garrison.

Arklow is a neat town in the county of Wicklow, 13 miles from Wicklow, and 35 from Dublin. It is an open and defenceless place, agreeably situated on a small river, which issues from the neighbouring mountains, and discharges itself into the ocean here, under a stone bridge of 18 arches. There is a barrack here for infantry.

About two o'clock advice was received, that the enemy was approaching the town; this was so little credited, that the garrison which had been ordered under arms, was just going to be dismissed, when a dragoon came galloping into the town with intelligence from Capt. Elliot of the Antrim militia, that the rebels were at hand. Immediately the drums beat to arms, the trumpets sounded, and the troops flew to their different stations, and preparations were made to receive the enemy.

Major-general Needham drew up his forces in a most judicious manner. The Cavan battalion with some yeomen infantry, under the command of Col. Maxwel, extended a line from the centre of the town to the Fishery; on the left was the sea. On the right the Durham fencibles were drawn up in front of their encampment, with two field-pieces; detachments of the Armagh and others were placed on the right of the Durham, at the high road, and the Antrim with some other detachments, and all the loyalists in coloured clothes, were stationed in the barrack. The dragoons, Ancient Britons, and yeomenry corps, were stationed beyond the bridge, on the Dublin road.

When the rebels advanced to the Charter-school, Capt. Elliot having retreated into town, Esmond Kyan drew the cannon to the right, on an eminence that commands the town. The army being drawn up as before described, the Dunbarton fencibles were ordered out in the front of the Armagh, to line the ditches on each side of the road, where the rebels were advancing. When they made their appearance, with their green flags flying, they fired on the Dunbarton's. The fire was briskly returned. When they had exchanged about a dozen rounds, the Dunbarton's received orders to retreat, and join the Armagh, which was done with seeming confusion. About this time the rebels set fire to the town in many places, in order to annoy the army with the smoke; but

but the Almighty caused the wind to shift, so that they were confounded in their own devices. On the retreat being ordered, the rebels pursued with loud huzzaing, and one of their officers waving his hat, called out, "My boys come on, the town is our own," but he suddenly found himself surrounded by soldiers, his horse was shot, and himself wounded, on which he fell as though slain; when, in a little time, curiosity constraining him to look about, he was perceived, and instantly shot dead. The rebels pressed after him, but on receiving a dreadful fire of musquetry and grape shot, they fell back to a considerable distance. They then extended in a long line in front of the Durham's, void of military discipline, in order to turn the left flank; but the soldiers keeping up an incessant fire, they could not put their design into execution. Some of the rebel musqueteers getting under the shelter of the ditches, annoyed the army very much, where their field-pieces played briskly on the town, but serjeant Shepherd, of the Royal Irish Artillery, (who was taken prisoner at the Three Rocks) being obliged to manage the cannon, elevated them so high, that the balls went over it; and once having loaded with grape, he turned the gun a little on one side, and swept away above 30 of the rebels. Dick Monk observing this transaction, galloped up, and would have killed him, had not Esmond Kyan resolutely interposed, insisting it was the army cannon that did the execution. Kyan having ordered serjeant Shepherd to load with round shot and demolish the town; rode elsewhere, but Shepherd watching his opportunity, loaded again with grape, knowing it could do no injury; and this he did as fast as possible during Kyan's absence, that he might waste the ammunition.

Another column of the rebels attempted to gain the lower end of the town by the beach; but here they met with a desperate charge from the cavalry, headed by the brave colonel Sir Watkin Wynne. They then proceeded in great force to a passage that led to the centre of the town, but it being well guarded by only a serjeant and 12 men, they were defeated in this manœuvre also. Some of them attempted to ford the river, but there inevitable death awaited them.

Priest Murphy, of Ballycanow, stopped in Coolgreny: on going towards Arklow, he met many of the rebels retreating; he drove them before him to the battle again, telling them he would beat them with the dust of the road. He proceeded, and on his advancing with a large party, in order to take a cannon stationed near the barrack, his bowels were torn out with canister shot. The rebels that followed him fled from that quarter swearing the *priest himself was down!*

The engagement continued from four till half past eight, at which time the rebels retreated back to Gorey. The military

stood

stood to their arms till four next morning, when they cast entrenchments round the camp, expecting another attack.

It was dreadful to view the field of battle; men and horses lay dead together; heads and limbs were strewed over the fields. It is thought that not less than 1000 rebels fell that day. Of the army there fell only captain Knox of the Castleton cavalry and two of his men in charging the rebels; one serjeant, six privates of militia killed, and about twenty wounded.

Lord Mount Norris and some of his troop, in viewing the scene of action, found the body of the perfidious priest Murphy, who so much deceived him and the country; being exasperated, his Lordship ordered his head to be struck off, and his body to be thrown into a house that was burning. This unhappy man declared to his deluded flock, that he could catch the bullets and ward them off at his pleasure.*

The rebels in their retreat to Gorey were so enraged at serjeant Shepherd, that it was with the greatest difficulty Esmond Kyan could save him from falling a sacrifice to their fury. They arrived in Gorey late in the evening, bearing with them several hundreds of the wounded. Priest Murphy of Boolavogue met them retreating, and told them he knew they would be defeated; yet they would not take his advice. After this they were more moderate to their prisoners. While the rebels remained in Gorey, they shewed great aversion to the church, by breaking the windows and otherwise injuring it. They had an intolerable hatred to Protestant prayer-books; all they could get, they tore to pieces; they even carried the leaves of the church Bible on their pikes, shouting, "Behold the French colours;" also to complete their impiety, and their contempt of the established religion, they put two Protestants to death in the aisle. In other parts they made saddles of the Bibles, and so rode about on them! In short, they continued exercising every kind of wickedness till the 19th of June, when they marched for Vinegar-hill.

THE GRACE OF GOD MANIFESTED,

In an Account of Mrs. Jane Warwick.

To the Editor of the Methodist Magazine.

Dear Sir,

AMONG the many advantages which religious people in this age and country enjoy, the free communication of their experience in divine things is not the least. This experience agreeing with the word of God, as face answers to face in a glass, and being confirmed by a blameless life and conversation, which are

* There were three Priests that boasted of this power, John Murphy, Michael Murphy, and Philip Roche.

its

its proper fruits, proves that the same Gospel, accompanied by the same divine influence, and received with the same disposition of mind, produces the same effects which it produced at the first rise of Christianity upon the earth. Hence we no longer suppose that the enjoyment of gospel blessings is confined to the apostolic age: our faith is strengthened, we are encouraged to pray for the blessings ourselves, and are heard in what we ask.

Under a persuasion that your Magazine is peculiarly well calculated to be useful in this point of view, viz. as a medium by which the experience of true Christians, both in life and death, may be communicated to the public, I take the liberty of sending you for insertion, the following brief account of Mrs. Jane Warwick, better known to many as Mrs. M. Target, of Leith near Edinburgh. It is hoped it may be useful to some. At least many who knew and respected her, will be gratified by being informed how she finished her earthly course. I am, &c.

Walter Griffith.

MRS. JANE WARWICK became a member of the Methodist Society in the year 1765, being then about twenty-six years of age; and from that time until her death, a period of thirty-eight years, she continued circumspect in her walk, and diligent in the use of all the means of grace. Her "delight was in the law of the Lord." She read the Scriptures daily with much prayer and meditation; and constantly attended upon the ministry of the Word, even when the state of the weather and of her health was such, as would be considered, by too many professors of religion, as a sufficient excuse for remaining at home. She understood and obeyed the divine direction; "Forsake not the assembling of yourselves together as the manner of some is." Class-meeting* was peculiarly profitable to her. When hearing her Christian friends relate the dealings of God with them, she felt she could "rejoice with them that rejoiced, and weep with them that wept;" and she returned from those meetings in the spirit of sacrifice, making an unreserved oblation of herself to God.

Of Mrs. Warwick's first turning to God, we have been able to learn only that her convictions were deep and painful, and her deliverance proportionably clear and joyous. Having sown in tears, she reaped in joy; and being justified by faith, she had peace with God thro' our Lord Jesus Christ: "The Spirit itself bearing witness with her spirit, that she was a child of God,"

* A weekly, social meeting, peculiar to the Methodists, composed of seldom fewer than twelve, or more than twenty persons, one of whom, called the Leader, after having opened the meeting with singing and prayer, speaks his own experience first, and then inquires into the spiritual state of every person present, giving to each suitable advice, reproof, exhortation, or comfort, and concluding the whole with earnest prayer to God.

she

she had confidence towards God, as her Father in heaven,—a confidence she never after lost.

There are two extremes into which many run, respecting christian confidence. On the one hand, some are ever writing bitter things against themselves, and denying or depreciating the precious gifts of God. Forgetting that, "to rejoice in the Lord alway," is a christian duty, they seem to live only to mourn. Every one who is intimate with them, discerns in their tempers, conversation and conduct, that they are children of God. They only doubt the goodness of their own state. On the other hand, there are others who seem to think that the most essential part of religion consists in confident and passionate professions. But others seldom find them, upon close inspection, to be what their professions would lead one to expect. To the first of these extremes, Mrs. Warwick was most liable, both from her natural disposition, and her education. But, in general, she was preserved from it as well as from the latter, being enabled to profess that she had "redemption thro' the blood of Christ, even the forgiveness of sins;" and her whole temper and conduct agreeing with that profession.

Her circumstances were such, while she lived at Leith, that she had an opportunity of shewing, that she did not "love in word and in tongue" only, "but in deed, and in truth;" and her liberal disposition of mind, was fully seconded by her former husband, the late Mr. Mc Target. Their houses was open for the entertainment of the ministers of Christ, and such religious strangers as came in their way; while the poor and needy of their neighbourhood, largely shared of their bounty. She entered deeply into the words of our Lord Jesus, "It is more blessed to give than to receive."

In the year 1798, she was married to Mr. Thomas Warwick. The change which took place in her situation and circumstances, in consequence of this union, and of some temporal losses which she sustained about the same time, became an occasion of new and additional trials and blessings to her. To be a sojourner among strangers, after having dwelt "among her own people" so many years, with credit and respect, and to receive those attentions and kindnesses from others, in conferring which, she used to enjoy so much satisfaction, must have been no small trial; especially to one whose gratitude for favours conferred upon her, was equal to her liberality; and who felt the least kindness as conferring a weight of obligation, under which she was distressed, until she had an opportunity of making some return for it. But these trials were greatly sanctified to her; and her temporal losses were more than compensated by the spiritual advantages she obtained, in consequence of having her acquaintance with religious people enlarged; and of the clear, plain, pointed manner in which many of

of these testified concerning the gracious work of God upon their hearts.

From the time of her coming to Sheffield, she experienced more than usual growth in the divine life. This she attributed, in a considerable degree, to her meeting in Mr. H. Longden's class. The pointed, consistent testimony of several members of that class, to the cleansing virtue of the blood of Jesus, delivering them from all sin, and the clear and impressive manner in which that great gospel blessing was held out to such as had not attained it, produced the most blessed effects upon her mind. Her views were enlarged; her faith was strengthened; her natural timidity, and natural shyness vanished away. She was frequently so blest at those meetings, that she could not describe her feelings, but with tears of joy, cried out, "O help me to praise God. I want "words to express what I feel; I do love the Lord Jesus Christ; "surely I do love him," &c.

Some time in March 1803, Mr. Warwick was seized with a fit, while conversing with some friends. The distress of Mrs. Warwick on this occasion was very great; and, during several weeks that he was confined to his bed and chamber, her tender attentions to him were unremitted. Scarcely was he so far restored to health, as to be able to go abroad, when it pleased God to permit her to be afflicted with a nervous fever, from which she never entirely recovered.

Throughout this affliction, she was generally kept in a calm, comfortable frame: and, tho' her complaint lay heavy upon her animal spirits, yet she was preserved from uttering any desponding or murmuring expression: And, when in possession of her understanding, (for she was sometimes delirious) she always expressed herself in the language of calm and firm, and frequently of strong confidence in God, and of entire resignation to his will. She once uttered a wish to live, but it was, that she might publish to others the great goodness of God to her soul; and that she might, by redoubling her attentions to Mr. Warwick, pay a part of the debt of gratitude, which, she said, she felt she owed him, for his tenderness and attentions to her. But this wish was soon lost in her stronger desire to be "with the Lord." For, when Mr. Longden asked what she wished him to pray for? she replied, "That God would finish his work, and take me home to glory."

There appeared some likelihood of her recovery from the fever, when, on Wednesday, July, 21, she had a paralytic stroke, which entirely confined her to her bed. Here the Lord graciously answered her prayer, and granted her the desire of her heart; so that she enjoyed constant peace, and frequently triumphed in God her Saviour. This was the case particularly on Thursday. On the morning of that day, having thanked Mr. Warwick for all his attentions to her, and intreated him to forgive her, if in any thing she had grieved him, she repeated with much feeling,

"I

"I the chief of sinners am, But Jesus died for me:"

adding several other verses of Hymns, and many texts of Scripture, expressive of her confidence in God, and of her complete triumph over all her spiritual enemies.

She then requested Mr. Warwick to sing—

"This God is the God we adore," &c.

and to repeat the last four lines several times. She then requested that he would sing,—"My Jesus to know," &c. with Hallelujah at the conclusion of each verse, in which she joined as far as her weakness would permit her; and appeared particularly animated at singing,

"And this I shall prove, Till with joy I remove,
"To the heaven of heavens, In Jesus's love."

Thus, for an hour and a half did she rejoice with exceeding joy, Her triumph with Christ seemed as complete as it could be in the body. Soon after which, she fell into a slumper, which lasted, with few intervals, till she entered into the joy of her Lord, on the night of Sunday, August 1, 1803.

Extract of a Letter from Thomas Lilly, a Soldier in Egypt, to his Mother.

Gira-Garrison, near Grand-Cairo, Egypt, Dec. 6, 1801.

Dear Mother,

THE last letter which I received from you, was in Bombay, and it gave me great satisfaction to hear you were all well. Since that time, we have been much harassed about, in various ways. On the 26th of Dec. 1800, we embarked on board a ship at Bombay, and sailed for the Red-Sea. We had two hundred and forty of our regiment, and fifty men of the artillery. We did not arrive at Suez, which is at the head of the Red-Sea, until the 21st of April, 1801. The French, at that time, were in possession of that place: but as soon as they heard of our approach they ran away from it, throwing all their great guns either into wells or into the sea, and broke all the gun carriages, which we afterwards got. We remained at Suez, on board the ship until the 5th of June, having only a guard in the town: but on that day we received orders to disembark, and cross the Desart, in order to join the Turkish army in Egypt. We accordingly landed, and went into camp, about a mile from the town. The next day, in the evening, we struck our tents and began our march. At that time, we had near eighty miles to travel, before we could come to any water; but each man had a cantoon, that held about two quarts. And we should have had eighty camels loaded with water; but when we came to examine the skins, they all proved to be bad, except as many as would load twenty-five camels.

We travelled very well the first night, (for it is so hot, one can scarce march in the day) and at day-break, the next morning, we each received a dram of liquor. We then moved forward until 9 o'clock; when it became so hot that we were obliged to

halt and pitch our tents. We had not rested above an hour before we were ordered to strike our tents, and to proceed on our journey; for the Conductors told our Colonel, that if we stayed any longer, the camels would require water before we went on, and we had none to spare; and also that they were used to short halts. We were therefore obliged to move on in the heat of the day, the ground being so hot we could scarce tell where to set our feet. We proceeded forward about an hour, when several of the men began to lag behind. The Colonel then commanded us to halt. and ordered all his loose baggage to be cut away, to make room on the camels for those men to ride who were most tired. By this means most of our napsacks were lost: for they were tied up in their bags; and the drivers cut away the first things they came to. This, however, was not observed by us, being much fatigued and weary thro' the heat of the Sun. At last we all got upon the camels and moved on; when about 3 o'clock, a wind rose, which blew right in our faces, and smelt just like brimstone coming from a hot furnace. This turned every man giddy in his head, and many fell down from the camels, which obliged us to stop. And it was an affecting sight, to observe all our water in the cantoons almost finished, and both officers and men lying on the ground crying for water! For when the Colonel ordered all the water to be brought to him, he found that a great many skins had run out, thro' cracking in the sun, and that what remained was like puddle-water and full of maggots. He therefore, ordered a case of his own wine to be brought, and gave every man a pint of it, instead of water, and the water he mixed with a quantity of spirits, and served every man with an equal share.

We remained here till about 8 o'clock, when we marched again: leaving only 17 men, who were not able to proceed, and some camels with them, that they might follow after us. We halted again about 12 o'clock at night, and rested till day-light, expecting the other men to come up and join us: but, they not coming up, at day-break the Colonel ordered us to move on, for he was afraid to stay any longer, as we had no more water, and near 50 miles to travel before we could come to any. This was a distressing day; for we were obliged to be in the sun the whole of it, and did not perceive any thing but a dreary sand, until about 5 o'clock in the evening, when we saw trees at a distance, which gave us hope soon to find water. We moved on, but it was very slowly; for a great many of the men dropped from the camels, and were lying on the road. But, about half past 6 o'clock we arrived at a place called All-Hanka, where we got water and pitched our tents. All our men joined us the next day, except the 17 we left the first night; and of those only nine have joined us since, who reached us after we came to the Turkish Camp. The remainder, we are afraid, have perished in the Desart for want of water.

We marched from All-Hanka on the 9th of June, in the evening; and went thro' fields and cross-roads to keep out of sight of the enemy. As we passed by one village, 1500 of the French

of the night. About 12 o'clock we halted, and lay down upon our arms until day-light; when we resumed our march again; and at one o'clock, the same day, joined the Turkish army which lay in camp close by the river Nile. There were then no European Regiments with them except the 20th and 89th.

We remained in this camp until the 15th of June, when we began to march against Grand-Cairo, the English Army moving forward, at the same time, on the other side of the River. It consisted of about 12000 Europeans: in our camp we had about 2000, and near 100000 Turks, Greeks, Mamalukes, &c. We moved on by regular and short marches till the 21st of June; when we arrived, within gun-shot of the city, and pitched our tents. On the 23d, we sent in a flag of truce to know what the French intended to do, whether to surrender or to fight? They had 48 hours given them to consider of it. On the 28th, they surrendered themselves to the English, on condition that we would see them safe out of the country; but they would have nothing to do with the Turks. This was agreed to, and on the 10th of July, they evacuated Cairo, and, we took possession of the Citadel.

We remained here only four days, when our detachment was ordered to take possession of a place called Ibrahim-Fort. On the 15th of July, when we approached the place, the French General came out, and desired us to halt, and to relieve the French guards: for there were upwards of 4,000 French soldiers in that garrison. Our men accordingly relieved the guards, and as the French marched out, we entered into the garrison. We remained in this place until the 10th of August, when General Baird arrived with the army from India: and as he had a part of our regiment along with him, we were ordered to join him, and encamp on Rhoda Island, about 3 miles from Cairo.

We remained here till the 25th of August, when our Colonel received orders to proceed down the river with our regiment, and 300 Sea-poys, or Black soldiers, and 20 artillerymen, to a place called Lesbic-Fort, at the Eastern Mouth of the Nile. We waited for boats till the 28th of August, when we embarked, and after a pleasant passage of five days, we came to the place. But the Turkish commander was not willing to let us have possession of the place to ourselves, but, he said, he would share it with us. Our Colonel, however, did not approve of being among the Turks. So he declined the offer, and said, he would encamp until he received directions from General Baird. On the 4th of September, we went into camp, and remained till the 18th, when we received orders to embark again, and join General Baird's army at the camp, near Rosetta, which we did, after a pleasant voyage of nine days. We remained here only till the 23d of October, when we received orders to proceed up the river to reinforce a garrison, called Gira. We arrived at Gira, after a tedious passage of ten days, having, for the most part, contrary winds. We landed on the 6th of Nov. and went into barracks, where we now remain. But we do not expect to continue here long, for we have heard that the army is coming hither, and expect shortly

INDEX
TO VOLUME XXVII. FOR 1804.

I. BIOGRAPHY.

Page

LIFE of Mr. Charles Kyte, 3
— Continued, 48, 97, 141
Life of Mr. John Reed, of Cornwall, 193
— Continued, 241, 289
Some Particulars of the Life of Archbishop Leighton, 337
An Account of Solomon Duitsch, a Jewish Rabbi, 385
— Continued, 433, 481, 528, 577

II. DIVINITY.

SERMONS.

I. By Mr. Benson, on the Principles and Practice of the Sect every where spoken against, from Acts xxviii. 22, 9
— Continued, 56
II. By M. Saurin, on the Sublimity of Devotion, from Cant. viii. 6, 7, 103
— Continued, 148, 207, 341
III. By Mr. T. Roberts, for the Benefit of Kingswood-School, from 2 Cor. ix. 1, 2, 201
— Continued, 245
IV. By the Rev. Mr. Horne, on the unsearchable Riches of Christ, from Eph. iii. 8, 397
— Continued, 446
V. By Mr. T. Wood, for the Benefit of the Sunday-Schools in Hull, from Prov. xxii. 6, 490
— Concluded, 540

SYSTEMATICAL DIVINITY.

On the Study of Divinity, 19
Importance of a right Knowledge of Man, 21
The darkness of heathen philosophy, 110
On the Jewish People, and their Religion, 135
The Mosaic account of the Fall, 206
On the Authenticity of the Scriptures, 255
On the Inspiration of the Scriptures, 345
The Inspiration of the Old Testament, 406
The Elegance and Dignity of the Scriptures, 458
— Continued, 495, 550
The Scriptures display the most awful, and yet most amiable views of the Godhead, 495

III. THE WORD OF GOD ILLUSTRATED.

Introduction, 26
The Excellency of the Scriptures considered, 76
— Continued, 119
On Studying the Scriptures, 161
— Continued, 214
On Discovering the true sense of Scripture, 263
Practical Method of studying the Scriptures, 307
— Continued, 352, 411, 461, 501

IV. THE WORKS OF GOD DISPLAYED; OR, NATURAL THEOLOGY.

The subject introduced, 29
A Prayer to the Author of Nature, 30
Cicero's Arguments in proof of the Being and Providence of God, 80, 122
The great Privileges of Man, 168
— Continued, 217
The Creatures designed for the use of Man, 265
The Immortality of Man, 312
Farther evidences of a Future State from the Light of Nature, 357
Evidences of a future state, arising from the nature of the human soul, 411
— Continued, 463
— From the Perfections of God, 503
— — Continued, 574
— Additional Evidences from the Light of Nature, 596

V. The PROVIDENCE of GOD asserted.

The subject introduced, 33
Singular dependance on the Promises of God, 39
Flavel on the Mystery of Providence, 81
— Continued, 123, 170, 220
A warning to Persecutors, 126
Remarkable Anecdote, 223
Many events happen in answer to Prayer, 268
Anecdotes illustrating the Subject, 269
Miserable death of Nero, 316
Judgment on a Murderer, 317
— On a Dueller, 318
— Lord Camelford, 320
Anecdote of Archbishop Leighton, 415
Suicide prevented, 416
Remarkable conversion, ibid.
Answers to Prayer, 471
— Do. communicated by Mr. Pawson, 610
Proof of a particular Providence, 472
Anecdote of the Duke of Ormond, 508
Judgments on Persecutors, 561
Rashness detected & punished, 563
An Account of a Disciple of Thomas Paine, 605

VI. The Grace of GOD manifested.

Experience and happy death of Mrs. Byron, 42
— Concluded, 86
— Mrs. Clemenson, of London, 126
Anecdote of Mr. W. Percival, 130
Account of Mr. Shipton, of York, 131
— Mr. Bennett, of Chester, 178
— Lucy Hey, of Diss, 229
— Mr. W. Jon, of Dufton, 278
— Mr. James Bate, of Sittenbourn, 325
— Mrs. Entwisle, 368
— Mr. John Sirdefield, of London, 422
Accounts of the death of several Preachers, 432
— Continued, 474
Account of the death of Mary Shepherd, 467
— Continued, 516
— Mrs. Grey, of Causand, 565
— Mrs. Sinclair, of Edinburgh, 569
Account of Mrs. Warwick, 615

VII. The Kingdom of GOD enlarged.

Letter from the Rev. Mr. Asbury, 47
— From a Friend in Jamaica, 90
— An Account of the Persecution in Morant-Bay, ibid.
— Imprisonment of Mr. Williams, 91
— Mr. Campbell's imprisonment, 92
Extracts from Letters, 94
Letter from Mr. Francis Asbury, America, 135
— From Mr. Z. Myles, of Baltimore, 136
— From Mr. Hagerty, of ditto, 137
— From Mr. M'Cain, of Virginia, 138
— From Mr. Slade, of Alexandria, 185
— From Mr. Hubbard, of Providence, 86
— From Mr. Shepley, of Dominica, 187, 188, 191
— From Mr. Baxter, of Antigua, 188, 189, 190
— Death of Mr. Richardson, ib.
— From Mr. Snethen, of Maryland, 233
— Remarkable Camp-meeting, ib.
— From Mr. Coate, 234
— From Mr. Taylor, of Nevis, 236, 237
— From Mr. Turner, of Nevis, 238
— From the same, of ditto, 282
— From Mr. Taylor, of ditto, 283
— From Mr. Fish, of Jamaica, 284, 288
— Mr. Brownell, of St. Kitt's, 285, 286
— Revival in the East-Indies, ib.
— South Africa, &c. 287

Letter from Mr. Myles, of Baltimore, 230, 231
Circular Letter to the Methodist Missionaries, 332
A general Account of the Missions, established by the Methodists, 376
Letter from Mr. Davis, Welch Missionary, 378
Second Letter from ditto, 380
Letter from Mr. Ouseley, Irish Missionary, 381
— From Mr. Brownell, St. Kitt's, 382
— From Mr. Turton, New-Providence, ibid.
— From Mr. Blumhardt, Secretary of the Basil Society, 479
— Revival in Germany and Switzerland, ibid.
— From Mr. Taylor, St. Vincent's, 522
— From Mr. Murdock, Tortola, 523
— From Mr. Bradnock, Barbadoes, 524
— From Mr. Fish, of Jamaica, 573
— From Mr. Turner, of Nevis, ib.
— From Mr. Baxter, of Antigua, 274, 275

VIII. MISCELLANEOUS ARTICLES.

The Doctrine of the New Testament on Military Duty, 23
— Concluded, 71
An Account of the Rebellion in the County of Wexford, 36
— Continued, 127, 174, 226, 275, 364, 417, 513, 563, 612
On drinking Spirits, 32
State of Morals in France, 41
Letter from Mr. Wesley, to a Friend in Philadelphia, 46
Inscription on the Monument of Mrs. Bovey, 84
An Essay on Mysticism, by Mr. Fletcher, 114, 158
Letter from Mr. Rodda to the Conference at Manchester, 132
From Mr. Wesley, to Miss H. 134
On the supernatural Darkness at our Lord's Crucifixion, 163
Remarks on the Opinions of Dr Darwin, 210, 259
Account of Sunday-Schools in England, 239
On the happiness of Heaven, 306
On the Rising Sun, 306
An important Query proposed, 311
The Cloud, 350
Reflections on the worth of the Soul, 408
Minutes of the London Conference, 425, 472, 520
Bible Society, 453
Arguments for the Bible, 457
Dr. Doddridge and the Dissenters, 497
The bad effects of excessive Candour, when dangerous errors are in question, ibid.
Letter from a Lady on Dress, 525
On the final Restitution of all things, 551
Thoughts on Acts iii. 20, 21, 552
Essay on Secret Prayer, by Mr. Entwisle, 585
Original Letter by Mr. Fletcher, to Miss Perronet, 520
The Praying Machines of the Tartars, 594
Letter from a Soldier in Egypt, 619

IX. POETRY.

Lines, by Mr. Wooty, 48
Winter, by a Youth under 16, ib.
Written at an Inn, by Dr. Horne, 96
God is Love, 139
Horace, XXth Ode imitated, 140
Psalm XXIII paraphrased, ibid.
On the Spring, 192
On a favourite Plant, ibid.
Ode on Friendship, ibid.
The Backslider, 239
Lines, by Miss D. S. 240
Horace, Ode IV. imitated, 288
May and June, ibid.
Summer, by a Youth, 236
The Beauties of Nature, ibid.
The Ecstasy, 383
Autumn, by a Youth, 480
The Leaf, by Bishop Horne, 528
On the Nativity, 576
The Messiah, ibid.

28 /29927 3/

THEOLOGY LIBRARY
SCHOOL OF THEOLOGY AT CLAREMONT
CLAREMONT, CALIFORNIA